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**HANDBOOK OF THE  
MODERN GREEK VERNACULAR**





HANDBOOK  
OF THE  
MODERN GREEK  
VERNACULAR  
GRAMMAR, TEXTS, GLOSSARY

BY

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*TRANSLATED FROM THE  
SECOND IMPROVED AND ENLARGED GERMAN EDITION*

BY

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UNIV. OF  
CALIFORNIA

Edinburgh: T. & T. CLARK, 38 George Street

1912

*Printed by*  
MORRISON & GIBB LIMITED

FOR

T. & T. CLARK, EDINBURGH

LONDON: SIMPKIN, MARSHALL, HAMILTON, KENT, AND CO. LIMITED

NEW YORK: CHARLES SCRIBNER'S SONS

PA1058

T44

1912

MAIN

TO  
GEORGE N. HATZIDAKIS  
IN  
SINCEREST FRIENDSHIP

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## FOREWORD TO THE ENGLISH EDITION.

I HAVE been repeatedly approached from the English side with regard to a translation of my *Modern Greek Handbook*. English-speaking scholars are of course sufficiently familiar with the German language to consult German works in the original. But as there is a large number of English-speaking students who cannot do this, and as, besides, it is easier to master a foreign language in a grammar written in one's mother-tongue, I have been very pleased to give my consent when Messrs. T. & T. Clark of Edinburgh desired to arrange for a translation of the second edition of my Handbook, which was recently published and considerably enlarged. The translation gives the text of the German original without alteration, except that a few slips have been removed—partly due to the translator's accuracy.

I desire to express my sincere thanks to Dr. S. Angus for the carefully executed translation; he has performed his task with great ability and with a perfect understanding of the subject.

My wish is that my book, which has gained friends in its German form, may secure new friends in its English dress and contribute to an increased and deepened knowledge of Modern Greek among English-speaking scholars and students.

A. THUMB.

STRASSBURG, *January* 1912.





## TRANSLATOR'S NOTE.

*Then they write this*

PROFESSOR THUMB'S FOREWORDS render any further words from the Translator unnecessary. The need for such a book as the present has been growingly felt in the English-speaking world. The works on Modern Greek with which the English student is familiar deal either exclusively or for the most part with the *καθαρεύουσα*, the "Atticizing" learned language of the present day. No fair account is to hand of the modern *vernacular*, which reflects the chequered history of the Greek people, and is alone the true descendant of the ancient language. It is not too much to claim that this book is the first in English to supply the want, and as such must prove welcome to the teachers and students of the Greek language. Professor Thumb's aim is to be practical in two ways,—first, to present a satisfactory account of the latest phase of Greek to those Hellenists who are convinced that they must pass beyond the classical and the Hellenistic periods for the study of a living language with an unbroken history of three thousand years; and, secondly, to furnish a Textbook of the modern Greek vernacular for beginners, as evidenced by the division into Grammar, Texts, and Glossary.

Finally, the Translator has much pleasure in placing before English readers the Handbook which he used in Professor Thumb's own Modern Greek class in Marburg.

S. A.

EDINBURGH, *February* 1912.



## FOREWORD TO THE FIRST GERMAN EDITION.

THE past century witnessed the publication of modern Greek grammars in large numbers. This output corresponds in a certain measure to the sympathy which, during the different decades of the century, Europe bestowed upon modern Greece. We shall find that the number of grammars, pocket-dictionaries, elementary text-books increased in those periods in which the Greeks to a special degree attracted the eyes of Europe, so that the mere statistics of publishing firms could furnish an exact index of the interest of the West in the people of Greece; and, if we are to trust our index, this interest appears to have grown more intense again during the past lustrum. But notwithstanding the enormous output in this field, only a small proportion is of practical service, not a single one of the existing helps being adequate to the requirements which science imposes even on a grammar which professes to serve only a practical purpose. Indeed, one sometimes receives even the unpleasant impression that the book in his hand is a work "made to order," owing its existence solely to the speculation of the book-selling trade. The peculiar literary conditions of Greece contribute partly to this lack of really serviceable helps. The term "modern Greek," as is well known, designates *two* forms of language—first, the living language spoken by the people and split up into numerous dialects or *patois*, which form alone properly deserves the name of modern Greek; and, secondly, the literary language, the *καθαρεύουσα*, i.e. "pure speech," which is a literary and learned revival of the more or less modernised ancient Greek common language, and is therefore a product of art by no means of recent date, but the result of the written usage of centuries reaching back



beyond Byzantine days. The extent to which this stereotyped form of ancient Greek admitted and still admits modern elements borrowed from the popular language varied not only in different times, but still varies also according to author and locality. The majority of modern Greek grammars have this in common, that they present neither the one nor the other form of language exclusively, but select as a working basis either the learned language or the vernacular without confining themselves further strictly to the standard chosen. Those who prefer the literary language are in the majority: ordinarily this form is taught in such a way as if it were *κατ' ἐξοχήν* "the Greek language of the present day." And yet this literary complexion is not exclusively the dominant one even in the province of artistic literature, while lyrical and epic poetry belong almost entirely to the vernacular, which continues also to gain ground in other departments (comedy and narrative).

A combined account of both forms of the language suffers from want of clearness, quite apart from the fact that in most cases the vernacular in this way is denied fair treatment. Mitsotakis<sup>1</sup> so far has best succeeded in treating both together; but he, like all the others, displays a lack of the training in philology necessary to do justice to the more rigorous scientific demands: he also lacks the necessary discrimination of the essential distinction between the popular and the literary language. The former is by no means satisfactorily treated, and in his grammar appears but too faintly as a pronounced independent form of language. The only elementary grammar of recent date which has essayed the task of presenting the popular language is that of Wied.<sup>2</sup> This little volume, the popularity of which is attested by the immediate appearance of a second edition, is to be highly commended to the beginner for a rapid introductory sketch of the modern Greek vernacular; but certainly those who try to gain from it a complete knowledge of the copious popular literature of modern Greece, or to become acquainted with

<sup>1</sup> Mitsotakis, *Praktische Grammatik der neugriechischen Schrift- und Umgangssprache*. Stuttgart and Berlin, 1891 (Spemann). xii and 260 pp. (12 Marks). Cf. my review in the *Deutsche Literaturzeitung*, 1893, col. 235 f.

<sup>2</sup> Wied, *Die Kunst, die neugriechische Volkssprache durch Selbstunterricht schnell und leicht zu lernen*. Vienna: Hartleben, in the series "Kunst der Polyglotten," pt. xi. (2 Marks).



the structure of the speech of the common people, will soon be disappointed. There exists no text-book that can supply reliable and to some extent ample information upon the facts of the modern Greek popular language. An adequate text-book should be expected not only to introduce every scholar to an understanding of the abundant treasures of the modern Greek national and vernacular literature, but also to make the linguist and the philologist familiar with the principle of the growth of the language. To fill this breach is the object of my *Handbook*.

I have already in a separate brochure<sup>1</sup> pointed out that the vernacular, and not the literary, language should be first learned, together with the reasons for this view. To repeat briefly: those who are familiar with ancient Greek and then learn the modern vernacular possess all that is essential to understand the modern Greek literary language; while those who do not know ancient Greek will never gain a clear grasp of the linguistic conditions of Greek literature of the present time. My Grammar is not intended for readers who are complete strangers to ancient Greek. Nevertheless, I have fully adopted the standpoint of modern Greek: for a descriptive grammar—and such mine professes primarily to be—must treat a language only in its own light. It is, on the other hand, a confusing anachronism in a grammar of modern Greek to lay down rules, *e.g.*, on the long and short vowels  $\epsilon$  and  $\eta$ ,  $o$  and  $\omega$ , or for the “diphthongs” *ai*, *oi*, *ei*, or for the spiritus asper, the circumflex and acute accents, which possess no longer any meaning for the language of the present day, enjoying only a conventional existence in writing. The grammars of modern Greek with which I am familiar are simply drawn up on the model of ancient Greek, because the authors for lack of proper scientific knowledge of the language were not aware of the wide gulf between the ancient Greek orthography and the form of the present language. It is in the department of “phonetics,” or rather in that of “characters,” that our grammars betray this unfortunate habit most glaringly and senselessly; but even morphology cannot escape being crushed into this Procrustean bed to such an extent that its harmony and

<sup>1</sup> *Die neugriechische Sprache und ihre Erlernung*: Beilage to *Allgemeine Zeitung*, Aug. 6, 1891.

symmetry are quite obscured. Thus, *e.g.*, declension is treated according to the scheme of ancient Greek types of declension, that which is specifically modern Greek being attached as an accidental patch. Descriptive grammar demands, on the contrary, "that homogeneous phenomena should be grouped. But the criterion of what is to be regarded as homogeneous must not be sought in antiquity or in etymology, but in the ever-living genius of the language."<sup>1</sup> My classification of modern Greek declension satisfies, I believe, this requirement by treating and bringing together under a uniform point of view those elements which, in the consciousness of those who speak the language, fall together into groups, and consequently formally react upon one another. Deffner's,<sup>2</sup> as also Psichari's,<sup>3</sup> proposed classification of the declension forms appears to me less lucid than that which I have adopted. I myself have, however, only carried into effect a suggestion put forward by W. Meyer-Lübke in his commentary on the grammar of Simon Portius (p. 125)—a suggestion which he himself did not either follow up or carry out in his own classification of modern Greek declensions (p. 118). On the classification of verbs there can exist no doubt since the appearance of Hatzidakis' fine article "über die Präsensbildung im Neugriechischen,"<sup>4</sup> in which the formation of the present stem and its relation to the aorist are clearly stated. For the benefit of those who like to play with the term "practical," and who, in no way troubled with exact knowledge, regard "scientific" and "unpractical" as almost synonymous ideas, let me remark that the classification of the contents of a language based upon its own inner laws facilitates the acquiring of a language more than a grammar that presents the language on some external model.

I need not specially emphasise that I have not attempted an exhaustive account of the treasures of modern Greek, as is clear from the concise compass of my Grammar. But, notwithstanding, it contains considerably more than other grammars of greater size, and is above all a grammar of the

<sup>1</sup> G. v. d. Gabelentz, *Die Sprachwissenschaft* (Leipzig, 1891), p. 92.

<sup>2</sup> In his review of Legrand's Grammar, *Jenaer Literaturzeitung*, 1879, p. 392.

<sup>3</sup> Psichari, *Essais de Grammaire historique néogrecque*, i. 88 (Paris, 1886).

<sup>4</sup> Kuhn's *Zeitschrift f. vergl. Sprachf.* xxvii. p. 69 ff., and *Einl. in die neugriech. Grammatik* (Leipzig, 1892), p. 390 ff.



vernacular Greek "*Κοινή*." The existence of a common and uniform type of the "popular speech" (*Volkssprache*) is, of course, denied by some, it being maintained rather that beside the affected archaic written language there exist only dialects. The latter assertion I dispute, and I maintain that we are justified in speaking of a modern Greek "*Κοινή*," the language of the folk-songs in the form in which they are usually published being no more a specific dialect than that type of language of such popular poets as Christopoulos, Drosinis, Palamas, and many others, can be dubbed dialect. A perfect uniformity is admittedly not yet to be found, for just as sometimes on the one hand equally correct, *i.e.* equally wide-spread, forms occur side by side, so on the other many poets (as, *e.g.*, Vilaras) manifest a marked propensity for dialect elements; yet in spite of all this we may speak of *the* "vernacular" in contrast to the dialects. Many folk-songs in the course of extensive diffusion, passing from place to place, must have had their dialectic peculiarities reduced to a minimum, so that by a quite spontaneous process a certain average speech resulted. Quite recently *Ποῦδης* has also made a similar assertion, guided, however, more by instinct than by any scientific sense, and consequently he has overshot the mark in disputing absolutely the existence of dialects.<sup>1</sup> This average popular speech—which readily arises particularly in the larger centres—serves as a means of communication which is intelligible not only in Patras, Athens, and Constantinople, but also in the country.

The collection of Texts served me as a guide for the limitation of my material: the less common (or dialectic) phenomena are in general only treated so far as they occur in these texts. The student will therefore not expect to find, *e.g.*, the Greek dialects of Lower Italy or those of Pontus—to say nothing of Zaconian—given in any exhaustive manner. I have exceeded the dialect material contained in the Texts only when some linguistic phenomena of special interest on more general grounds (*e.g.* the history of the language) called for attention. Of course, such a selection remains always more or less subjective and influenced by the personal

<sup>1</sup> *Ποῦδης*, *Τὰ Εἰδῶλα. Γλωσσικὴ μελέτη* (Athens, 1893), p. 180 ff. It was naturally an easy matter for Hatzidakis to refute the "scientific" grounds of *Ποῦδης'* thesis; *cf.* *Ἀθηνᾶ*, vii. 224 ff.

equation. I considered it imperative to cite *patois* phenomena not only to produce an approximately correct conception of the diversity of *patois*, but also efficiently to facilitate the study of modern Greek popular literature. When, however, either in *Grammar* or *Glossary*, I mention a definite region (*e.g.* Naxos, Velvendos, Cyprus) as exhibiting certain philological points, it is not to be understood that these occur *only* in those regions: such particulars, given generally in connection with the texts, mean no more than that a form or usage is locally restricted.

In the explanatory notes on the history of the language I confined myself to a selection of material on the same principles on which I made a selection from the dialect material. The relations between the ancient Greek forms and those of modern Greek are referred to in their salient characteristics. My object was to sketch in general outline their inner connection as the established result of the investigation upon modern Greek of the present time, and to put the reader on the right track, rather than to explain in detail all the separate linguistic points. Those who possess a scientific knowledge of philology will, with the aid of my directions, experience no difficulty in explaining many a detail. I aimed especially at presenting a clear account of the preservation or the disappearance of ancient, as well as the rise of new, types. A further consideration was to safeguard those who approach the study of modern Greek against such misconceptions as have been really exploded for science through the indefatigable exertions of Hatzidakis, but which misconceptions unfortunately still haunt the brains of unscientific dilettanti. In order not to frustrate my main object—to produce a textbook of the modern Greek vernacular—I have avoided the citation of scientific apparatus (literature, discussions, etc.), and have restricted to the smallest possible compass the employment of philological terminology—except the most common grammatical terms. The beginner will do well on the first reading to omit the section on Phonetics together with the notes and to go through the conjugation of the verbs before paragraphs 140–164 [§§ 175–212 of the new edition]. The annotations on dialect peculiarities will sometimes be best impressed on his mind by the reading of the texts. Let me refer those who seek information on the aims,



method, and tasks of investigation in modern Greek to my little book, *Die neugriechische Sprache* (Freiburg, 1892, 36 pp.), ✓ which will serve as an introduction to the present Grammar. The older as well as the more recent literature upon this subject will be found collected there and in my reviews in the *Anzeiger der Indogermanischen Forschungen*, as also in the first part of G. Meyer's *Neugriechische Studien*.<sup>1</sup>

It is almost superfluous to remark how much I have profited by the successful labours bestowed upon investigation in modern Greek philology during the past fifteen years. First in importance come the achievements of Hatzidakis, the fruits of which, as I hope, are apparent in this Grammar. Another work which I have frequently consulted with the greatest profit should also be gratefully acknowledged, viz. the commentary of W. Meyer (Lübke)<sup>2</sup> on the grammar of Simon Portius. This commentary is the solitary attempt to furnish a brief but comprehensive account of the results of modern Greek philology. Its association with Simon Portius was a happy thought. His grammar (although of the seventeenth century) not only compares favourably for a clear grasp of the material with the modern Greek grammars of the past century, but surpasses them in scientific spirit. ✓

The Texts, the requirements of which were constantly kept in view in the Grammar, offer a selection of pieces of poetry and prose from the vernacular, and from that section of the artistic literature which is based upon the vernacular. That the latter is more or less affected by the literary language will appear from a rapid comparison between Part I. and Part II. of the Texts. In the Grammar or the Glossary I have drawn attention to those elements of the literary language which formally betray themselves as such (and which are not altogether wanting in Part I. of the Texts) in order to prevent any doubt as to what is genuinely vernacular. The Table of Contents gives the sources whence I have taken my texts. From my own collections I admitted three pieces

<sup>1</sup> G. Meyer, *Neugriechische Studien*. I. "Versuch einer Bibliographie der neugriech. Mundartenforschung"; *Sitzungsberichte der Wiener Akademie der Wissenschaft. Phil.-hist. Kl.* cxxx. (1894).

<sup>2</sup> Simon Portius, *Grammatica Linguae Graecae vulgaris*. Reproduction de l'édition de 1638, suivie d'un commentaire grammatical et historique par Wilhelm Meyer. With an Introduction by J. Psichari, Paris, 1889, Vieweg; lvi and 256 pp. ✓



together with a distich; of these I have already published III. 4 elsewhere, while I. d. 7 and III. 13 (b) are *inedita*. Unfortunately no specially superior or authentic editions were at my command for the selections from some of the poets, still no real disadvantage can have, I believe, resulted. In general, I retained the texts in the form in which they were found in the editions which I used, in some cases with the alteration or addition of the headings. In purely orthographical matters which in no way affect the pronunciation (so especially in regard to vowels) the orthography adopted in the Grammar is systematically carried out. In the first part I have taken the liberty to make some other alterations *i.e.* corrections, thus, *e.g.*, in the case of final *ν*, in order to present the normally correct popular form in harmony with my Grammar. I have, however, in this respect practised considerable caution (*e.g.* I. a. 21, where forms like *συγχωρητά*, *ἔστωσαν* are borrowed from the ecclesiastical language). In the Texts of the artistic literature the orthography of the literary language is retained in cases like *σθ* instead of *στ*, *κτ* for *χτ*, *νδ* for *ντ*, final *ν*, etc., if such were found in my copy; the Grammar will be found to furnish adequate information upon these deviations from the vernacular language and orthography. In the text of Psichari (II. b. 1) the author's orthography remains absolutely unaltered, so as to present at the same time a sample of his proposals toward reform of orthography. My selection of texts was determined not only by the language itself, but also by having in consideration the history of literature and culture; on these principles the attempts toward the creation of a popular prose, or those selections which reflect wide-spread literary tendencies in modern Greek dress, are inserted; and, again, the admission of Rangavis' song (II. a. 14) was determined by its affinity with the ballad literature (*cf.* I. a. 4). The brief biographical dates for the poets will prove useful to fix their place and time; unfortunately I was not able to ascertain the dates for 'I. *Τυπάλλος* and some of the writers still living. I venture to hope that the Texts, in the absence of a similar collection and in spite of their small bulk, are adapted to introduce the reader into the world of thought and ideas of the present-day Greek and especially the "*Ρωμαίος*."

The final part of the Texts consists of Specimens of

Dialect which give a fairly good idea of the multiplicity and variety of modern Greek *patois*. Annotations are here subjoined in order to render the dialects more easily intelligible. Every one who is at all familiar with how far the alphabetic representations of dialect texts fall short of phonetic exactness will comprehend the reason why I did not group the pieces in the first part, to which are attached notices of the places of origin (*e.g.* Epirus, Chios, Naxos), under Specimens of Dialect: at best they are to be considered merely as reproductions of a common language with dialect colouring. But in the Specimens of Dialect the purpose was to portray with as much faithfulness as possible the local *patois*, which is more or less the case in the texts selected. That from Cyprus (III. 8) is unfortunately very imperfect: there exist but few really reliable texts of modern Greek dialects. The second specimen of Pontic (III. 13. b) is taken from my own collections which I made during a prolonged stay last year in Samsun, and which represent predominantly the dialect of a village situate east from Samsun (Tšerakmán). But in order to secure simplicity in the phonetic transcription a peculiarity of the pronunciation has been left unnoticed, viz. that an initial tenuis after a preceding nasal is sometimes pronounced as a *voiceless* media (or also fortis): this I must reserve for detailed investigation on some other occasion.

The Glossary is primarily prepared to suit the texts, but embraces also all those words cited or discussed in the Grammar; from it the beginner may acquire a serviceable stock of words. It was absolutely necessary to attach such a vocabulary, because the only handy dictionary, that of Kind (Leipzig: Tauchnitz), is long since antiquated and no longer serviceable, and the modern Greek-French dictionary of Legrand (Paris: Garnier) would not cover my texts. ✓

The principles which guided me in orthographical questions are briefly indicated in § 3 n. Generally speaking, I endeavoured, of course, to harmonise the spelling with the principle of the historical orthography, *i.e.* to spell according to the origin and nature of a form; but occasionally I also ventured to simplify as well as to effect a compromise (“*συμβιβασμός*”) between the orthography demanded on scientific grounds and that at present most commonly in use. Where the present orthography fluctuates among

various spellings (*e.g.* in comparatives in -ύτερος) I adopted without hesitation that demanded on the grounds of the history of the language; while again from among several methods of spelling in vogue I selected that one philologically best justified. On the other hand, I avoided unusual spellings, like τοῖς for τῖς, in such a case preferring the neutral sign ι. In the same way I could not admit spellings, *e.g.*, like -ποῦλλο, ποῦλλί, etc. (which Hatzidakis<sup>1</sup> rightly demands on philological grounds), from a desire not to introduce into a *Handbook* an orthographical system too much at variance with the general usage. I have frequently aimed at simplification of orthography; thus in carrying throughout all forms the ει in αὐτεῖνος as required by its origin,<sup>2</sup> or in writing ἔχω δεθεῖ (for -ῆ, ῆ) to correspond to ἔχω ἰδεῖ and ἔχω δέσει. In the question of accents my principle was to restrict the employment of the circumflex as far as possible, affixing it as a rule only where it would correspond *immediately* to the ancient Greek circumflex (γλῶσσα): when possible I carried systematically the same accent throughout a paradigm (*e.g.* ναύτης—ναύτες, not ναῦτες), or at least the same accent in homogeneous groups (παπᾶς παπᾶ — παπάδες παπάδω; ἐπατοῦσα in the singular, but ἐπατούσαμε, ἐπατούσετε, ἐπατούσαν). I regard it as pedantic to accent specific modern Greek forms (like δούλα, κυνήγι, ἐκοιμώνταν) or loan-words (like βούλ[λ]α) according to the rules of ancient Greek, frustrating, as it does, a much needed simplification of the historic orthography. Spellings, moreover, like γυναικά τ (III. 11) or εἰπέν ἄτεν (III. 13. a) are rejected because they are used by editors manifestly only on analogy of ancient Greek: I at least am not aware that any distinction can be made between ἡ μάνα μου and ἡ γυναῖκα μου. In regard to the spelling of consonants I was guided by the pronunciation, thus, *e.g.*, νύχτα, ἐλεύτερος, γελάστηκα, σκίζω, or I have expressly called attention to a conflict between pronunciation and orthography, *e.g.*, σβήνω more correctly ζβήνω or σχίζω for σκίζω, etc.; this latter course was absolutely necessary for the reason that some account must be given of the relations obtaining between the spoken language and the

<sup>1</sup> Cf. Παρνασσός, xviii. (1895) 1 ff.

<sup>2</sup> Cf. *e.g.* B. J. Schmitt in the Δελτίον τῆς ιστορικῆς καὶ ἐθνολογικῆς ἐταιρίας, iv. (1893) p. 306.



orthography, and also because the texts in this respect, as remarked above, reflect more frequently the orthography of the literary language. If in spite of painstaking correction I have here or there committed an orthographical slip, I beg indulgence.

A List of Abbreviations is given on p. 314.

Finally, mention should be made of the name which graces the publication of my book. The dedication is not to be regarded merely as a token of my high appreciation of the pioneer work of Professor Hatzidakis in the department of modern Greek philology, but also as an expression of my gratitude for the repeated encouragement and benefit gained from a most friendly exchange of ideas both orally and by letter. I have also for the present *Handbook* had the advantage of Professor Hatzidakis' assistance, inasmuch as he was ever ready to communicate to me valuable information, and very kindly undertook to read through a portion of the proofs.

FREIBURG IN BADEN, *July* 1895.





## FOREWORD TO THE SECOND GERMAN EDITION.

ON the occasion of a revised edition of my book I ventured to be guided by the same principles which appeared to me expedient fifteen years ago, when I first offered to the public my account of the modern Greek vernacular. The plan and design of the book were on the whole received with general approval, and may therefore be allowed to remain unaltered. If one critic took exception to my classification of modern Greek declensions, another as highly commended it, so that I had no particular reason to yield to the carper. Some inequalities, either pointed out by critics or which I myself detected, have, of course, been removed. But the volume of the book has also been enlarged by the accession of new material such as will certainly be welcomed by those who use this edition. A brief account of Syntax had from the beginning formed part of my plan, and was precluded in the first edition for purely external reasons. On the present occasion I was persuaded to insert such an account, not only from a desire to furnish a fairly complete view of the structure of modern Greek, but also by the consideration that a modern Greek syntax is at least as imperatively needed as phonetics or morphology for the interest with which the Koiné studies are being at present prosecuted. For I had more than once observed that the acquaintance with modern Greek on the part of those philologists who, in their Koiné studies, were conscious of the necessity of casting a glance at the later development of the language, was limited to the material of my Handbook. Moreover, the abundant citation of examples for the rules of syntax, which will serve the beginner as exercises, is an advantage on practical grounds, and will, as I hope, enhance the usefulness of the book.

These examples will, moreover, facilitate the understanding of the texts from which they are as a rule selected, being only exceptionally taken from other sources. In preparing the sections on syntax I was, of course, obliged to confine myself to the most important points, and only quite rarely drew upon dialect examples—for the simple reason that practically no work has been done on the problems of syntax. I am conscious that several of my statements can claim only provisional value: it will be quite obvious that in the almost complete absence of preliminary works, my remarks and rules cannot approach that degree of certainty that we may look for in the department of ancient Greek syntax, in which the work and experience of centuries may be utilised. But it afforded me a peculiar pleasure in many cases to be the first to formulate rules of syntax for the modern Greek vernacular, and, it may be, thereby to stimulate investigations along special lines, and set afoot comparisons between ancient and modern Greek syntax. It will easily appear that historic considerations weighed considerably with me in the arrangement of the material, so that students familiar with the ancient Greek will experience no difficulty in tracing the effects of a two thousand year development of the language. I am even convinced that, on the other hand, the chapter on the Order of Words in modern Greek will be serviceable for the historical understanding of Hellenistic texts, since we as yet know but very little about the arrangement of words in ancient Greek. I would also remark that my rules on the order of words have been drawn only from the prose texts of the vernacular literature.

The other additions to my book are largely due to the increased number of texts. In the course of the last few years our knowledge of modern Greek dialects has been so enriched by a number of excellent works, that it appeared to me as obviously necessary to enlarge the third part of the Texts with some excellent and interesting specimens of dialect. From my own copies I again contributed a few more pieces in order that my dialect collections from the islands, the Maina, and Asia Minor might not lie completely fallow (*cf.* III. 3. 5. 13. b. c. 14. a and another version of 15). Here let me thank Professor N. G. Politis of Athens for having most willingly and amply furnished me with the

information asked for upon some texts, especially the two *mirologies* (elegies) from Maina. I considered it further desirable to increase the material in the first and second parts. Some characteristic samples of the popular literature are added; the output of recent years must be taken into account, particularly as regards the progress which the struggle over the popular language has undoubtedly made since the beginning of the present century. The popular prose, having first asserted its claim to the field of narrative literature, is now ever more and more taking possession also of the literary essay (cultivated so excellently by writers like Palamas), and is experimenting even on the themes of abstract science. Psichari's example has been, and still continues, fruitful. The weekly paper "*Ο Νόημα*" has already for a number of years done service to the propaganda of the popular language. Contrast this with earlier days when newspapers in the pure vernacular were obliged to suspend after a brief run. The reform movement visibly assumes ever larger proportions. It even seems to me as if Hatzidakis himself, the greatest adversary of the "language-heretics," has very recently altered his standpoint perceptibly in favour of a genuinely popular reform of the literary language. At least at the close of his *Lectures on the Linguistic Question* (cf. the Appendix on Bibliography) he gives expression to principles upon a seasonable reform of the literary language that must sound to the advocates of the vernacular as a concession to their own views. If a man like Hatzidakis were to lend his support to the reform movement, that were a consummation to be wished.

Unfortunately, I was obliged to leave unfulfilled some wishes which were expressed to me in the event of a new edition of my book, and especially that for the admission of Solomos' *Hymn to Liberty*. I could not consent to give only a few verses, as G. Meyer proposed, and considerations for the bulk of my book forbade me to give it in its entirety, as Krumbacher advised (by letter). Further, it did not fall in with the character of this book to give selections from the mediaeval literature or from the written language. I do not ignore the practical object of such proposals, but I believe that this object would be better served in special collections.

The Appendix on Bibliography is intended as a guide for



those who are interested in the problems and the history of modern Greek. Here everything is entered that appeared to me as specially characteristic for the purposes of introduction to modern Greek philology, as is also everything that could offer further help in bibliography, *i.e.* could present in outline the whole activity in the field of modern Greek philology. The entries from 1902 on are relatively more numerous because my reviews in the *Indogermanische Forschungen* extend only to that year. Such works on the Koiné are selected as take account of the modern Greek standpoint.

After my book has served the cause of modern Greek for fifteen years, I hope that in its revised form it will continue to prove serviceable to modern Greek and related studies.

It remains to thank Doctor E. Kieckers for the kind assistance which he rendered me in the correction of the proof-sheets.

ALBERT THUMB.

STRASSBURG, *July* 1910.

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# GRAMMAR.



## PART FIRST.

### PHONETICS.

§ 1. The Greeks use the ancient Greek characters and orthography as used by us in Greek printing. For purposes of writing, in addition to the forms which we customarily use, they employ others which approximate to the Latin running-character (see Modern Greek Writing Alphabet).

For the Greek dialects of Lower Italy (villages in the Terra d' Otranto and in Bova) as well as for the Zaconian (a dialect spoken on the east side of the Peloponnesus between St. Andreas and Lenidi), usually (especially in philological works) transcription in Latin characters is employed. These Latin (or phonetic) characters are only occasionally employed also in scientific works upon other dialects.

§ 2. The present pronunciation of the Greek characters with their phonetic transcription is as follows:—

$\alpha$  ( $\alpha$ ) =  $\alpha$  (as in father).

$\beta$  = (French)  $v$ , i.e. a labial (more correctly labio-dental) voiced spirant:  $\beta\acute{\alpha}\lambda\lambda\omega$   $v\acute{a}lo$  "I place, lay,"  $\beta\rho\acute{\epsilon}\chi\omega$   $vr\acute{e}\chi o$  "I moisten,"  $\sigma\tau\rho\alpha\beta\acute{o}s$   $strav\acute{o}s$  "wry, squinting."

$\gamma$  (1) before palatal (dental) vowels ( $e, i$ ) =  $y$ , i.e. a palatal voiced spirant (like German Jod):  $\gamma\epsilon\lambda\acute{\omega}$   $yel\acute{o}$  "I laugh,"  $\gamma\epsilon\acute{\iota}\tau\omicron\nu\alpha s$   $yitonas$  "neighbour,"  $\gamma\ddot{\upsilon}\rho\omicron s$   $y\ddot{u}ros$  "circle,"  $\pi\eta\gamma\alpha\acute{\iota}\nu\omega$   $piy\acute{e}no$  "I go,"  $\mu\acute{\alpha}\gamma\epsilon\rho\alpha s$   $m\acute{a}yer\alpha s$  "cook."

(2) before guttural (velar) vowels ( $a, o, u$ ) and before consonants =  $\text{ʒ}$  (in grammars commonly represented by  $gh$ ), i.e. a guttural sounding spirant (like  $g$  in *ich sage* of some

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German dialects, e.g. that of the Palatinate): γάλα *zála* (*ghála*) "milk," γομάρι *zomári* "ass," γουρούνι *zurúni* "pig," ἀγαπῶ *azapó* "love," λέγω *lézo* "say," ἐπῆγα *epízα* "I went," γλῶσσα *zlósa* "language," ἔγνοια *ézn'a* "care."

(3) on γγ and γκ, v. § 15.

δ = d̥ (dh), a sonant interdental spirant like the English so-called soft *th*, as in *then*: ἐδῶ *edó* "here," δόντι *dóndi* "tooth," δρόμος *drómos* "way, street."

ε = (medial) e, as in *get*.

ζ = z, sounding sibilant, like Fr. *z*, or (North) German *s* between two vowels (*Rose*), or *z* in *zenith*: ζουλεύω *zulévo* "I envy," μαζί *mazí* "together, with."

η (η) = i (as *ee* in *feet*): μῆνας *mínas* "month," σηκώνω *sikóno* "I raise."

θ = p̥ (th) unvoiced interdental spirant, like the English "hard" *th*, as in *thin*: θαμμένος *thaménos* "buried" σπίθα *spítha* "spark."

ι = i.

κ (1) before guttural (velar) vowels = k, i.e. like Fr. *c* or *qu* before guttural vowels, and almost like Germ. *k* in *Kanne* (only without breath): καλός *kalós* "good," εἰκόνα *ikóna* "images," ἀκούω *akúo* "I hear."

(2) before *e*, *i* = *k'* (*ky*), a palatal stop approximating the Germ. *k* in *Kind* (but more palatal *ky*): καί *k'e* "and," σκυλί *sk'ili* "dog," κοιμῶμαι *k'imáme* "I sleep," παιδάκι *pedák'i* "child."

λ = l

μ = m

ν = n

} or *mouillé*, v. § 30.

ξ = ks (sometimes *gz*, v. § 15).

ο = (medial) o, as in *not*.

π = p.

ρ = r, with the point of the tongue, aspirate (or also pronounced *mouillé*, § 30).

σ = s (North Germ. *ss*), i.e. always "voiceless" or "sharp," even between two vowels (ἐσύ *esi* "thou"). For the pronunciation of *σ* as *z*, v. § 29.

τ = t.

υ = i.

φ = f (labio-dental).

χ (1) before the guttural vowels *a*, *o*, *u* = a guttural voice-



less spirant like *ch* in *loch*, or as in Germ. *ach*, *Joch*: χάνω "I lose," ἔχω "I have," ἔχουν "they have."

(2) before the palatal (dental) vowels *e, i* = palatal voiceless spirant χ', soft as in Germ. *ich*, *stechen*: χαίρω χ'έρο "I rejoice," μαχαίρι μαχ'έρι "knife," χοῖρος χ'ίρος "pig," ὄχι όχ'ι "no, not."

In cases where *χ* before guttural vowels is to be pronounced palatal it is written *χι*: *e.g.* ἄχουρα = άχ'υρα "straw."

ψ = ps (sometimes *bz*; *v.* § 15).

ω (ω) = o

Compound signs:

ει, οι = i: ἔχεις έχ'is "thou hast," μοῖρα míra "fate."

αι = e (ε): βγαίνω vyéno "I go out."

ου = u: βούδι vúdi "ox."

αυ, ευ (ηυ) (1) before voiced sounds = av, ev (iv), i.e. like αβ, εβ: παύω pávo "I cease," ἀνγή avγí "dawn," αὔριο ávrio "to-morrow," δουλεύω ḍulévō "I work," ζεύγω zévzo "I yoke," ξέρω ksévro "I know," ἦψα ívra "I found."

(2) before voiceless sounds (π, κ, τ, φ, χ, θ, σ, ξ) := af, ef (af, ef): αὐτός aftós "this," ψεύτης pséftis "liar."

In the modern pronunciation the Spiritus asper (´), Spiritus lenis (ˊ), and Iota subscriptum have no signification: ὁ ο "the," οἱ ι "the" (pl.), ἅγιος áγios "holy" (ἀγαπῶ aḡapó "I love," ἔτος étos "year"), ᾠσμα ázma "song."

On the diphthongs and ι, γι (γι), ῥ, τσ, τζ, *v.* §§ 8, 9, 28 (17), 35.

§ 3. The modern Greek vernacular (apart from dialects) therefore has the following phonetic system:

(a) Vowels: a (*a, a*), e (*e, ai*), i (*i, η, η, υ, ει, οι*), o (*o, ω*), u (*ou*).

(b) Diphthongs: ai (*aĩ, aη, aei*), ei (*ei, eη, eei, aiĩ*), oi (*oi, oη, ωei*), ou (*ou, ouη*); *v.* § 8.

(c) Liquids: r (*ρ*), l (*λ*), r' (*ρι*), l' (*λι*).

(d) Nasals: m (*μ*), n (*ν*), ɳ (*γγ, γκ*, *v.* §§ 15, 33), mn' (*μνι*), n' (*νι*).

(e) Stops (mutes):

k (*κ*)

k' (*κ, κι*)

g

g'

t (*τ*)

d

p (*π*)

b

On the mediae *g, d, b*, *v.* § 15.

(f) Spirants:

$\chi$	$\chi$ ( $\chi$ , $\chi\iota$ )	$\gamma$ ( $\gamma$ ),	$y$ ( $\gamma$ , $\gamma\iota$ , $\iota$ )
$\theta$		$\delta$ ( $\delta$ )	
$\phi$ ( $\phi$ )		$\beta$ ( $\beta$ )	
$\sigma$ ( $\sigma$ )		$\zeta$ ( $\zeta$ )	

(g) Double sounds:

$\xi$ ( $\xi$ )	$\gamma\xi$ ( $\gamma\xi$ , $\nu\xi$ )
$\tau\sigma$ ( $\tau\sigma$ )	$\nu\tau\xi$ ( $\nu\tau\xi$ , $\tau\xi$ ).

1. Apart from these sounds, there exist in the various dialects other sounds, the most important of which will be mentioned in the following paragraphs.

2. The fact that the modern Greek popular speech, though written according to the principles of a. Gk. orthography, has experienced an independent phonetic development, makes it impossible in every case to force the m. Gk. form into the old Greek orthography; accordingly such transcriptions as  $\pi\alpha\lambda\eta\acute{o}s$  for  $\pi\alpha\lambda\iota\acute{o}s$  = old Greek  $\pi\alpha\lambda\alpha\iota\acute{o}s$ ,  $\eta$  for  $\omicron\iota$  (fem.),  $\beta\alpha\sigma\iota\lambda\epsilon\iota\acute{\alpha}s$  for  $\beta\alpha\sigma\iota\lambda\iota\acute{\alpha}s$ , are due merely to the attempt to restore an external connection between the a. Gk. orthography and the m. Gk. form. Other orthographical transcriptions, like  $\tau\alpha\iota\varsigma$   $\eta\mu\acute{\epsilon}\rho\alpha\iota\varsigma$  for  $\tau\acute{\epsilon}\varsigma$   $\eta\mu\acute{\epsilon}\rho\epsilon\varsigma$ ,  $\epsilon\iota\chi\alpha$   $\gamma\rho\acute{\alpha}\psi\eta$  for  $\gamma\rho\acute{\alpha}\psi\epsilon\iota$ ,  $\kappa\alpha\tau\alpha\iota\beta\alpha\acute{\iota}\nu\omega$  for  $\kappa\alpha\tau\epsilon\beta\alpha\acute{\iota}\nu\omega$ , etc., have arisen through mistaken ideas as to the origin of the forms. On the whole, up to the present no uniform orthography obtains, and even in philological circles we find the most opposite views (cp. the orthography of Psichari, TEXTS II. b. 1). The principle that a m. Gk. form ought to be written according to its origin, presupposes a correct understanding of this origin, as, e.g., Nom. Acc. pl.  $\mu\acute{\epsilon}\rho\epsilon\varsigma$  ( $\nu$ : § 81, n. 1) and comparatives like  $\kappa\alpha\lambda\acute{\upsilon}\tau\epsilon\rho\omicron\varsigma$  (v. § 117), etc. Of course, when the source is obscure or doubtful, uniformity of orthography can be secured only after conventional fashion. The same holds true for forms where the principle given permits two equally justifiable spellings, e.g.  $\kappa\acute{\alpha}\phi\tau\omega$  or  $\kappa\alpha\acute{\upsilon}\tau\omega$  "I burn." In many cases (especially in writing dialect forms) the historic orthography utterly fails, which makes the use of auxiliary signs necessary (e.g.  $\iota$ ,  $\acute{\sigma}$ ).

§ 4. The syllable which bears the stress is marked with an accent, acute  $\acute{\prime}$ ; this acute changes to grave  $\grave{\prime}$  on the last syllable within the sentence, or circumflex  $\frown$ . These three signs have absolutely the same value in the present-day pronunciation, the employment of the one or of the other of them being determined solely by the rules of accentuation in ancient Greek.

At this point also the a. Gk. rules and m. Gk. forms often come into conflict, e.g. it may be disputed whether  $\acute{\iota}\tau\alpha\nu(e)$ , "he was," should be written  $\eta\tau\alpha\nu(\epsilon)$ , in accordance with the ancient form  $\eta\tau\omicron$ , or  $\eta\tau\alpha\nu(\epsilon)$  according to the ancient rules of accent.

## PHONETIC CHANGE.

### (a) VOWELS AND DIPHTHONGS.

§ 5. Modern Greek does *not* differentiate long and short vowels in the ancient Greek sense. The vowels are of equal length under equal conditions of stress: the stressed vowels (*i.e.* those which bear the accent of the word) are pronounced somewhat longer than the unstressed, that is, they correspond approximately to the stressed short vowels in German. νόμος "law" and νῶμος (ὥμος) "shoulder," ρίπτω "I throw" and δείχνω "I show," λύκος "wolf" and μοῖρα "fate," λέγω "I say" and φταί(γ)ω "I am at fault"; also γνωρίζω "I know" and νομίζω "I believe," λιθάρι "stone" and μητέρα "mother," λυποῦμαι "I lament" and κοιμοῦμαι "I sleep," γερός "strong" and παιδί "boy," are exactly alike as far as their stressed and their unstressed vowels are concerned.

The a. Gk. distinction between long and short (ω, ο, η, ε) has thus disappeared and given place to another principle—that of giving prominence to the accented syllable by stronger enunciation. In North. Gk. the contrast between stressed and unstressed syllables is greater than elsewhere (*v.* § 7, n. 1).

§ 6. *Medial vowels.* Unstressed *i* before *a* *ρ* is rare, being mostly replaced by an *ε*: κερί "candle," ξερός "dry," θεριό "animal," σίδερο "iron," πληρώνω "I pay," χειρότερος (χειρότερος) "worse," κερά (κυρία) "lady, Mrs." On the other hand, βούτυρο "butter," τυρί "cheese," συρτάρι "drawer."

1. Spellings like ξηρός, σκληρός, πληρώνω are not really vernacular so far as they do not present the change of unstressed *e* to *i* (discussed in § 7, n. 1).

2. In the Pontic dialect the a. Gk. *η* is for the most part represented by *ε*: —έρθα "I came" = ἤρθα, πηγὰδ "fountain" = πηγὰδι, ἐφέκα "I permitted" = ἀφήκα, ἐτρύπεσα = ἐτρύπησα "I pierced."

3. Isolated change of *i* to *ε*; *e.g.* in Cyprian γεναῖκα = γυναικα "woman," and μέ(ν) = μή(ν) "not" (in prohibitions).

*ε* becomes *ο* in ψόμα beside ψέμα "lie," γιόμα beside γέμα "meal," γιοφύρι beside γεφύρι "bridge," γιομίζω beside γεμίζω "I fill"; also dialectically γιόμα for γαῖμα, αἶμα "blood."

*ου* occurs often in an unaccented syllable where we should expect *i* (*η, ι, υ*); as, μουστάκι (μύσταξ) "moustache," μουστρί



(μυστήριον) "ladle," ξουρίζω and ξυρίζω "I shave," σουπιά (σηπιά) "cuttle-fish," στουππί (στυππίον) "tow, oakum," φουμίζω (φημίζω) "I praise," ζουλεύω (ζηλεύω) "I envy," χουσός (TEXTS III. 12) = χρυσός, έρχουμουν (έρχόμην) "I came."

4. In many dialects (chiefly in Zaconian, but also in Aegina, Megara, and Athens) the a. Gk. *v* and *oi* are, as a rule, represented by *ou*: e.g. τσουμούμαι "I sleep," σουκο = σύκο "fig," ότσούλος = σκύλος "dog," τσουλιά = κοιλιά "belly."

In the neighbourhood of gutturals and labials unstressed (a. Gk.) *o* (*ω*) often becomes *ou*; as, κουδούνι "bell," κουλούρι "cracker, biscuit," κουπί "rudder," ζουμί "broth," πουλώ "I sell," πουρνό and πωρνό "morning," σκουλήκι "worm"; also in Italian loan-words: τò κουμάντο "command," κουμπανιάρω "I accompany," φλουρί (and φλωρί) "florin."

5. The change of an *o* (*ω*) to *ou* varies according to dialects. Even stressed *o* sometimes becomes *ou*, as in the word ούλος = όλος, especially frequent in the region of the Aegean. On -*ou* for -*ω* in the end of a word, v. § 213, n. 3.

6. In addition to the general Greek vowel system we find in the Pontic dialects also three modified vowels *ä*, *ö*, *ü* (= *ä*, *ö*, *ü*), which are for the most part a result of a fusion of *i* + *a*, *o*, *u*: δάβα = διάβα "go," τὰ πεντικάρä = πεντικόρια "mice," λόνω = λυνώνω "I melt," σπέλön = σπήλιον "cave," άχүрä = \*άχιούρια (άχιουρα) "straw." The vowel *ə* (Pontus and Cappadocia) occurs only in Turkish loan-words (e.g. κασθόλεκ "answer").

§ 7. An unstressed vowel after nasals and liquids drops out if the same vowel precedes: e.g. παρακαλώ (from παρακαλώ) "I request," σκόροδο (from σκόροδο) "leek, garlic," άκλουθώ (from άκολουθώ) "I follow." Also the disappearance of the *i* in κορφή (from κορυφή) "summit," περπατώ (from περιπατώ) "I walk," περβόλι (from περιβόλι), "garden," πέρσι (from πέρυσι) "of last year," σημερινός (from σημερινός) "of the present day," etc., is apparently to be attributed to the same cause (if we posit older intermediate forms rising through assimilation \*κοροφή, \*περεπατώ). Cp. also the imperative forms without *ε*, φέρτε, etc., § 217. To another category belong έκάτσα (beside έκάθισα) "I sat down," σκώνω (beside σηκώνω) "I raise," στάρι (beside σιτάρι) "grain, corn."

1. In the continental dialects (except in Attica and the Peloponnese), e.g. in Epirus, Thessaly, Macedonia, and Thrace, as also in the northern islands of the Aegean Sea, the adjacent Asia Minor



coast, and in part of the Pontus region, *i.e.* in the so-called Northern Greek dialects, the vowel system has suffered a complete transformation, in the extremest form of which (*e.g.* Velvendos, Lesbos) every unstressed *e* and *o* has become *i* and *u* respectively, every unstressed *i* or *u* has either disappeared or been considerably reduced:

πιδί=παιδί "child," κόντιβιν=ἐκόντεν "he approached," πᾶινιν=ἐπάγαινε "he went," χαίριτι=χαίρεται "he rejoices," πιννάει=περνᾷ "passes by," ἐπινι (ἐπαιρνε) "he took," σί=σέ (unstressed!) "in, into," τσί (=καί) "and."

κιρδιμένους=κερδεμένος "acquired," ἔδουκαν=ἔδωκαν "they gave," οὐρμήνις=ὀρμήνις "advice," φύτρουσι=φύτρωσε "grew," ἀγουράζου "buy," τοῦ λόγου=τὸ λόγο "the word," ποῦς (unstressed!)=πῶς "how?"

ζήτσιν=(ἐ)ζήτησεν "he sought, asked," ἄφκε=ἄφηκε "he allowed," ἔστλι=ἔστειλε "he sent," σκῶνω=σηκῶνω "I lift up," ἐφοβήθκα=ἐφοβήθηκα "I feared," νὰ φλάξ=φυλάξης "be on your guard," νύφ= "bride," ἀκόμ=ἀκόμη "still, yet," λεοντάρ=λιοντάρι "lion," πγάδ=πηγάδι "fountain," τ=τῇ(ν), λαγκεύ=λαγκεύει "he jumps," νὰ πιθάν=πεθάνη "let him die."

ζμί=ζουμί "broth," κορτσόπλο=κοριτσόπουλο "maid," δλέβ=δουλεύει "he works," ἔκσα=ἤκουσα "I heard," στάσ=στάσου "stop!" πάν=πάνου "above," τοῦ τσιφάλ τ (Lesbos) or τὸ κιφάλν ἂτ (Pontus)=τὸ κεφάλι του "his head."

The modification of a preceding consonant through the *i*-sound holds throughout: *e.g.* ἐχ'=ἔχει, ἐγ'νε=ἔγινε, οὔλ'=ὄλη or ὄλοι, μιγάλ'νι=(ἐ)μεγάληνε "became great," δξουβάν'ς (Lesbos)=τσοπάνης "shepherd."

Differences within a paradigm or stem arise through difference of accentuation: *e.g.* φοννάζ=φωνάζει "he calls," but φώναξι=ἐφώναξε aor.; τσιρατέλ "a little horn," τσέρατον (κέρατον) "horn"; these differences may disappear by assimilation: *e.g.* πάγκανε for παγήκανε after pattern of πάγκα=πάγηκα, "they went," ζάλσαμ (Cappad.) for χαλίσσαμε "we wandered, missed our way," after ζάλσα=ἐζάλισα.

Owing to such transformation the North. Greek forms often appear strikingly unfamiliar, especially if the consonants which come together also suffer alteration (*v.* § 37 n.).

2. A phonetic phenomenon—the opposite of the dropping of vowels—*i.e.* the spontaneous development of a vowel between consonants, takes place in, *e.g.*, λαμπρός beside λαμπρός "bright," Πάτινος=Πάτμος, γονδί, more rarely γδί "mortar," φουκαριστῶ (Crete)=φκαριστῶ "I thank." From Velvendos, *cf.* σιπίτ'=σπίτι, νὰ μὴ σιπέрс=νὰ μὴ σπείρης, ἀσ-ταίνουμι=αιστάνομαι, οὐ γαμπρόζουμι from ὁ γαμπρός μου (but οὐ πόνους μ=ὁ πόνος μου); from Lesbos νὰ βαστάξιν from βαστάξιν (*i.e.* βαστάξουν), but also γράφτη=γράφουν, ἄσπη=ἄσπηρ, etc., with syllabic *n*, *r*.

§ 8. *Diphthongs* arise in m. Gk. from the coalition of originally separate vowels: ἀηδόνι is to be pronounced αἰδῶνι "nightingale," καημένος καϊμένος "unhappy," λεημοσύνη

*leimostni* "alms," and similarly βούδι (beside βόδι, βούδι) "ox," ρολοῖ (ὠρολόγιον) "clock," ἀπλάι (πλάγι) "side." Here belong also the verbal forms treated in §§ 239 and 252 ρωταίεις, etc., λέει, πάει, τρώει, ἀκούει, etc. An *e*-sound combines with a preceding vowel to form a diphthong in αἶτος (= a. Gk. αἶτος) "eagle." The diphthongs are of secondary origin in γαῖδαρος (or γάδαρος) "ass," κελαῖδω (or κελαδῶ) "sing" (of birds), χαϊδεύω (or χαδεύω) "I caress." Finally, diphthongs are to be found in words of foreign origin: γαϊτάνι "string, cord," καϊκτοῆς "boatman," λεῖμόνι "lemon," μαῖμού "monkey," τσάι "tea."

1. Also *o*- and *e*-sounds may form the consonantal part of a diphthong, e.g. in πᾶω "I go" (TEXTS III. 9 *p<sup>o</sup>*) or ἄετς "so" (TEXTS III. 13. c).

2. A peculiar kind of diphthong is found in southern Maina (cf. TEXTS III. 3)—an *i*-sound generally consonantal (§ 9) being transferred (epenthesis) into the preceding syllable and combining with the vowel of that syllable: e.g. μάῖτα = μάτια "eyes," βᾶῖζει = βάζει "he puts," μωῖρή = μωρή, ποῖδά = ποδιά "apron," κουλλοῦῖρα κουλλούρια "crackers," εἰδάῖτσε = εἰδάβηκε "he went," παιῖδά (πειῖδά) = παιδιά "children," ἐννῖά (εἰῖνά) = ἐννιά "nine," and φύδα = φῖδια "snakes." This phonetic principle is operative also between closely connected words, as: νᾶῖ διορδώσου = νᾶ διορθώσω "let me mend."

§ 9. Every *i*- or *e*-sound, which collides in the middle of a word with a succeeding velar sonant, loses its syllabic value and becomes consonantal (i.e. becomes a *y* = German *Jod*). The consonantal value of an *i* (ι, η, υ, ει, οι) may be denoted by a ~ or ˘ printed beneath (ι, η, υ, ει, οι or ι, η, υ, ει, οι), or by γι, γυ etc.; this, however, is not absolutely necessary, since the consonantal pronunciation is the rule in the pure vernacular: e.g. βραδυᾶζει (or βραδυᾶζει) *vrad̄yázi* "the evening comes," ὁμοιάζω (ὁμοιάζω) *omyázō* "I am like," ὅποιος "whoever," σιάζομαι (σιᾶζομαι) "I prepare myself, get ready," φτειάνω (φτειάνω) "I make," φτώχεια "poverty," ἀσημένιος "of silver" (adj.), ἴσιος "equal," λιοντάρι (from λεοντάρι) "lion," γενιά (γενεά) "race," παλῖος (from παλαιός) "ancient," πανώριος (ώραῖος) "very beautiful." Such an *i* fuses with a preceding γ to one (y) sound: ἄγιος ἄγος "holy," βᾶγῖα νάγα "wet-nurse," πλαγᾶζω *plagyázō* "I go to sleep," γιωργός (γεωργός) *yorgós* "farmer."

In the initial syllable this *y* (Germ. *Jod*) is usually written γι, γι (or γυ): Γιάννης = Ἰωάννης "John," γιатρός (ιατρός) "physician," γυαλί



(\*υάλιον) "glass," γιός (υιός) "son," γιορτή (έορτή) "feast." In some dialects also an *i*- (*e*-) sound, arising through the disappearance of a consonant, unites with the following vowel and becomes consonantal, e.g. πηαίνει (Ios) = πηγαίνει, τίν = λέγουν (Chios).

The *i* is not protected even by the stress, the accent being pushed back; as, ατέλειωτος "unceasing," θεμέλιωσα "I built," πιάνω "I seize," έπιασα, κοπιάζω "I try," έκόπιασα, κουβεντιάζω "I talk, chat," έκουβέντιασα, λυώνω "I dissolve," έλυωσα.

Forms like έπλησίασα, έσημείωσα, έτελείωσα are not really vernacular.

All words, in which an originally stressed *i* or *e* precedes the vowel forming the end-syllable, carry the accent regularly on the end-syllable: βαρειά fem. of βαρύς "heavy," παιδιά pl. of παιδί "child," χειριού gen. of χέρι "hand," θά πιω "I shall drink" (ήπια); έκκλησιά "church," καρδιά "heart," ματιά "a look," and numerous other fems. in -ιά: σκολειό "school," μαγειρειό "kitchen, cooking," χωριό "village," ποιός "who? which?" έλιά "olive-tree," μηλιά "apple-tree," and other names of trees and plants originally ending in -έα: βασιλιάς (βασιλέας) "king," γριά (γραῖα) "old woman," νιός (νέος), "young," Όβριός (Εβραῖος) "Jew," πλιό, πιό, (πλέον) "more."

The retreat of the accent in αρρώστια "sickness," αχάμνια "weakness," όρμήνια "counsel," πραμάτεια "goods," φτώχια "poverty," etc., is to be attributed to the analogy of substantives like αλήθεια, βοήθεια.

§ 10. Words borrowed from the literary language or from Italian form an exception to the rule given in § 9: e.g. άρμονία "harmony," άνδρειός (in Rigas, but άντρειά TEXTS I. a. 1), βασιλεία "kingdom," βιβλίο "book," άστειός "witty," εύκαιρία "opportunity," κωμωδία "comedy," νοσοκομείο "hospital," φιλολογία "literature," φιλία "friendship" (Velvendos), βίος (beside βιός) "property" (TEXTS III. 5); άρχαῖος "old, ancient," νέος "new" (νιός "young"), σημαία "banner," ώραῖος "beautiful";—Ital. loan-words: e.g. κουμανταρία *Commen-daria*, μπιραρία It. *birraria* "beer-shop," σπετσαρία *speceria* "apothecary's shop," σκαμπαβία "a kind of boat," and many such.

1. The older forms in -ία, -έα, etc., have remained unchanged in many dialects (in the old city of Athens, Aegina, Cyme in Euboea,

Western Maina, Lower Italy, Gortynia in Pelopon., Zaconia, Pontus, Cappadocia), so *παιδιά*, pl. of *παιδί* "child," *παλατίου* gen. of *παλάτι* "palace," *καρδιά* "heart," *σκοτεινία* (Cappad.) "darkness," *φωτιά* "light," *ποῖος* "who? which?" *βασιλέας* "king," *ἀξίναρέα* "cut with an axe," *ἐλαία* "olive-tree," *μηλέα* "apple-tree," *πλέο* "more," etc.

2. The *i* (*e*) usually remains after a consonant + *ρ*, e.g. *κρύος* "cold," *κρέας* "flesh" (but *τὸ κριάτο*), *τρία* (beside *τριά*) "three"; *θεός* (beside *θιός*) comes from the ecclesiastical language.

3. In some North. Greek dialects *-ια* and *-εα* (half vocalic *i* and *e*, not *y*) are still differentiated in the pronunciation as *φωτιά*, but *μηλεά*.

4. In several dialects (e.g. in the region of the Aegean Sea and in Eastern Crete) *ι* disappears after an *σ* (*ξ*, *ψ*, *ζ*): *ἄξα* for *ἄξια*, fem. "worthy," *γρόσα* for *γρόσια*, pl. of *γρόσι* "piastre," *νησά* for *νησιά*, pl. of *νησί* "island," *διακόσα* for *διακόσια* "200," *τρακόσες* for *τριακόσιες* "300" (*f.*), *πλούσος* = *πλούσιος* "rich." The loss of the *ι* and *ε* is universal in the following words:<sup>1</sup> *σώπα* (from *σιώπα*) "keep silence," *σαγόني* (*σιαγόνιον*) "chin," *σάλι* (*σιάλιον*) "saliva," *ψάθα* (*ψίαθος*) "straw"; also *κερά* (*κυρά*) "lady, woman" (*κυρία*); *θωρῶ* (*θεωρῶ*) "I consider," *χρωστῶ* (*χρεωστῶ*) "I owe."

5. Spirantic Jod (Eng. *y*) has become *χι* or *ῥ* (*ῥ*) in some dialects: e.g. (Velvendos) *ὄπχιος* = *ὄποιος*, *τὰ μάτ'χ'α* = *τὰ μάτια*, (Crete), *πῶς* = *ποιός*. In several of the islands (e.g. Calymnos, Scyros, Nisyros) a *σ* or *ῥ* develops after voiceless consonants, and *ζ* or *ξ* (*ῥ*) after voiced consonants respectively: e.g. *ἀέρφσα* = *ἀδέρφια* "brothers," *πσός* = *ποιός*, *σέρζα* = *χέρια* "hands," *παιχνίδζα* = *παιχνίδια* "sports," *πῶάνω* = *πιάνω* "I seize," *καράβζα* = *καράβια* "boats," *αῦρζο* = *αῦριο*. In Velvendos it becomes a hard *κ'* after *φ*, *θ*, *σ*: *τέθκ'ος* = *τέτοιος*, *χουράφκ'α* = *κωράφια*, etc. Note also from Chios (TEXTS III. 9) forms like *πῆ'όττερα* = *πείότερα* "more," *ἱpp'ῥαsen* = *ἔπιασεν* "he seized," *ḍg'o* = *δνó* "two," *γνιάg'a* = *βούδια* "oxen." Finally, in the Cyprian dialect and kindred patois every *ι* (except after sibilants, where *ι* disappears) becomes *κ* or *κι*, i.e. *κ'*: *Κυρκακός* = *Κυριακός*, *περιστέρκα* = *περιστέρια* "doves," *χωρκόν* = *χωριό*, *τρικά* (and *τρία*), *ἀλήθκεια* = *ἀλήθεια* "truth," *πκοιός* = *ποιός*, *χαρκιά* from *χαρτκιά* = *χαρτιά* "cards."

§ 11. When an end-vowel and an initial vowel come together a contraction (crasis) takes place:

- a* + *a-*, or *o-*, *u-*, *-e*, *i-* becomes *a*
- o* + *o-*, *u-*, *e-*, *i-* becomes *o*
- u* + *u-*, *e-*, *i-* becomes *u*
- e* + *e-*, *i-* becomes *e*
- i* + *i-* becomes *i*;

or in reverse order, i.e. *-o*, *-u*, *-e*, *-i* + *a-* become *a*, etc.

*a* is therefore the strongest vowel and swallows up all

<sup>1</sup> For Pontic *ḍ*, *ḍ* from *ια*, *ιο*, *v.* § 6, n. 6.

<sup>2</sup> Instead of *y*.



the rest; next in order comes *o*, then *u*, *e*, *i*: e.g.  $\theta'$  ἀλλάξω = θαῖ ἄ. "I shall change,"  $\theta\acute{\alpha}$  'χω (ἐ'χω) "I shall have," ἀπ' (ἀπὸ) αὐτό "from this,"  $\tau'$  ὄνομα (τὸ ὄ.) "the name," τό 'χτισαν (τὸ ἐ'χτισαν) "they built it," ἐγώ 'μουνα (ἡμουνα) "I was," εἶν' (εἶναι) ὁμορφή "she is beautiful," νὰ σοῦ 'πῶ (εἰπῶ) "let me tell you," ποῦ 'σαι (εἶσαι) "where art thou?" τοῦ 'δωκα (ἐ'δωκα) "I gave him," πέντ' ἔξι (πέντε) "five or six," ἦρθ' ἕνας (ἦρθε) one came," λείπ' ἐκεῖνος (λείπει) "that one (he) is absent," τί 'δες (τί εἶδες) "what did you see?"

1. In Northern Greek *e* is stronger than *u*, so π' ἔρχεται = ποῦ ἔρχεται.

2. In many parts *i* is not swallowed up by *a* (or *o*, *u*), but combines with the preceding vowel into a diphthong: νὰ ἰδῶ παῖδό "that I may see," τὸ εἶδα τίηδου "I saw it," ποῦ εἶσαι πύξε "where art thou?" Further, in several regions *u* + *e* unite to *o*: ὁπῶχει = ὁποῦ ἔχει "who has," σὸ'λεγα = σοῦ ἔλεγα. Before velar vowels καί retains the palatal pronunciation of the *κ*: κὶ αὐτός "and he," and also loses its vowel before a following *i*: κ' ὕστερα "and then." Moreover, the short words μέ "me," σέ "thee," usually lose their *e* before *i*: μ' εἶδες "thou sawest me"; while, on the contrary, the article ἡ οἱ retains its vowel: ἡρθ' (ἦρθε) ἡ μάννα "the mother came."

3. Vowel contraction within a word takes place in general according to the same laws as in case of liaison of separate words: e.g. πᾶς (πᾶς) from πάγεις, τρώς from τρώγεις, ἄκου from ἄκουε, πάνε from πᾶ(γ)ουνε, λέτε from λέγετε, etc., πωρνό (πουρνό) "morning," from \*πρωνό, i.e. πρωϊόν. (Similarly Pontic ἄν = ἄχεν).

§ 12. The initial unstressed vowel is subject to various mutations.

(a) The dropping (aphaeresis) of an *i* and *e*, more rarely of an *o* or *a*: e.g. γούμενος (ἡγούμενος) "abbot," γειά (ὑγειά) "health," μέρα (ἡμέρα) "day," μισός (a. Gk. ἥμισυς) "half," πάγω (a. Gk. ὑπάγω) "I go," ψηλός (a. Gk. ὑψηλός) "high," 'γώ and ἐγώ "I," 'δῶ and ἐδῶ "here," βρίσκω (εὐρίσκω) "I find," κεῖ and ἐκεῖ "there," κείνος and ἐκεῖνος "that," μπορῶ (beside ἐμπορῶ and ἡμπορῶ) "I can, am able," ρωτῶ and ἐρωτῶ "I ask," σπέρα (ἐσπέρα) "evening," φκαριστῶ (εὐχαριστῶ) "I thank," γίδι (αἰγίδιον) "goat," ματώνω (αἶμα) "I make bloody," δέν (from οὐδέν) "not," Pontic 'κί (from οὐκί) "not," λίγος (ὀλίγος) "little," μάτι (ὀμμάτι) "eye," μιλῶ (ὀμιλῶ) "I speak," σπίτι (ὀσπίτι) "house," ψάρι (a. Gk. ὀψάριον) "fish," γαπῶ (usually ἀγαπῶ) "I love," πὸ μακρά (usually ἀπὸ μ.) "from afar," πεθαίνω, ποθαίνω (ἀποθαίνω) "I die," τοῦ 'φτί Velv. = the usual τὸ αὐτί "ear," λαχτόρι (Cappad.) = ἀλόχτερας (Aegina) "cock."

Aphaeresis may even take place when the initial vowel is of secondary origin caused by the disappearance of a consonant: *e.g.* *ναῖκα* (Capp.) = *γυναῖκα* "woman" (*cf.* § 22).

(b) Prothesis, that is, the prefixing of an *a* in most cases, more rarely another vowel: *νέφαλο* and *ἀνέφαλο* "cloud," *πλάγι* and *ἀπλά(γ)ι* "side," *στήθι* and *ἀστήθι* "breast," *χείλι* and *ἀχείλι* "lip," *ἀβδέλλα* (*βδέλλα*) "leech," *κρυφά* and *ἀκρυφά* "secretly," *καρτερῶ* and *ἀκαρτερῶ* "I expect," *περνῶ* and *ἀπερνῶ* "I pass by," *λησμονῶ* and *ἀλησμονῶ* "I forget" (*elimonízo* in the Terra d' Otranto), *ἀθερρῶ* (Pontus) = *θαρρῶ* "I believe," *ἐσύ* (*σύ*) "thou," *τότες* and *ἐτότε(ς)*, Pontic *ἀτότε* "then, at that time," *τοῦτος* and *ἐτοῦτος* "this" (on *βλέπω* and *ἐβλέπω*, etc., *cf.* § 182, n. 2); *ῥσκιος* (in patois *ῥσκιά* and *σκιά*) "shadow."

(c) Exchange of the initial vowel for another vowel: *e, i* are liable to be displaced by *a* or *o*; *o* in most cases is displaced by *a*, while *a* seldom yields to any other vowel: *ἄντερα* (a. Gk. *ἔντερα*) "bowels," *ἀλαφρός* (*ἐλαφρός*) "light," *ἀξάδερφος* (*ἐξάδερφος*) "cousin," *ἀπάνω* (*πάνω, ἐπάνω*) "above," *ἀκεῖ* (Pontus) = *ἐκεῖ* "there," *ἄρωτῶ* (= *ἐρωτῶ, ρωτῶ*), in Pontus also *ὀρωτῶ, ἄχνάρι*, and *χνάρι* (a. Gk. *ἵχνος*) "track," *ἀπομονή* (*ὑπομονή*) "patience," *ὄμορφος* (also *ἔμορφος*) "beautiful," *ὄχτρός* (or *ἐχτρός*) "enemy," *ὀρμήνεια* (*ἐρμηνεία*) "counsel," *ὀρπίδα* (*ἐρπίδα*) "hope," *ὀγῶ* = *ἐγῶ* "I," *ἐδικός* = usually *δικός* (*ἰδικός*) "own," *ἐπίσω* (usually *ὀπίσω* or *πίσω*) "behind," *ἀρφανός* (*ὀρφανός*) "orphan," *ἄχταπόδι* (*χταπόδι*, from *ὀκταπόδιον*) "polypus," beside *μάτι* (see above) also *ἀμμάτι*; *οὔλος*, usually *ὄλος* "whole"; *εὐτός* (Chios, Naxos, Crete, Ionic Islands) = *αὐτός* "this."

In the forms of the initial vowel there exists the greatest diversity in the different dialects. These forms are mostly due to an incorrect analysis of the close *liaison* of words according to § 11, especially in the union of the article and noun or *νὰ, θὰ* + verb: *e.g.* *τομμάτι* is analysed into *τὸ μάτι* (instead of *τὸ ὀμμάτι*), *νακαρτερῶ* into *ν' ἀκαρτερῶ* (instead of *νὰ καρτερῶ*), *τάντερα* into *τὰ ἄντερα* (instead of *τὰ ἔντερα*).

#### (b) STOPS.

§ 13. The tenues *π, κ, τ* generally undergo no change. In some cases they have arisen from spirants (see § 18). On the other hand, two exceptionless phonetic laws have decreased the number of the tenues:

§ 14. (1) The combinations *πτ* and *κτ* have become *φτ* and *χτ*: (a. Gk.) *πτ* has become *φτ*: *φταρμίζομαι* (a. Gk. *πτάρνυμαι*), "sneeze," *πτερό* (*πτερόν*) "wing," *φτωχός* (*πτωχός*) "poor," *ἀστράφτει* (*ἀστράπτει*), "it lightens," *ἐφτά* (*ἐπτά*) "seven," *κλέφτης* (*κλέπτης*) "thief," *πέφτω* (*πίπτω*) "I fall."

(a. Gk.) *κτ* = *χτ*: *χτίζω* (*κτίζω*) "I build," *χτυπῶ* (*κτυπῶ*) "I strike," *ἀνοιχτός* (*ἀνοικτός*) "open," *δάχτυλος* (*δάκτυλος*) "finger," *δείχτω* (from *δείκνυμι*) "I show," *δίχτυ* (*δίκτυον*) "net," *νύχτα* (*νύξ νυκτός*) "night," *ὀχτώ* (*ὀκτώ*) "eight," *σφιχτός* (*σφιγκτός*) "fixed."

1. *πτ*, *κτ* therefore are no longer to be found in a modern Greek word. *ἀπ' τὸ = ἀπὸ τὸ*, etc., is a different matter; yet even in this case the pronunciation is often *ἀφ' τὸ*; so also, e.g., *κόφ' το* from *κορ(s) το*, § 37.

Whenever the spelling *πτ*, *κτ* (*καθρέπτης* instead of *καθρέφτης* "looking-glass," *ἀκτῖνα* instead of *ἄχτῖνα* "ray," etc.) occurs in vernacular texts it is merely a survival of the historic *orthography* of the literary language, *pronunciation* being *φτ*, *χτ*.

2. In the Greek of Lower Italy *χτ* and *φτ* have passed into *φτ* (Otranto) and *στ* (Bova) respectively: *νίfta νύχτα* (but *ἐπεfta* = *ἐπεfta*!); *εστά = ἐπτά, νίστα = νύχτα*.

§ 15. (2) The tenues after nasals become mediae, i.e. *μπ*, *ντ*, *γκ* are pronounced like *mb*, *nd*, *ng* (*ϑ* = *ng* in German *Engel*): *ἀγκαλιάζω* *an̄gal'ázo* "I embrace," *πρίγκιπας* *pr̄in̄gip̄as* (Lat. *princeps*) "prince," *λάμπω* *lám̄bo* "I shine," *ἀντάμα* *andáma* "together." The same sounds arise when a nasal and (a. Gk.) *β*, *γ*, *δ* come together, so that *μβ*, *γγ* and *νδ* are pronounced like *mb*, *ng*, *nd*, preserving the ancient Greek mediae; but it is better, except in the case of *γγ*, to write *μπ*, *ντ*: *κολυμπῶ* (a. Gk. *κολυμβῶ*) "I swim," *ἐγγίζω* *en̄gízo* "I touch," *ἐντεκα* *éndeka* (*ἐνδεκα*) "eleven," *δέντρο* (*δένδρον*) *éndro* "tree."

1. Spellings like *κολυμβῶ*, *δένδρον* come from the literary language and are unintelligible.

When, owing to the dropping of a vowel, the groups *μπ*, *γκ* (*γγ*), *ντ* begin the word, they are pronounced almost exactly like pure voiced *mediae*, i.e. like North German or Romanic *b*, *g*, *d* (or, more correctly, *ᵐb*, *ᵑg*, *ᵑd* with reduced nasal): *μπροστά* (*ἐμπρός*) "forwards," *μπαίνω* (*ἐμπαίνω*) "I go in," *γγόνι* (*ἐγγόνι*) "grandson," *γκρεμίζομαι* "I hurl down, precipitate" (\**ἐγκρημ[ν]ον*), *ντροπή* (*ἐντροπή*) "disgrace," *ντύνομαι* (from *ἐνδύνομαι*) "I dress."



The change of *tenuēs* to *mediae* after a preceding nasal takes place also in the liaison of words, final *-ν* uniting with the initial *π* (*ψ*), *κ* (*ξ*), *τ* (*τσ*) of a following word to *mb* (*mbz*), *ng* (*ngz*), *nd* (*ndz*): τὸν πατέρα = *tombatéra* "the father," τὸν ψεύτη *tombzéfthi* "the liar," τὴν τσέπη *tindzépi* (acc.) "the pocket," τὴν κουράζω *tiṅgurázo* "I weary her," δὲν ξέρω *ḍengzéro* "I do not know," δὲν ψηφῶ *ḍembzifó* "I care not," ἂν τὸν πάρῃς *andombáris* "if you bring him." Note also from Chios (TEXTS III. 9) (δ)ὲν εἶ(δ)εν κανεῖ *en ien ganí* "he saw nobody," (δ)ὲν ἤρκουτον πῖ'ά *en írkuṭom b'á* "he came no more," ἤφυνεν τσεῖνος (= κείνος) *ifien dzínos* "that (man) fled." On the other hand, initial *β*, *γ*, *δ*, and *γ* always remain spirants: τὸ(ν) βασιλιά, τὸ(ν) γάμο, τὴ(ν) δόλια, τὴ(ν) γυναῖκα (cf. § 33, n. 3).

2. In many regions (e.g. several of the Cyclades, Lesbos, cf. also TEXTS III. 12) *μπ*, *γκ*, *ντ*, both when initial and when within a word, have become pure *mediae*: *μπάμπω* has become *bábω* "grandmother," (ἐ)μπορῶ "I can," (ε)boró, φεγγάρι "moon," φεγάρι, δόντι "tooth," δόδι, κοντά "near," kodá, ἄντρας "man," āḍras, ἀραβωνιάζ(ου)νται "they are betrothed," ārraboniázḍai. The same phonetic change extends even to loan-words (cf. e.g. from Ἴος κονβάνια, Ital. *compagnia* "company," ἀρμαμέδο, Lat. *armamentum* "fleet," πάδα, Ital. *banda* "side"), and to word-liaison, cf. from Ἴος τὸ γαφέ = τὸν καφέ "coffee," from Lesbos τ γαρδιά = τὴν καρδιά (acc.) "the heart," ἡ γαλαμν'ά = τὴν καλαμνιά, "the reed," σὰ δὸν = σὰν τὸν (acc.) "as the"; from Saranda Klisiés μὴ δύχ' = μὴν τύχη "may it not happen," τὴ γσέσκισαν "they rent it."

3. The softening of the initial syllable by the nasal of the preceding final has sometimes resulted in the voiceless initial of a word becoming voiced, or a voiced initial becoming voiceless, i.e. there arose a ὁ μπιστικός from a τὸμ πιστικόν, a μπέπω (Crete) from τὸν πέμπω, a γουρεύω "I shear" (Lesbos) from τὸν κουρεύω, etc., or from τὴ μπάντα a ἡ πάντα "side" (Ios).

4. The m. Gk. *mediae* are therefore inseparably connected with an originally preceding nasal, there being no other *mediae* except in loan-words. As the alphabet has no signs for *b*, *d*, *g*,<sup>1</sup> the corresponding sounds are represented in the numerous Turkish and Italian words by *μπ*, *ντ*, *γκ* respectively: *μπέης*, Turk. *bei* "Bey," *μπάρκα* "bark," *ντερβένι*, Turk. *derren* "defile, narrow pass," *ντάμα* "lady" (in cards), *σεβντάς*, Turk. *sevda* "love," *ἀντίο*, Ital. *adío* "adieu," *γκιαούρις* "Giaour," *γκαλερία* "gallery," *μπάγκα* "bank." So also Γκαίτε "Goethe," Μπέκ "Beck," and similar foreign names, although in such cases the educated Hellenise the form (Γοίθιος Goethe, Δάντης Dante, etc.).

<sup>1</sup> Sometimes (in Constantinople, especially in Turkish newspapers printed in Greek characters) the signs *β*, *γ*, *δ* with a period underneath are employed.



§ 16. In addition to the rules already stated, the *tenues* suffer phonetic transformation only in isolated cases and dialectically; thus *κ* has fallen out before *χ* in *ζάχαρι* (from *ζάκχαρι*) "sugar," and *σιχαίνομαι* (from *σικχαίνομαι*) "I dislike," *κβ* becomes *βγ*, and *κδ* becomes *γδ*: *βγάλλω* (*ἐκβάλλω*) "I take out," *βγαίνω* (*ἐκβαίνω*) "I go out," *γδύνω* (*ἐκδύνω*) "I undress," *γδέρνω* (*ἐκδέρω*) "I flay." The combination *φτι* becomes *φκι* in *φκγάρι* (\**πτυάριον*) "shovel," and *φκειόνω* (beside *φτείνω*) "I make."

1. The disappearance of *tenues* in Chios (TEXTS 9), e.g. in *αοράνω* = *ἀπὸ πάνω* "from above," *ἐτύος* = *ἐτοῦτος* "this," is due to dissimilation. The cause of the disappearance of the *κ* in the same region in *αλοάι* = *ἀλογάκι* "little horse," *σενδύι* = *σεντούκι* "chest," cannot be determined with certainty.

2. The change of *τ* to *κ* (before *i*) is found in Zaconian and in Lesbos (also in Mesta on Chios): thus, (Zacon.) *κα'kidzie* = *κατοικία*, *πό'kixi* = *ἐπότης* (cf. TEXTS III. 15, n. 9. 2), *χα'rkí* = *χαρτί*, similarly *α'fēngi* = *ἀφέντης* "Mr., Sir," before mediae; (Lesbos) *κεῖχος* = *τείχος* "wall," *ἀφκί* = *ἀφτί* "ear," *μάκ'* = *μάτι* "eye," *μασ'hl'* = *μαστίλι* "handkerchief." In Zaconian also *π* before *i* passes into *κ*: e.g. *κίσυ* = *πίσω* "behind."

3. On Crete (and several other islands of the Aegean) *τ* before *i* becomes a spirant: *τὰ μάθια* = *τὰ μάτια*, *τέθιοις* = *τέτοις*, *στραθιώτης* = *στρατιώτης*. Similarly *ντι* becomes *δι*: *ἀνάδιος* = *ἀνάτιος* "opposite," *ἀρχοδιά* = *ἀρχοντιά* "nobility, gentry." Cf. also *μάddia* = *μάτια*, Terra d' Otranto.

4. In Pontus the initial group *στ* becomes *σ(σ)*: *σ(σ)ὸ* = *στὸ* "in the, to the," *σάχτη* = *στάχτη* "ashes."

§ 17. The palatalising of a *κ* before *e* and *i* (*y*), i.e. the change of *ke ki* to *če čí*, *ce ci* or *če čì* (*τσ* or *τσ̣* *τσ̣*) is widely spread (but only in dialects).

This transition takes place in Pontus, Cappadocia, Cyprus, Crete, on many islands of the Aegean (e.g. Lesbos, Amorgos, Naxos, Syra, Calymnos, Chios), in the dialect of the city of Athens, in Megara, Aegina, Cyme in Euboea, in many regions of the Peloponnesus (also in Zaconia and in the Maina), in Locris, Aetolia, Lower Italy; thus, e.g., *τσεφάλι* = *κεφάλι* "head," *τσαί* (*τσ̣αί*) = *καί* "and," *τσαίρος* = *καιρός* "time," *τσερί* = *κερί* "candle," *τσερά* = *κερά* (*κυρία*) "woman," *έτσεϊ* (*έτ̣σεϊ*) = *έκεϊ* "there," *τσείτομαι* = *κείτομαι* "I lie," *ττύμα* = *κύμα* "wave," *ττύρατ̣σ̣ή* (Maina) = *κυριακή* "Sunday," *κότσινος* (*κότ̣σ̣ινος*) = *κόκκινος* "red," *κουτσί* = *κουκί* "bean," *ακουτσε* (Aegina) 3 pers. sing. of *ακουα* "I heard," *σσιζ̣ω* = *σκιζ̣ω* (*σχίζω*) "I split." In *τ̣σ̣ονμ̣ωμαι* (Chios *τσοιμ̣ωμαι*) = *κοιμ̣ωμαι* "I sleep," *τ̣σ̣ονυλία* = *κοιυλία* "belly," *στ̣σ̣ούβω* = *σκίβω* "I bow," *στ̣σ̣ονυλί* = *σκυλί* "dog," and in other instances (e.g. on Aegina), the phonetic change before *υ* is only apparent, because this *υ* has arisen from an older *i*-sound. This *στυ*

(*ῥτῥ*) may become even *σσ* (or *ῥ*), cf. e.g. *βρίσσει* "he finds" (Chios, Calymnos, and elsewhere); on *ῥ*, v. § 28 n.

The media *g* (*γγ, γκ*) undergoes the same change: *ἀντζελος*, i.e. *ándzelos* = *ἄγγελος* "angel," *ἀντζίστρι* = *ἀγκίστρι* "hook," *σντζενῆς* (Ios) = *συγγενῆς* "relative"; or *dž*, thus *ἄντζελος*, etc. (in Cos also *ἄνδγελος*, etc.).

In Cappadocia (Pharasa) *κ* also becomes *dž*: e.g. *ἄτζεῖνος* = *ἐκεῖνος*.

### (c) SPIRANTS.

§ 18. The spirants *φ, χ, θ* have a tendency to pass into *tenués* (*π, κ, τ*) after a preceding *s* (or after another voiceless spirant). This is most generally the case with *θ*, which becomes *τ* after every *σ, φ, χ*: *αἰστάνομαι* (from *αἰσθάνομαι*) "I perceive," *ἐγελάστηκα* aor. pass. "I was laughed at," *ἐσβήστηκε* "it was extinguished" (from *ἐγελάσθηκα, ἐσβήσθηκα*, but, e.g., *ἐτιμήθηκα* "I was honoured), *φτάνω* (from *φθάνω*) "I overtake," (*ἐ*)*λεύτερος* (from *ἐλεύθερος*) "free," *ἐγράφτηκε* "it was written," *ἐχτρός* (from *ἐχθρός*) "enemy," *ἐφυλάχτηκα* "I guarded."

1. The spelling with *θ* (*ἐλεύθερος, ἐγελάσθηκα*, etc.) is historical, that is, it has no value for the present pronunciation.

Similarly *χ* becomes *κ* after *σ* and regularly also after *f*: *ἄσκημος* (*ἄσχημος*) "ugly," *μόσκος* (*μόσχος*) "musk, perfume," *σκίζω* (*σχίζω*) "I split," *σκοινί* (*σχοινί*) "rope," *σκολειό* (*σχολεῖον*) "school"; *εὐκαριστῶ* (*εὐχαριστῶ*) "I thank," *καυκοῦμαι* (*καυχοῦμαι*) "I boast," *εὐκοῦμαι* (*εὐχοῦμαι*) "I pray," *εὐκή* (*εὐχή*) "prayer."

2. The same holds true for the spelling *σχ* (*σχεδόν, σχολαστικός*) as for *σθ*.

3. The change of *ρθ* into *ρτ* is fairly wide-spread, especially in Eastern Greek: frequently *ῆρτα* = *ῆρθα*, "I came," *ὀρθός* = *ὀρθός* "straight." Less frequently *ρχ* becomes *ρκ* (e.g. in Cyprus,<sup>1</sup> Rhodes, Calymnos, Samos, Chios): *ἔρκουμαι* = *ἐρχομαι* "I come," *ἀρκή* = *ἀρχή* "beginning."

*φ* after *σ* becomes *π* only in some dialects.

4. Thus in Pontus, Cyzicus, and Icarus: e.g. *ἀσπαλίζω* = *σφαλνῶ* "I lock," *σπάζω* = *σφάζω* "I kill," *σπίγγω* = *σφίγγω* "I press," *σπιντόνα* = *σφενδονή* "sling."

5. The variations (*τρέφω, θρέψω*, etc.) arising from the a. Gk. law of dissimilation of aspirates are not found in m. Gk., *θρέφω* *ἔθρεψα*, *τρέχω* *ἔτρεξα*, or survive only in some rare cases, like *ἐτέθηκα* (a. Gk.

<sup>1</sup> More correctly *rk*.

ἐτέθην) from θέτω "I place," ἐτάφηκα (a. Gk. ἐτάφην) fromθάβω "I bury," ἐτράφηκα (a. Gk. ἐτράφην) from θρέφω "I bring up, educate." Cf. § 205, I. 3, n. 3, and § 207.

§ 19. The combination *fs* (frequently for *ʒs*, *vs*) changes uniformly to *ps* (ψ): ἐδούλευσα (aor. of δουλεύω "I work") becomes ἐδούλεψα, ἔπαυσα (παύω "I cease") ἔπαψα, ἔκλαυσα (κλαί(γ)ω "I weep") ἔκλαψα, and so forth (cf. aorist-formation, § 201, I. 1). Similarly, Λεψῖνα = Ἐλευσίς, ἡ κάψι (καῦσις) "burning heat"; cf. also κάτσε = κάθ(ι)σε "sit down" (imperat.) and (Turk.) μπαξές from μπαχ(τ)σές "garden."

1. In Lower Italy (Terra d' Otranto) exactly the opposite has occurred, ψ becoming *fs*: e.g. *afsiló* = ἀψηλός "high," *na hláfso* = νὰ κλάψω (from κλαίω).

2. The form ἀτός (v. § 136, n. 3) has not arisen from the more usual αὐτός through the dropping of *f*, but corresponds to an a. Gk. form ἀτός.

§ 20. θ sometimes becomes χ: χλιβερός, χλιμμένος, "afflicted," χλῖψι "affliction" (beside θλιβερός, etc.), παχνί (from παθνί) "manger"; θ has become φ in ἀρίφνητος (= ἀν-αρίθμητος) "innumerable," στάφνη (from στάθμη) "rule (line)."

1. In the dialect of the Terra d' Otranto, initial θ becomes *t*, θ in the middle of a word between vowels becomes *s*: *télo* = θέλω "I wish," *tínato* = θάνατος "death," *lisári* = λιθάρι "stone," *pesaméno* = πεθαμμένος "dead." In Eastern Greek also τ stands for θ (cf. νὰ χατῶ for χαθῶ, TEXTS III. 13. c, and ἄτρωπος for ἄθρωπος, TEXTS III. 14. a). σ instead of θ is especially characteristic of Zaconian, e.g. σέρι = θέρος "summer," *silikó* = θηλυκός "female."

2. In isolated cases δά (Velvendos), χά (Pontus), ἄ (Chios) = the regular θά, further ἐννά (Cyprus) = θεν(ν)ά (particles to form future tense).

§ 21. In Zaconian, in Cyprus, South-Western Asia Minor, on several of the Aegean Islands (e.g. Crete, Amorgos, Cos, Calymnos, Astypalaea, in the Pontic (as also in the Cappadocian) dialects, χ before *e* and *i* becomes *š* (š) or even *s̃* (s̃): šέρι = χέρι "hand," šειμῶνας = χειμῶνας "winter," šεις = έχεις "thou hast," šετε = έχετε "you have." Sometimes (e.g. in Calymnos) this š passes into σ: σέρι, έσει, όσι = όχι "not," νύσα = νύχια "nails, claws." In Bova, χ before velar sonants is pronounced aspirated *k* (*kʰ*), before palatal *h* (*hʷ*); *h* = χ is also found occasionally elsewhere.

§ 22. Among the voiced spirants (β, γ, δ), γ especially shows a widely spread tendency to disappear between vowels, and sometimes even in the initial syllable. This disappear-



ance of intervocalic  $\gamma$  ( $\zeta$  and  $y$ ) is found in the most diverse regions (in Epirus, Peloponnesus, Macedonia, in the islands from Cyprus to Asia Minor): *e.g.* λέω and λέγω "I speak," (imperf. ἔλεα and ἔλεγα), πα(γ)αίνω πη(γ)αίνω πά(γ)ω "I go," τρώ(γ)ω aor. ἔφα(γ)α "I eat," λο(γ)αριάζω "I reckon," φυλά(γ)ω "I guard," ρολό(γ)ι "clock," σα(γ)ίτα "arrow," φα(γ)ητό "eating," συλλο(γ)οῦμαι "I consider," πέλα(γ)ο "sea," (ὀ)λί(γ)ος "few," με(γ)άλος "great," ἀ(γ)απῶ "I love," ἐ(γ)ώ "I"; ἔλεια = γέλεια (Naxos), ὑρίζω = γυρίζω "I seek," ὕναϊκα = γυναικα "woman." The  $\gamma$  is omitted most frequently in the first-mentioned verbs.

The combination  $\gamma\iota$  ( $\gamma y$ ) has become one simple sound  $y$  (=  $\gamma$  before  $e, i$ ). This sign is therefore employed to represent a  $y$  before velar sonants:  $\gamma\iota\omicron\mu\acute{\iota}\zeta\omega$  =  $\gamma\epsilon\mu\acute{\iota}\zeta\omega$  "I fill,"  $\gamma\iota\omicron\mu\alpha$  =  $\gamma\acute{\epsilon}\mu\alpha$  "repast,"  $\gamma\iota\omicron\phi\acute{\upsilon}\rho\iota$  =  $\gamma\epsilon\phi\acute{\upsilon}\rho\iota$ ,  $\gamma\iota\alpha\rho\acute{\alpha}s$ , Turk  $yara$  "wound." Cf. also § 9.

The omission of  $\beta$  is usual in  $\delta\acute{\iota}\alpha\omicron\lambda\omicron\s$  =  $\delta\acute{\iota}\alpha\beta\omicron\lambda\omicron\s$  "devil."

The regular omission not only of the  $\gamma$  but also of the  $\beta$  and  $\delta$  (rarely of  $\theta$ ) is a marked peculiarity of the South-Eastern Gk. dialects, *i.e.* of Cyprus, Rhodes, Calymnos, and the neighbouring islands, but is not confined to these dialects: φοοῦμαι = φοβοῦμαι "I fear," κάουρας = κάβουρας "crab," περι(β)όλι "garden," ἀερφός = ἀδερφός "brother," γά(δ)άρος "ass," οἱ (δ)ώ(δ)εκα "the twelve," ὀρπί(δ)α "hope," πα(δ)άρι = πο(δ)άρι "foot," νὰ ὤσω = νὰ δώσω "that I may (let me) give," ἔ(ν) = δέν "not." Cf. also  $\acute{a}$  and ἐννά, § 20, n. 2. In the Terra d'Otranto the dropping of intervocalic (and initial) consonants obtains to a still larger extent (*e.g.* τόα = τότε, ρόα = πότε; ο,  $i$  = τὸ, τῇ(ν); στέο = στέκω).

In Chios, side by side with the complete dropping of  $\gamma, \beta, \delta$  we find also a mere reduction: *e.g.* νὰ ἑλάσωμε from γελῶ "I laugh," ὁ ἄσιλῆς "the king," (ν)ούδι "ox," καῖαλλίνα "horse-manure," γάῖαρος "ass," etc. TEXTS III. 9.

§ 23. On the other hand,  $\gamma$  has been inserted between vowels: *e.g.* ἀ(γ)έρας "air" (Chios ἀῖερας), θε(γ)ός "God," ἀκού(γ)ω "I hear," καί(γ)ω "I burn," κλαί(γ)ω "I weep," φται(γ)ω "I am at fault"; ἀγῶρι "boy" (from a. Gk. ἄωρος) is quite common.

This phenomenon is found on the whole mainland, the Ionic Islands, the Cyclades, Crete, Chios, and Lesbos. Moreover, almost in the entire region of the Aegean as well as in Crete and Cyprus a  $\gamma$  is inserted between  $\nu$  and a vowel: πιστεύω = πιστεύω "I believe," χορεύω "I dance," κόβγω "I cut," ράβγω "I sew," τρίβγω "I rub," παρασκευή "Friday," βγαγγέλιο "gospel." The verbs in



-εύω end, in the Terra d' Otranto, in -έο (*pistéo* "I believe"), in Bova in -έγου (*platégou* "I speak"), in Zaconian in -έργου (*dulérgou* "I work").

In some dialects a γ is prefixed even to the initial vocalic syllable: γαῖμα = αῖμα "blood," γέρημος = ἔρημος "empty," γίδιος = ἴδιος "like, the same"; cf. especially TEXTS III. 12 (γεῖπε = εἶπε, γύστερα = ὕστερα, γούλος = ὄλος, etc.).

Often a γ develops before ν in the words σύννεφο = σύννεφο "cloud," ἔγνοια = ἔννοια "care," ἀγνάντια = ἀνάντια "opposite," τυραγνῶ = τυραννῶ "I oppress."

§ 24. γ and ν (β, υ) regularly disappear before μ: μάλαμα (from μάλαγμα) "gold," σαμάρι (from σαγμάριον) "pack-saddle," πλεμένος (from πλεγμένος) of πλέκω "I twist, plait," πνιμένος from πνίγω "I drown," πρᾶμα (from πρᾶγμα) "thing," ἔρωτεμένος (from ἔρωτεύω) "beloved," θᾶμα "wonder," θαμάζω "I wonder" (from θαῦμα, θαυμάζω), καμένος (from καυνμένος, καίω, κάβω) "burnt," μαγεμένος (μαγεύω) "bewitched," ρέμα (ρέυμα) "brook."

1. Usually πρᾶμμα, καμμένος, etc., are written with μμ. In this case, however, those dialects which actually possess double consonants (§ 36 n.) recognise only one μ in the pronunciation (except with two μμ in Chios). Spellings πρᾶγμα, πλεγμένος, ρέυμα, etc., come from the literary language, unless the -γμ- in the continental dialects.

2. ν disappears before ρ only in ξέρω beside ξεύρω "I know"; otherwise the ν remains: ἀλεύρι "flour," εὐρίσκω (θα εὔρω) "I find," μαῦρος "black," etc. Before ν, ν has become μ; cf. λάμνω (a. Gk. ἐλαίνω) "I row," μνουῖχος (εὔνουῖχος) "castrated, eunuch."

§ 25. δ has disappeared before γ (ι) in γιά = διά "through, on account of" (γιατί "why?" = διὰ τί); but διαλέγω "I choose," διαβάζω "I read," διαβαίνω "I pass over," δυό "two," δυόσμος "jasmine," etc.

§ 26. In the dialect of Cyprus we find δ and γ treated in a manner analogous to the deaspiration of θ (χ, φ) given in § 18, the groups ργ, ρδ becoming ρκ, ρτ, and βγ, βδ, γδ becoming βκ, βτ, γτ: ἀρκάτης = ἐργάτης "worker," ἀρκυρός = ἀργυρός "silver," περτίκιν = πέρδικα "partridge," αὐκόν = αὐγό "egg," βκαίννω = βγαίνω "I go out," ἐβτομάδα = (ἐ)βδομάδα "week," γτέρνω = γδέρνω "I flay." On Rhodes and the neighbouring islands only ργ, ρδ, and βγ undergo this change; otherwise (e.g. in Chios and Calymnos) this phonetic movement has usually attacked only ργ and βγ, though the second sound is also found partially or wholly voiceless; cf. βγάλλει "he takes out," πιστεύγω "I believe," μαργόλλος = μαριόλος "sly,"

φεύγει "he departs," αἰγά and αἰκά "eggs," Γιώργις and Γιώρκις = Γεώργιος, ἀργάτης and ἀρκάτης = ἀργάτης.

In Terra d' Otr. δ is pronounced as *d* (analogous to *t* for *θ*, § 20, n. 1); there and in Bova γ (ζ) is pronounced *g* before the vowels *e* and *i*.

§ 27. The palatal γ (*y*) has become in the Maina dialect a *ž*, i.e. a voiced palatal sibilant: e.g. ζῆ = γῆ "earth," ζομάτος = γεμάτος (γιομάτος) "full," Παναζία = Παναγία, μαζεριτσή = μαγερική "kitchen." Even the secondary *y* in γιά from διά, Γιάννης from Ἰωάννης, etc. (cf. § 9), undergoes the same change (ζά, Ζάννης). For other changes to which the spirant *y* is liable, v. § 10, n. 5.

§ 28. In many parts the sibilants σ and ζ are pronounced with the front palate (*ś*) (that is, dorsal) instead of with the tongue-tip; often σ (ζ) becomes a kind of *sh*-sound (*š*, *ž*, *ś*, *ž*). This pronunciation is found over the whole Greek-speaking territory, most frequently before *i* (e.g. εἴκοσι "twenty") and before *ι* (μισή ὁκά = μισή ὁκά). The latter (*ι*) sometimes disappears (τρακόσα = τριακόσια "300," γρόσα = γρόσια "piastres," v. § 10, n. 4). *ś* for *s* before consonants is very rare (e.g. σκύλος for σκύλος "dog" in Pontus, στό σπίτι "in the house," καστόρο "fortress" in Maina, μόσκος = μόσχος "perfume" in Taygetos), while *łś*, *pś*, *tś* (for ξ, ψ, τσ) are found wherever σ is sounded *š*. Texts III. 3 and 15 (Maina and Ladá in Taygetos) afford characteristic examples of the extension of this pronunciation of the σ and ζ to all other combinations.

For *ś* (*ś*) from χ, v. § 21. In some dialects in which κ is palatalised to *č* (§ 17), e.g. in Bova and Cyprus, *sč* becomes *ś*, as ἄσημος from ἄσκημος "ugly," ὄλος from σκύλος "dog," etc. In Karpathos and some of the neighbouring islands (also Chios) we find the transition from σσ or σι to τσ: e.g. γλώτσα = γλώσσα, νησιά = νησιά; the transition from ζ to *dž* (e.g. παίδζω = παίζω) is more widely spread.

§ 29. Before a voiced consonant (β, γ, μ, ν) σ is pronounced like ζ (*z*), that is, voiced: σβήνω *z*νίνο "I extinguish," προσμένω *z*ροζμένο "await," σμίγω *z*μιζο "I join, unite." Similarly with close liaison of words: ποιος *z*μπαίνει *z*γοζ *z*νί, τους *z*μεγάλους *z*μεζάλους, ἄς *z*λέη *z*αζ *z*εῖ, ἄς *z*δώση *z*αζ *z*όσι.

1. Otherwise the σ is subject to few mutations; sometimes it disappears between vowels if the next syllable contains a σ, as, e.g., in Velvendos (σ'χουρέις = συχωρέσης), Bova (ἐγράφαῖ = ἐγράψασι), Chios (νὰ πλερώης = νὰ πλερώσης), Iesbos (δρόγσα = δρόσισα), Pontus (Θανάις = Ἀθανάσις). In Lower Italy (also in Zaconian) the dropping of the final -s is a common phonetic law: *teó* = *θεός* "God," *mástora*

= μάστορας "master," *yelái* = γελάεις "thou laughest." In *ἄντρε[s]* *ζυναῖτῃ[s]* from the Maina (Texts III. 3) and *ὁ βασιλὲν νὰ . . .* = *ὁ βασιλὲς νὰ, ἔνα[s]* *φρένιμος*, etc., from Chios (Texts III. 9) -s has disappeared before a following *z* or semi-vowel. Final -s may disappear also through dissimilation; cf. e.g. occasionally *ὁ πατέρα[s] μας* or (Chios) *λωλλὸ τσαῖ = λωλὸς τσαῖ* (i.e. *καὶ*), *νὰ τοῦ πάρη[s] τσαῖ . . .*, *πολλοῦ[s]* *ξένους*, (Ios) *τση δούλα[s]* *τσης*. Otherwise the *s* is everywhere phonetically retained, apparent exceptions (as, e.g., in *ἡ πόλι = a. Gk. πόλις*) being explained as new forms of declension.

#### (d) LIQUIDS AND NASALS.

§ 30. *ρ, λ, ν* before a *y* (*ι*) become mouillé (*r', l', n'*): *γριά* *ῥr'(y)ά* "old woman," *ἥλιος* *il'(y)os* "sun," *λιοντάρι* *l'(y)ondári* "lion," *ἐννιά* *én(y)ά* "nine," *ἀσημένιος* *asiménios* "of silver." In many dialects between *μ* and *ι* a *h* is inserted, though very often not written: *μνιά* *mḡá* = *μιά* "one," *ὁμνιοῖζω* *omḡízo* "I resemble," *καλαμνιά* "reed," *ποτάμνια* "rivers."

§ 31. Before a consonant *λ* regularly becomes *ρ*: e.g. *ἀδερφός* from *ἀδελφός* "brother," *ἐρπίδα* (= *ἐλπίδα*) "hope," *Ἀρβανίτης* "Albanian," *ἦρθα* from *ἦλθα* "I came," *χάρκωμα* (*χαλκός*) "metal pot," *βαρμένος* = *βαλμένος*, pass. pter. of *βάλλω* "I put," *στέρνω* (usually *στέλνω*) "I send," *βόρτα*, Ital. *volta* (also *βόλιτα*).

1. *r*- and *l*-sounds are very liable to metathesis, i.e. to change their position within a word: *ἄρθωπος* from *ἄθρωπος* "man," *κρουσεύω* from *κουρσεύω* "I commit piracy, live by robbery," *πικρός* and *πικρός* "bitter," *πουρνάρι* from *πρινάρι* "(holly) oak," *πουρνό* from *πρωνό* "early," *σερνικός* from *ἄρσενικός* "male," *ἀρμέγω* from *ἀμέργω* *ἀμέλγω*, "I milk," *ἄδεφλε* from *ἄδελφε* "brother" (voc. Pontus), or *ἄδρέφι* from *ἄδέρφι* (Ionic Islands), *σκόρφα* and *σκόρφα* "sow." Metathesis is rarer with other sounds. If two *r*-sounds occur in a word, one of them usually converts to *λ* through dissimilation: *ἀλέτρι* (a. Gk. *ἄροτρον*) "plow," *γλήγορα* from *γρήγορα* "quickly," *κριθάρι* and *κλιθάρι* "barley," *παλεθύρι* and *παραθύρι* "window," *περιστέρι* and *πελιστέρι* "dove," *πλώρη* from *πρώρη* "poop (deck)," *φλεβάρης* from *\*φρεβάρης*, the latter again through transposition from *φεβάρης* "February." We find disappearance of *λ* through dissimilation in *ὀλάκερος* = a. Gk. *ὀλόκληρος* "entire," *φανέλα* = Ital. *flanella*. Noteworthy is the disappearance of the *ρ* in the word *χουσός* = *χρυσός*, Texts III. 12.

2. In the dialect of the Sphaciotes, Cretan mountaineers, *λ* before velar vowels becomes a peculiar kind of *r* (cerebral *r*), which is spoken with the front edge of the tongue in a curved position: *ἄρρος* *áros* = *ἄλλος*, *καρός* *karós* = *καλός*, *φίρος* *fíros* = *φίλος*, *θάρασσα* *thárasa* = *θάλασσα*. A sibilant *r* = Czech. *ř* is found in Seyros



(written  $\chi\acute{\epsilon}\rho\acute{\xi}\iota=\chi\acute{\epsilon}\rho\iota$ ). In Lower Italy intervocalic  $\lambda$  has become a (cerebral)  $\acute{d}\acute{d}$ :  $\acute{d}\acute{d}\acute{o}=\acute{a}\lambda\lambda\acute{o}s$ ,  $\rho\acute{o}\acute{d}\acute{d}\iota=\rho\acute{o}\lambda\acute{o}$ ,  $\nu\acute{d}\iota\chi\acute{e}\acute{d}\acute{d}\iota=*δ\iota\kappa\acute{\epsilon}\lambda\lambda\alpha$  (=  $\iota\delta\iota\kappa\acute{\eta}$ ).

§ 32. In  $\pi\lambda\acute{\iota}\acute{o}$ ,  $\pi\lambda\acute{\iota}\acute{\alpha}$  "more"  $\lambda$  is very frequently expelled:  $\pi\acute{\iota}\acute{o}$ ,  $\pi\acute{\iota}\acute{\alpha}$ .

In the dialect of Samothrace  $\lambda$  and  $\rho$  completely drop out:  $\acute{\alpha}\sigma\gamma\acute{o}$  =  $\acute{\alpha}\lambda\sigma\gamma\acute{o}$  "horse,"  $\tau\upsilon\acute{\iota}$  =  $\tau\upsilon\rho\acute{\iota}$  "cheese,"  $\tau\acute{\epsilon}\iota\varsigma$  =  $\tau\rho\acute{\epsilon}\iota\varsigma$  "three,"  $\acute{\epsilon}\chi\epsilon\tau\alpha\iota$  =  $\acute{\epsilon}\rho\chi\epsilon\tau\alpha\iota$  "comes,"  $\chi\omega\acute{\iota}\acute{o}$  =  $\chi\omega\rho\acute{\iota}\acute{o}$  "village." Before  $a$ ,  $o$ ,  $u$ ,  $\lambda$  is dropped also in Zaconian, in Naxos and Cappadocia (Pharasa): e.g.  $\acute{\epsilon}\alpha$  =  $\acute{\epsilon}\lambda\alpha$  "come,"  $\kappa\upsilon\iota\delta\acute{\iota}$  =  $\kappa\lambda\upsilon\delta\acute{\iota}$ ,  $\kappa\lambda\upsilon\beta\acute{\iota}$  "cage,"  $\theta\acute{\alpha}\alpha\sigma\sigma\alpha$  =  $\theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha$  "sea,"  $\acute{\xi}\acute{\upsilon}\acute{o}$  =  $\acute{\xi}\acute{\upsilon}\lambda\omicron\nu$  "wood."

§ 33. Modern Greek has three nasals,  $\mu$ ,  $\nu$ , and  $\eta$  (=  $n$  in Germ. *Enkel*). The last occurs (as in German) only before  $k$ -sounds ( $k$ ,  $g$ ) and is written with  $\gamma$  (cf. also § 15).

The (a. Gk.) nasals have disappeared before the spirants  $\phi$ ,  $\theta$ ,  $\chi$ :  $\nu\acute{\upsilon}\phi\eta$  from  $\nu\acute{\upsilon}\mu\phi\eta$  "bride,"  $\pi\epsilon\theta\epsilon\rho\acute{o}\varsigma$  from  $\pi\epsilon\nu\theta\epsilon\rho\acute{o}\varsigma$  "father-in-law,"  $\acute{\alpha}\theta\rho\omega\pi\omicron\varsigma$  from  $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$  "man,"  $\acute{\alpha}\theta\acute{o}\varsigma$  from  $\acute{\alpha}\nu\theta\omicron\varsigma$  "flower,"  $\sigma\upsilon\chi\omega\rho\acute{\omega}$  from  $\sigma\upsilon\gamma\chi\omega\rho\acute{\omega}$  "I pardon,"  $\sigma\phi\iota\chi\tau\acute{o}\varsigma$  from  $\sigma\phi\iota\gamma\chi\tau\acute{o}\varsigma$ ,  $\sigma\phi\iota\gamma\kappa\tau\acute{o}\varsigma$  "bound" "fastened."

1. Likewise before  $\sigma$  in  $\text{Κωσταντῖνος}$ ,  $\text{Κωστῆς}$ , etc. (*Constantinus*), before  $\xi$  and  $\psi$  in  $\acute{\epsilon}\sigma\phi\iota\acute{\xi}\alpha$ , aor. of  $\sigma\phi\acute{\iota}\gamma\gamma\omega$  "I press,"  $\acute{\epsilon}\pi\epsilon\psi\alpha$  from  $\pi\acute{\epsilon}\mu\pi\omega$  "I send" (usually  $\sigma\tau\acute{\epsilon}\lambda\omega$ ).

2. Forms or spelling like  $\acute{\alpha}\nu\theta\omicron\varsigma$ ,  $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ ,  $\sigma\upsilon\gamma\chi\omega\rho\acute{\omega}$ ,  $\sigma\acute{\upsilon}\gamma\chi\rho\omicron\nu\omicron\varsigma$ ,  $\sigma\acute{\upsilon}\mu\phi\omega\nu\omicron\varsigma$  are due generally to the literary language, nevertheless  $\nu\theta$  has remained unchanged dialectically (in the North), as  $\acute{\alpha}\nu\theta\omicron\varsigma$ ,  $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ .

3. Original  $\mu\beta$ ,  $\gamma\gamma$ ,  $\nu\delta$  are treated differently, v. § 15. The nasal disappears before the voiced spirant only in words which have forced their way in from the literary language and also before initial  $\beta$ ,  $\gamma$  ( $\zeta$ ,  $y$ )  $\delta$  (§ 15); as  $\sigma\acute{\upsilon}\beta\alpha\sigma\iota$  from  $\sigma\acute{\upsilon}\mu\beta\alpha\sigma\iota\varsigma$  "agreement,"  $\sigma\upsilon\gamma\gamma\rho\acute{\iota}\zeta\omega$  from  $\sigma\upsilon\gamma\gamma\rho\acute{\iota}\zeta\omega$ , "I arrange, prepare,"  $\sigma\upsilon\delta\acute{\epsilon}\omega$  ( $\sigma\upsilon\nu\delta\acute{\epsilon}\omega$ ) "I bind,"  $\kappa\acute{\iota}\delta\upsilon\nu\omicron\varsigma$  ( $\kappa\acute{\iota}\nu\delta\upsilon\nu\omicron\varsigma$ ) "danger"; spellings like  $\sigma\upsilon\mu\beta\alpha\acute{\iota}\nu\epsilon\iota$  belong to the literary language.

4.  $\nu$  also is sometimes, like  $\rho$ , changed by dissimilation to  $\lambda$  (e.g.  $\mu\epsilon\lambda\acute{\iota}\gamma\gamma\iota$  for  $\mu\epsilon\nu\acute{\iota}\gamma\gamma\iota$  = a. Gk.  $\mu\acute{\eta}\nu\iota\gamma\acute{\xi}$  "temple (of head),"  $\pi\lambda\epsilon\mu\acute{o}\nu\iota$  = a. Gk.  $\pi\acute{\nu}\epsilon\upsilon\mu\omega\nu$ , "lung"), or, like  $\sigma$ , is completely suppressed (thus in Chios  $\kappa\acute{\alpha}\acute{\epsilon}\nu\alpha\varsigma$  or  $\kappa\alpha\nu\acute{\epsilon}\alpha\varsigma$  =  $\kappa\alpha\nu\acute{\epsilon}\nu\alpha\varsigma$  "anybody,"  $\kappa\acute{\alpha}\omicron\upsilon\nu$  =  $\kappa\acute{\alpha}\nu\omicron\upsilon\nu$  "they do," and similarly  $\kappa\acute{\alpha}\omega$ ,  $\kappa\acute{\alpha}\epsilon\iota\varsigma$ , etc.).

§ 34. Final  $-\nu$  is usually only pronounced in such words as are closely connected with the following word, and only when the following word begins with a vowel or with  $\kappa$ ,  $\pi$ ,  $\tau$ ,  $\xi$ ,  $\psi$ ,  $\tau\sigma$ , and these sounds then (according to § 15) become  $g$ ,  $b$ ,  $d$  ( $gz$ ,  $bz$ ,  $dz$ ); the  $\nu$  itself becoming  $\eta$  and  $m$  before  $g$  and  $b$ . The forms which retain the final  $-\nu$  under these conditions are especially the definite and the indefinite



article, the conjunctive pronoun of the 3rd pers. (§ 136), the particles δέν "not," ἄν "if," πρίν "before," σάν "as, like," ὅταν "when": *e.g.* τὸν ἄθρωπο "the man," but τὸ φίλο "the friend," τὴν πίστι "the faith," but τὴ γυναῖκα "the woman," ἕνα ἐργάτη "one (or a) workman," ἕνα βασιλιά "a king," τὴν εἶδα "I saw her," τὴ βλέπω "I see her," δὲν ξέρω (in Lesbos, however, and other North Greek dialects, δὲ ξέρω, etc.) "I don't know," δὲ θέλω "I will not," ἂν ἔχῃς "if thou hast," ἂ θέλῃς "if thou wilt," πρὶν ἔρθῃ "before he comes," πρὶ φύγῃ "before he flees," σὰν πατέρας "like a father," σὰ μάννα "like a mother." The pronouns αὐτός and τοῦτος "this," and ἐκεῖνος "that," together with adjectives, rarely retain their -ν in connection with a substantive, the adjectives retaining it only when the substantive begins with a vowel: τοῦτον τὸν ξένο or τοῦτῃ τῇ φορά, τὸν καλὸν ἄθρωπο or τὸν καλὸ ἄθρωπο; but note πολὺν καιρό "long time," πόσον καιρόν "how long?"

1. Even under other circumstances the final -ν is sometimes retained, especially if it is protected by rival forms in -νε (-να); *cf.* λοιπόν "now, therefore," κάν(ε) or κάνα "at least, even if," ἕνα(ε) "one, a," τόν(ε) τήν(ε) "him, her," ἐκεῖνον(α) "that (one)," ποιον(α) "whom," ἄλλον(ε) "another," τῷ χρονῶν(ε) "of the years," and other genitives; also the verbal forms φέρουν(ε), ἔφεραν and ἐφέρανε "they brought," (ἐ)κάθονταν and (ἐ)καθότανε "he sat," ἤμουν(α) "I was," ἐρχόμουν(α) "I came," νὰ ἰδοῦν(ε) "that they may see" (beside ἔφερα, ἐκάθοντα, ἔρχομαι, etc.). But before spirants one has a choice between, *e.g.*, τότε (τήνε) βλέπω "I see him (her)," ἐφέρανε βιβλίον "they brought a book," or τὴ βλέπω, ἔφερα βιβλίον.

2. Following the model of δέν and δέ "not," we may also use μὴν beside μὴ "not" (prohibitive) and νάν beside νά "in order that": *e.g.* νὰ μὴν ἀκούσω "in order that I may not hear," νὰ μὴν πάρῃς "do not take," νὰν τὸ φέρῃ "in order that he may bring it."

3. In consequence of mistaken separation of words the final -ν was sometimes carried over to the following word, and thus many words have received a "prothetic" ν; as, νοικοκύρις "master of house" (fr. οἶκος), νήλιος = ἥλιος "sun," νύπνος = ὕπνος "sleep," νουρά "tail," Νικαριά "Island of Icarus," νή—νή = ἦ—ἦ "either . . . or," νέλα (TEXTS III. 15, Ladá) = ἔλα "come." *Cf.* also § 15, n. 3.

4. In some dialects (Cyprus, Rhodes, Chios, Naxos, and other islands of the Aegean, Pontus) the final -ν has throughout (and especially in the absolute final syllable) maintained its place (or has only been reduced without disappearing), and has often been carried over to other forms where, properly speaking, it does not belong; thus, *e.g.*, not only acc. ἡμέραν, μάνναν, κόρην, ἀδερφόν, τοῦτον, χωρίον, γυναῖκα, βασιλιά, βρύσιν, neuter φύλλον, σπίτιν, 1 and 3 pl. μποροῦμεν, μποροῦσιν, 3rd sing. (ἐ)πῆρεν, ἔβαλεν, but also ὄνομαν = ὄνομα, πρᾶμαν =

πρᾶμα, στόμαν=στόμα, ἡ ἑταίκαν του=ἡ γυναικα του, τὰ παιδιὰν του =τὰ παιδιὰ του, ἐξέβην "he went out" (a. Gk. ἐξέβη). When the nasal is so conspicuous in the final syllable, it often affects, as might be expected, the following initial syllable; cf. e.g. ἦφνεν δζέινος (i.e. τσίενος, κείνος) "that one went away," (δ)έν ἦρκουτομ β'ά (i.e. πιά) "he came no more," and so forth, TEXTS III. 9.

In Chios, Karpathos, and in kindred dialects, together with the Cyprian,<sup>1</sup> the final -ν is assimilated to the following initial before all sounds except vowels and π, τ, κ: cf. e.g. from TEXTS III. 6. 8. 9 μιὰφ φοράν=μιὰ(ν) φοράν, τὸφ φέρω=τὸ(ν) φέρω, ἔναχ χάρκωμα=ἔναν χ., τὸβ βασιλιάν=τὸν β., ἡτοῖ ἰεμάτο=ἦτον γεμάτο, ἔσ σ' ἔχει=δέν σ' ἔχει, τὴν αὐλήμ μου=τὴν αὐλήν μου, ἦσουλ ἡλνιτσά=ἦσουν (ἐλ)ηλνικειά. Assimilation to κ, π, τ may be found in Karpathos (e.g. ἄτ τὸ κάμουν=ἄν τὸ κ.). In the dialects of Cyprus and Chios the -ν disappears when the following word begins with ξ, ψ or with another consonantal group the first part of which is not π, κ, τ. The -ν disappears in Chios also in the absolute final syllable (i.e. before a pause in the sentence) provided an -ε does not intrude (cf. ἐκούνεν-ε "he moved," σεντούιν-ε "chest," TEXTS III. 9).

### (e) COMPOUND AND DOUBLE CONSONANTS.

§ 35. The composite or compound consonants are ξ (*ks*), τσ, ψ (*ps*), which under certain conditions (after nasals) become voiced (*gz*, *dz*, *bz*), v. § 15. Corresponding to the pronunciation of σ = *s* given in § 28, there are also the sounds *kš*, *tš*, *pš*.

1. ξ and ψ correspond to the a. Gk. sounds, while τσ and τζ (*ντζ*) are of later origin. τσ, in addition to the τσ (*dz*) arising dialectically from κ (*γκ*) (v. § 17), sometimes takes the place of an ancient τ (before *i*), e.g. κληματσίδα "clematis," ρετσίνη "resin" (a. Gk. ῥήτινη), or a σ(*σ*), e.g. κοτσύφι (*κόσσυφος*) "blackbird," τσωπάζω (usually σωπαίνω) "I am silent"; cf. also § 28 note. The transition from the sound τι to τσι occurs more frequently in the Pontic and Cappadocian dialect. τσ (*τζ*) is the result also of the throwing together of τ and σ in ἔκατσε=ἐκάθισε, τση=τῆς (v. § 55, n. 1), τίποτσι (e.g. Crete) from τίποτις. Many words with τσ (*τš*) or τζ (*τζ=dž*) have come in through borrowing (from Turkish or Italian); as, τσακίζω "I smash," τσιμπῶ "I prick," καρότσα "carriage," πετσι "leather," καφετζής "keeper of a café," (ν)τζαμί "mosque," τšαναβάρ (Pontus) "animal," τσοπάνης (Lesbos) *džoubán's* "shepherd."

τζ is often written for τσ, although pronounced τσ.

2. In the Terra d' Otranto ξ has become φσ (*ψ*): ἐδίψε = ἔδειξε "he showed," *fséro* = ξέρω "I know" (cf. also TEXTS III. 2); in Bova ξ and ψ have become dz: dzílo = ξύλο "wood," *dzomí* ψωμί "bread."

3. Other compound consonants occur only dialectically: Zaconian, Cyprian, and the neighbouring South-Eastern dialects possess *k'*, *p'*, *t'* respectively κχ, πφ, τθ, i.e. tenues followed by an aspirate or spirant, as (Zac.) *akhó* ἄσκός "bag," *thénu* σταίνω "rise up," *tho* = 's τὸ, *phíru*

<sup>1</sup> Cf. also ἐναλ λεοντάρ, ἐσκῶννε με, TEXTS III. 13. a (Pontus).



σπείρω "I sow," (fr. Calymnos) λάκχος=λάκκος "pit," σαίτθα=σαγίττα "arrow," κάπφα=κάππα, ἡ ἀπθῆσι (i.e. ἀνθησις) "flowering, bloom," (fr. Chios) κόκχαλα "bone," πίτθα "pitch," κούτθα "cup."

§ 36. Double consonants (ττ, ββ, σσ, λλ, νν, ρρ, etc.) are merely orthographical in the ordinary language, i.e. they are (as also in English or German) simplified in the pronunciation and have only the value of the single consonants; thus κρεβ-βατί = *kreváti*, γλωσσα = *glósa*, ἄλλος *álos*, θαρρῶ *tharó*, etc.

The original pronunciation of "lengthened" or double consonants (as in the German dialects of Switzerland) is found still in Lower Italy, in the South-Eastern Greek dialects (Cyprus, Rhodes, Karpáthos, Icarus, and also Chios), and in the interior of Asia Minor (Cappadocia), and that not only in words with double consonants from the a. Gk. or taken over from another language, like κόκκινος "red," χάννω "I lose," ἄλλος "another," τέσσερα "four," καπέλλο = Ital. *capello* "hat," σαίττα = Lat. *sagitta* "arrow," σακκούλλι "little bag," γλωσσα "language," but also as the result of later assimilation: καμμένος = καυμένος "wretched," πέττε = πέντε, ξαθθός = ξα(ν)θός "fair" (colour), ἄθθρωπος = ἄ(ν)θρωπος "man," νύφφη = νύ(μ)φη "bride," συγχωρῶ = συ(γ)χωρῶ "I forgive" (cf. also § 33), τὸφ φίλο (§ 34, n. 4), etc. Along with the preservation of ancient double consonants the South-Eastern Greek dialects afford examples of the spontaneous doubling of originally single consonants both in initial and middle syllables: e.g. (from Chios) πῆότερα, ἐτρώγανε "they ate," δὲ ττριά "two or three," ἀππίδι "pear," βρέχχει "it rains," πράσσινος "green," χαλάζει "hail," τὸ ζζουμί "broth," πάλλι "again," ἀνοιῶ "I open," μμέ "but." The conditions governing such doubling of consonants have not yet been explained. In part of the Greek-speaking territory the lengthened explosives are aspirated, v. § 35, n. 3.

§ 37. In modern Greek the general tendency is toward the simplification of original consonant combinations. Apart from the phenomena already given in the last paragraph and elsewhere (§§ 16, 24, 28 n., 32, 33), mention should be made here of the frequent expulsion of one consonant out of a three-consonant group: e.g. ἔξεψα (fr. ἔξεψα), κόφ' το (fr. κόψ[ε] το), ψεύτης (a. Gr. ψεύστης), βίσεχτος "leap-year, unlucky year" (Lat. *bisextus*), ζεῦλα (fr. ζεῦγλα). This expulsion, however, is arrested, especially when the third consonant is ρ (ἐχτρός, στρατιώτης).

A fresh massing of consonants is restricted to the North. Greek dialects as a result of extensive vowel syncope. See examples, § 7, note 1. The consonants which come together in this way often undergo a change facilitating the enunciation. In Velvendos a

dental creeps in between *l*, *n*, and a following *s*, a *b* between *μ* and *λ*: γειτόντσσις = γειτόνισσες "neighbouring women," γένντσιν = γέννησεν "gave birth," θέλτσ = θέλεις, μπλιά = μηλιά, or a consonant is thrown out: ἔσλιν = ἔστειλεν, παντρεύκιν = παντρεύτηκεν, κούσκει = ἀκούστηκε, κθάρι = κριθάρι, ἀπ ν = ἀπ' τὴν, or there takes place a partial assimilation to one of the sounds: θκός = δικός, φκέντρ = βουκέντρι "prick for oxen," ἔφχε = ἔφυγε; cf. also ἔκΰεν = ἔχυσεν, and ψή = ψυχή (Pontus).

### (f) ON ACCENT

§ 38( The accent usually stands over one of the last three syllables, examples like ἔπιασε, ἐβράδυνασε, γαῖδαρος forming no exception, since *ι* (*υ*) counts as a consonant, and *αι* a diphthong. From the standpoint of modern Greek the exact position of the accent within the last three syllables cannot be reduced to fixed rules; it is, generally speaking, governed by the ancient Greek rules of accent, from which modern Greek varies only in particulars. The fourth last syllable can carry the accent only when a secondary element is attached to the end of the word, or where a syllable is accented after the model of analogous forms: ἤπαιζενε, ἔλεγενε (Naxos) beside ἤπαιζε(ν), ἔλεγε(ν), ἔλεγαν(ε); ἐγέλιμουν(α), ἔρχομεστα (on analogy of ἔρχομουν, ἔρχουσουν); ἔφαγαμε (analogy of ἔφαγα, etc.). As a rule, in such case a secondary accent is given: ἔλεγνε, ἔλεγαν, ἔφαγαν, ἔρχομεστα, ἔρχομουν. On the accent signs, cf. § 4.

1. The a. Gk. three-syllable law is thus still operative in m. Gk., but the force of the long ultimate has been obliterated (the difference between long and short being no longer maintained). Consequently forms like ξύλινος gen. ξυλίνου acc. pl. ξυλίνους from ξύλινος may be uniformly accented ξύλινου ξυλίνους, or πλούσιος fem. πλουσία as πλούσιος πλούσια, or ἐκάθετο "he sat" ἐκαθόμην or ἐκάθετο ἐκάθομουν. This tendency has made itself specially felt in inflexion: note ἄθρῳποι for ἄθρωποι (and other substantives of similar formation) after the model of ἄθρῳπ(ν) ἄθρῳπους, ἐκάμαν (beside ἔκαμαν) after ἐκάμαμε ἐκάμετε, or *vice versa* κούλθσαμ (Cappad.) = ἀκολουθήσαμε, "we followed," after the sing. κούλθσα = (ἀ)κλούθησα; ἀφῆκα, ἔπῆρα (beside ἀφήκα, ἐπῆρα) after ἔδωκα, ἔθῆκα, ἔδεσα, ἔδειρα, ἔστειλα, etc. Even the accent of individual words has been changed after the model of others; as, ἀθός a. Gr. ἄνθος "flower" after καρπός "fruit," μονός "single" after διπλός "double." Moreover, when adjectives are turned into substantives the accent is thrown back (after a. Gk. model Γλαῦκος — γλαυκός) as Δάμπρος (proper name) from λαμπρός "bright," Χαλέπα (place in Crete) from χαλεπός, στάχτη "ashes" = στακτή (*sc.* τέφρα), βράδν "evening" from βραδύς. As far as phonetics are concerned,



the accent has suffered alteration only through the phenomena treated in § 9.

2. The modern Greek accent may generally be termed expiratory or stress, though the musical element is not quite absent.

§ 39. Some small words have no accent of their own (though written with accent in many cases), but lean for accent on the preceding or following words. Such enclitics and proclitics are the forms of the conjunctive pronoun (§§ 134–136), whether they stand before or after the word to which they refer, the forms of the article, the prepositions, the particles *νά* and *θά*, the conjunctions *καί* “and,” *μά* “but.” Words which carry an accent on the ultimate or penultimate receive the enclitic without any change, those accented on the third last take on with the enclitic a second accent on the ultimate, as *τὰ παιδιά μου* “my children,” *ἡ μάνα σου* “thy mother,” *στεῖλε μου* “send me,” *τὰ σπίτια του* “his houses,” *τ’ ἄρματα μας* “our weapons,” etc.

1. Here also the three-syllable law is valid with this modification, that the properispomena are treated as paroxytones; thus *δοῦλος σας* “your servant,” *εἶδα τὸνε* “I saw him” (usually *τὸν εἶδα*). The proclitics, except *ὁ*, *ἡ*, *οἱ* (and *εἰς*), are generally written with an accent. Note also that the proclitic *ἵνα* “what” (§ 152, n. 2) moves its accent to the end in cases like *ἵνά ’θελε νὰ κάμῃ* “what is he to do?” *ἵνά ’φταιε κείνη* “what was she guilty of?”

2. The principle of enclitics is carried much further in the dialects. In Cyprus the verb becomes enclitic after the negative or after adverbs, the noun after its adjective and (in the voc.) after the exclamations *ἔ*, *οὐ*, *ὦ*, *ἄ*, *βρέ*: e.g. *ἔμ παρπατει* = *δὲν περπατεῖ* “he does not go,” *ἐφές ἡρταμεν* “we came yesterday,” *καλὸς παπᾶς* “a good priest” (*παπᾶς*), *ἔ ἀφεντη* “ho, Mr.!” (*ἀφέντης*), *βρέ Βδοκα* “ho, Eudocia” (*Βδοκιά*).

## PART SECOND.

### MORPHOLOGY.

#### INFLEXION OF NOUNS.

##### USE OF THE FORMS.

§ 40. Modern Greek differentiates *three* genders (masculine, feminine, and neuter) and *two* numbers (singular and plural). No trace of the dual has survived. When the subject is a neuter plural the verb is not in the singular (as in a. Gk.) but in the plural. A construction *κατὰ σύνεσιν* is permitted: *e.g.* τό 'μαθαν ὁ κόσμος "the world (= people) learned it." In most cases the gender is clearly determined by the grammatical form (nom. sing.). The natural distinction of sex in animal life is expressed either through the use of different words or by the formation of a feminine from the masculine stem: *e.g.* βούδι "ox"—ἀγελάδα "cow," ἄλογο "horse"—φοράδα "mare," τράγος "he-goat"—γίδα "she-goat," or γάτος—γάτα "cat," σκύλος "dog"—σκύλα "bitch," πρόβατο "wether"—προβατίνα "ewe." For the male animal a neuter form is frequently used (which is also mostly the common designation of the species), as ταυρί "bull," βούδι "ox," ἄτι "stallion" (ἄλογο "horse"), κριάρι "ram" (*cf.* also ἀγώρι "boy").

1. Although παιδί "child" and κορίτσι "maiden" (beside κοπέλα *f.*) are neuter, the use of neuter diminutives (like *Mariechen* or a. Gk. Λεόντιον) is quite restricted, forms like ξα(ν)θούλα dim. of "fair," μαννούλα dim. of "mother," Ἑλενίτσα dim. of "Helen," Μαριώ dim. of "Mary" being much more usual. Also the wife or daughter of a man is correctly designated either by the genitive or by a feminine form of the masculine: *e.g.* κυρὰ Παναγιώτη or Παναγιώταινα "Mrs. Panayotis," Πανλῆδαινα "Mrs. Πανλῆς,"

Ἀγγελίνα (uncommon) "Mrs. Angelis." Note also ἡ παπαδιά (from παπᾶς) "clergyman's wife."

When some other female relationship—not a man's *wife*—is to be expressed with reference to the masculine the suffix -ισσα is usually employed: *e.g.* γειτόνισσα "neighbour woman" fr. γείτονας, μάγισσα "witch" from μάγος, νησώτισσα "a woman from the islands" fr. νησιώτης, Μανιάτισσα "woman of Maina" (but Συριανή "woman from Syra" fr. Συριανός).

2. In Icarus the plural of geographical names is employed in a peculiar fashion to designate the particular parts or the neighbourhood of a locality, as ἡπῆγεν εἰς τὰς Ἀνατολάς "he went into the different regions of Asia Minor," πᾶμεν κατὰ τοὺς Εὐδῆλους "we went into the vicinity of Eudhlos." Cf. also § 103.

§ 41. Modern Greek has only three cases, nominative, genitive, and accusative. These are, however, not always formally differentiated from one another, since the acc. (usually without -ν) and the nom. in the sing. and pl. of the fem. and neut. nouns are always phonetically alike, and in the pl. of mascs. (with the exception of *o*-stems) the acc. and nom. coincide; also the gen. and acc. sing. of mascs. (again with the exception of *o*-stems) are the same. The masc. *o*-stems best maintain the different cases, furnishing a separate form also for the vocative, which is in all other stems identical in the sing. with the acc. without -ν, in the pl. with the nom.

1. The acc. sing. is clearly distinguished only where it retains its -ν, or where this is secured by a vocalic addition (*cf.* § 34). On the other hand, through the dropping of -ς (§ 29 n.) in the Greek of Lower Italy the decay of cases has advanced further than elsewhere. Even in masculines in -ος, partial decay of nom. and acc. is found (Pontus, Aeg. Sea).

2. The dative has entirely disappeared from the vernacular language; at the most it is found only in formal phrases taken from the literary or ecclesiastical language; as θεῷ δόξα "thank God," ἐνενήντα τοῖς ἑκατό "90 per cent.," τῳόντι (whence also τόντις) "really." On the syntactical substitution of gen. acc. or εἰς (ς, σέ) for the dative case, *cf.* § 54.

3. The gen. pl. is not very frequently used—sometimes limited to statements of measure, dates, or particular expressions; *cf.* also § 44, n. 2.

§ 41a. Modern Greek having largely retained the power of forming substantival compounds, we find several varieties of compounds in which substantival elements form part.

1. Substantival compounds:

(a) Dvandva-formations: *e.g.* μαχαιροπέρουνο "knife and fork," ἀντρώγυνο "man and wife, married couple," γυναικόπαιδα "wives and children."

(b) Where a substantive is more precisely determined by an



adjective: *e.g.* *γεροντοκόριτσο* "old maid," *καλόγρια* "nun" (properly "a good aged woman"), *κακοκαιριά* "bad weather." Note especially the combinations with *παλιο-*, used in a bad sense: *e.g.* *παλιά(ν)θρωπος* "a good-for-nothing fellow," *παλιогυνάικα* "a common woman," *παλιόπαιδο* "dirty rascal," *παλιόσπιτο* "wretched hut," and so forth.

(c) Where a substantive is more precisely determined by another substantive either in apposition or in any other casual connection; as *καμαροφρύδι* "eyebrow" (properly "arch-brow"), *cf.* also *ὁ κύρ Θόδωρος*, etc., §§ 63, 64; *νοικο-κύρις* or *σπιτο-νοικοκύρις* "master of the house," *βασιλόπαιδο* "royal child," *ἡλιοβασίλεμα* "sunset," *κλεφτο-πόλεμος* "war with Klefts or bandits," *πετρότοπος* "stony place," *ἀνεμόμυλος* "windmill," *κρεβατοκάμερα* "sleeping-room." Formations are rare in which the last element is a verbal noun with no independent existence, *cf.* *e.g.* *καντηλανάφτης* "candle-lighter, sacristan" (fr. *ἀνάφτω* "I light").

(d) Where a verbal stem supplies, somewhat like a participle, the more precise determination of a substantive: *e.g.* *φουσκοθαλασσιά* "stormy sea" (fr. *φουσκώνω* "swell").

## 2. Adjectival compounds:

(a) Where the final adjective is more precisely determined by another adjective (numeral) or by a substantive; as *μαυροκόκκινος* "dark red," *ὀλάνοιχτος* "quite open," *εὐκολόπιαστος* "easily caught," *δεκάδιπλος* "tenfold," *ροδοκόκκινος* "rose red," *μαρμαροχτισμένος* "built of marble," *αἰθερόπλαστος* "formed of air." Note also *ἀξιαγάπητος* "amiable," *ἀξιοσπούδαστος* "worthy to strive after."

(b) Where the final substantive is more precisely determined by an adjective (a numeral) or by another substantive; as, *καλόκαρδος* "good-hearted," *καλύτυχος* "fortunate," *βαρειόμοιρος* "having bad luck, unfortunate," *μαυρομάτης* "black-eyed," *τρικόμματος* "consisting of three pieces," *σιδερόκαρδος* "hard-hearted." Such adjectives may again be made substantives: *e.g.* *τριαντάφυλλο* "thirty leaved flower," *i.e.* "rose."

(c) Where a verbal stem forms the first element (as in 1. d): *e.g.* *τρεμοχέρης* "with trembling hand."

§ 42. The nominative, when placed at the beginning of a sentence, may be used to designate the psychological subject even when the construction of the sentence in itself requires another case form, thus usually in instances like *ὁ κυνηγός, σὰν τ' ἄκουσε, πολὺ τοῦ κακοφάνη* "the huntsman, when he heard it, it vexed him much," *τὸ παιδί τὸ καημένο στὸ δρόμο τοῦ ῥθε στὸ νοῦ καὶ λέει* "on the way it came to the poor child's mind and it speaks"; but sometimes even *ἓνας χωριάτης, ἐπέθανε τὸ παιδί του* "a peasant's child died" (lit. "a peasant (nom.), his child died").

The predicative nom. is very common and is not confined merely to verbs of the copula class, like *γίνομαι*, *στέκω*, *μένω*, etc.; *cf.* *ἐγὼ Γραικὸς γεννήθηκα* "a Greek I was born," *κερδεμένος θὰ*

βγῶ "I will come off gaining (gain thereby)," ὁ πατριωτισμὸς δὲ φτάνει μόνος "patriotism alone suffices not," προβάλλει ἀναγνωρισμένο τὸ ἔργο "acknowledged is the work" (lit. "appears acknowledged"), ἐλεύθερος ὁ κλέφτης ζῇ κ' ἐλεύθερος πεθαίνει "free lives the Kleft and free he dies," ὁλοένα ζεστότερος φεγγοβολοῦσε ὁ ἥλιος "ever warmer shone the sun," τρέχει χρυσὸ φίδι τὸ νερό "as a golden serpent flows the water," σπουδάζει γιατρός "he studies medicine" (lit. "he studies a doctor").

§ 43. In its attributive use the nom. has considerably enlarged its scope by replacing, by way of apposition, an explanatory or partitive gen.: *e.g.* τὸ ὄνομα φιλολογία "the name philology," σπυρὶ σινάπι "a mustard seed," μιὰ ποδιὰ χῶμα "an apron (full of) earth," ἓνα ποτήρι νερό "a glass of water," ἓνα ζευγάρι παπούτσια "a pair of shoes," μιὰ ὀκά κρασί "one oka of wine," μεγάλο πλῆθος Τούρκοι "a great multitude of Turks," μιὰ δεκαριὰ χρόνια "ten (a decade of) years." This nom., of course, participates in the construction of the word to which it relates; cf. βλέπω χιλιάδες κόσμο "I see thousands of people."

The use of the nom. in comparisons with σάν (in Pontus ἄμον) "as" has been considerably reduced; the object compared regularly appears in the acc. if it is a personal pronoun or is accompanied by the definite article: *e.g.* τὸ πρόσωπό του ἔγινε σὰν τὴ φωτιά "his countenance became like fire," τὸ μαγουλάκι ἔλαμψε σὰν τὴν αὐγή "the cheek shone like the dawn," μαῖρα φοροῦσε τὸ φτωχὸ σὰν ἐμένα "the poor (child) wore a black garment, as did I," —but ντύνεται σὰ λόρδος "he dresses like a lord," πέφτει σὰν ἄψυχος "he falls as if dead," φκαριστημένος σὰν ἐνὸς "pleased as he."

§ 44. Although the use of the genitive on the one hand has been extended as a substitute for the ancient dat. (§ 54), on the other it has been reduced in favour of other means of expression. Its losses are chiefly in the adverbial and ablative usage, for which the acc. (§§ 49, 50) or acc. plus preposition (§§ 161, 162) have been substituted. Moreover, the explanatory gen. and the gen. of content or measure have given place to apposition (§ 43), the partitive gen. (except in particular phrases like ποτέ μου "never"), the gen. of material, and the gen. of comparison have all been ousted by prepositions. It is for the gen. pl. that most frequently other methods of expression are employed (cf. § 41, n. 3). For survivals of the gen. with prepositions, *v.* § 158.

1. Ancient usages occur especially in Cyprus: *e.g.* ἀδνομίνα γεναῖκα τῶν γεναικῶν "a queenly woman," σκλάβος τῆς σκλαβιάς

"a vile slave," πὸν πόρτα τῆς πόρτας "from door to door," δὲνὸ φορὲς τῆς ἡμερῶν "twice daily"; *adverbial* with verbs of motion: *e.g.* πααίνω τοῦ πόρου "I go (on) the journey" (and similarly καλλιέβκω τοῦ χτηνοῦ "I ride the mule," δκιαβαίνω τῆς πόρτας "I go through the door," μπαίνω τοῦ χωρκοῦ "I come up to (into) the village"); also to designate *cause* or *occasion*: *e.g.* ἐψόφησεν τῆς πείνας "he perished of hunger" (found also elsewhere), ἀζουλέβκει τῆς γυναικας του "he is jealous of his wife" (ζηλεύω with gen. also elsewhere), ἐλουθην τοῦ κλαμάτου "I bathed because of tears, in tears."

2. In North. Gk. dialects (*e.g.* Thessaly, Macedonia) the gen. has all but disappeared (*cf.* § 41, n. 3), *i.e.* the prep. ἀπό has largely ousted it (*v.* § 161, 6, n. 1).

§ 45. (1) The adnominal gen. may be employed as the equivalent of the ancient objective gen.: *e.g.* ἡ συλλογὴ τοῦ κόσμου "meditation on the world," ἡ σχέσι τοῦ βασιλέα (III. 4) "the relation to the king." It is the rule in statements of age, time, and measure, like κοπέλα δεκάξι χρόνων "a girl of sixteen years," ἕνας παράλυτος ὡς εἴκοσι χρόνων "a palsied man about twenty years of age," ἑφτά μερῶν ζωὴ "a life of seven days," σκοινὶ δέκα πηχῶ "a rope ten cubits long."

1. Note specially the pregnant construction in τὴν εἶχες δώδεκα χρονῶν (I. a. 11) "thou hadst her (the daughter) as twelve years old," *i.e.* "during twelve years" (while *adverbial* definitions of time stand in the acc.).

2. The expression τί λογῆς "of what sort?" "what kind of?" is quite stereotyped; as, τί λ. τραγοῦδι "what (what kind of a) song?"

3. Even the complement of an adj. stands in the gen.: *e.g.* ἀνῆξ-ερος τοῦ κόσμου "ignorant of the world," ἄφοβος τοῦ θεοῦ "having no fear of God"; also (in Cyprus) ἀπραχτος τῆς ἀγάπης "inexperienced in love," ἄρρωστος τῆς πυρέξεως "sick of fever."

This gen. is found dialectically (Cyprus) in quite ancient manner as the complement of a pass. participle: *e.g.* φαγμένον τοῦ σκουλουκιου "eaten by the worms," σκοτωμένος τῆς δουλειᾶς "killed by work."

4. A *gen. qualitatis* occurs in expressions like φόρεμα τῆς μόδας "a garment à la mode," χαρτὶ τοῦ γραψίματος "writing paper," σαρδέλλες τοῦ κουτιοῦ "canned sardines."

§ 46. (2) The possessive gen. is noteworthy in instances like στοῦ κουμπάρου "at the house of a godfather," ἐπῆγε στοῦ Γιάννη "he went to Yanni," τρέχει στῆς μάννας του "he hurries to his mother," thus corresponding to a. Gk. (ἐν Ἀιδου); also for saints' days; as, *e.g.*, τ' ἀγιοῦ Βασιλείου "on Saint B.'s Day," αὔριο εἶναι τοῦ Μιχαήλ Ἀρχαγγέλου "to-morrow will be Michaelmas."

The possessive gen. may also be predicative; as, ποιμανοῦ



εἶναι "to whom does it belong?" τὸ παιδί εἶναι τοῦ βασιλέα "Τπνου" "the child belongs to King Sleep," τὸ βιβλίον εἶναι τοῦ φίλου μου "the book is my friend's" (cf. § 143).

The predicative usage of (1) and (2) has extended beyond its original bounds in particular (or dialectical) phrases: e.g. εἶναι τῆς μόδας "it is the fashion," εἶναι τοῦ σκοινοῦ καὶ τοῦ παλονκιοῦ "he is a gallows-bird," εἶναι τοῦ σκοτωμοῦ "he is death's," εἶσαι τοῦ ὕπνου (in Cyprus) "thou art deep in sleep," εἶμαι τῆς θερμῆς "I am (still) feverish," τὸ τραγούδι ἐν τοῦ κλαμάτου, τοῦ ἀναγελασμάτου "the song makes one weep, laugh." This gen. is not confined only to the verb εἶμαι: e.g. ντύνεται τῆς μόδας "he dresses in fashion," κατάντησε τῆς μόδας "it became fashionable," τοῦ θανάτου πέφτει "he falls down as dead," μεγάλη ἀρρώστια μ' ἔρριξε τοῦ θανάτου (I. a. 11) "severe sickness brought me nigh to death," τὸν ἔκαμε τοῦ ἀλατιοῦ "he salted him" = "he pommelled him thoroughly."

§ 47. (3) The a. Gk. gen. as the complement of a verb survives only dialectically.

Cf. TEXTS III. 7 (Karpathos) ἀκουσέ μου "hear me," τῆς λυερῆς θὰ τῆς ᾠησμονήσω "I will forget the maiden," τῆς κόρης δέ ξεχάννω "I forget not the girl" beside τῆς κόρης νὰ ξεχάσῃς "forget the girl." In Cyprus this gen. accompanies various verbs: e.g. λησμονῶ "forget," ἀθθυμοῦμαι "remember," ἀκούω "hear," μυρίζομαι "smell (of)," ἐγγίζω "touch," νόθω "understand," γελῶ "deride." Cf. also § 44, n. 1.

§ 48. (4) The gen. may be absolute and serve for adverbial expressions: e.g. ὦ τοῦ θάματος "oh! the miracle!" τοῦ χρόνον "next year," τοῦ κάκον "in vain," μιᾶς κοπανιᾶς "with one blow," μονομιᾶς "all at once," μονοχρονοῦ "in the same year," κοντολογῆς "in a word."

§ 49. The accusative is (1) the object case in the widest sense, replacing very frequently the a. Gk. gen. and dat. Apart from § 54, note the acc. construction with the following verbs: ἀκολουθῶ "follow," ἀκούω "obey," ζυγώνω "approach," βιγλίζω "keep watch," ἀπαντῶ, ἀνταμώνω, ἀντικρύζω "meet," ξεχωρίζω (also mid.) "I separate (myself) from" (ὁ ἓνας τὸν ἄλλο δὲν ἡξεχώριζε), ξεφεύγω "escape," προφτάνω "overtake," βοηθῶ "help," πολεμῶ "fight" (or with μέ), πιστεύω "believe (somebody or something)," προσκυνῶ "humble myself before," "do honour to," ἐλεῶ "give alms," σπλαχνίζομαι "pity," λυποῦμαι "deplore"; συλλογεῖμαι (συλλογίζομαι) "think upon," εὐχομαι "pray," χαίρω "rejoice over," "enjoy" (or with γιά), θαμάζομαι "wonder at" (or with (γιά and ἀπό) βαρεῖμαι "am tired of," καταπιάνομαι "undertake." Note also that many verbs are used both as transitives and as intransitives, v. § 176. A locality or place affected

by a verb of motion may stand in acc.: *e.g.* κατέβαινε τσουὸν κάμπους (I. a. 8) "he came down through the fields," γύρισε βουνὰ καὶ λαγκάδια "he wandered over mountain and valley," πέρασε λόγγους καὶ κάμπους "he marched through forest and field," τῆς θάλασσης τὰ κύματα τρέχω "over the billows of the sea I hasten"; *cf.* also § 51.

How an originally passive or reflexive verb may through a peculiar development in meaning take the acc. as object may be seen in στεφανώνομαι, lit. "I am garlanded" (a ceremony at the celebration of a wedding in the church, and consequently) = "I marry"; thus, *e.g.*, τὴν στεφανώνειται "he marries her."

§ 50. (2) A double accusative is very common—being carried sometimes beyond a. Gk. usage.

(a) Acc. of the object + predicative acc.: *e.g.* ἔχουνε στενὴ τὴ φαντασίᾳ "they have little power of imagination," νὰ ἔχῃς τὸ θεὸ βοήθεια "have God as helper," δὲ σ' ἔχω πλὸ μὴτ' ἄνθρωπο μῆτε καὶ παλληκάρι "I consider thee no longer either man or *pallikar*," ὅλα ρόδινα τὰ βλέπω "I see everything rosy," λὲν πρόστυχη τὴ γλῶσσα τοῦ λαοῦ "they call the language of the people ordinary," σὲ ξέρω τίμοιο ἄνθρωπο "I know you to be an honourable man," ψύλλους ἐνόμιζε τις τσεκουριές "he regarded the axe-blows as fleas," τὸν πιάνει φίλο "he makes him a friend," θέλει νὰ πάρῃ τὴ θυγατέρα τοῦ βασιλιᾶ γυναῖκα "he wishes to secure the daughter of the king for wife," τὸν ἔβγαλαν (or ἐφάνέρωσαν) ψεύτη "they proved him a liar," ἔφκειασε τὸ σπίτι του λαμπρὸ "he made his house magnificent," τὸν ἔκαμαν βασιλιά "they made him king," τὸ κάνει μάλαμα "he makes it into gold," or, "he makes gold out of it," ἵντα νὰ κάμῃ τόσα γρόσα "what will he do with so much money?" τὸ κάνω δουλειά "I make it my work (task)," "I apply myself to it," δένω δεμάτια τὸ στάρι "I bind the corn into sheaves," τριαντάφυλλα τὰ πλέκω κορώνες "I weave roses into garlands."

The prep. γιά is also used instead of the predicative acc.: *e.g.* ἔχω τοὺς βράχους γιὰ κρεββάτι "I have the rocks for a bed," beside ἔχω τοὺς λόγγους συντροφιά "I have the forests as comrades," τὴν ἐζήτησε γιὰ γυναῖκα "he sought her for wife," τὸν κλαίγω γιὰ πεθασμένο "I lament him as dead."

(b) Acc. of the whole + acc. of the part affected (rare); as, τὸν κέντρωσε τὸ δάχτυλο ἐν' ἀγκαθᾶκι "a small thorn pricked him in the finger."

(c) Acc. of the person (or the object) + acc. of the thing: *e.g.* with the verbs *μαθαίνω* "teach, learn," *ρωτῶ* "inquire about, ask for," *ὑστερῶ*, *στερεύω* "deprive of," *γεμίζω* (*γιομίζω*) "fill with," *φορτώνω* "load with," *ταγίζω* "feed with," *ποτίζω* "cause to drink," *χορτάζω* "satisfy one (or myself)," and even *σαγίτες μὲ βαρεῖς* "thou hittest me with arrows"; note also *τί μὲ θέλεις* "what do you want with me, of me?"

1. When the verb is changed into a passive (which is rare, *v.* § 175), then the double accs. become in (a) double noms. and in (c) nom. and acc.: *e.g.* *πιάσθησαν φίλοι* "they became (were made) friends," but *τὸν ὕπνο του στερεύεται* "he is deprived of his sleep," *ἡ ἄρκλα εἶναι γιομάτῃ ψωμί* "the cupboard is filled with bread," *φορτωμένος φλουριά* "laden with florins."

2. In (c) the accusatives of the thing have to some extent taken the place of the a. Gk. gen. or dat.; also for the acc. the prep. *ἀπό* or *μέ* offers an alternative; as, *γιόμωσεν* (or *γέμισεν*) *τὸ σπῖτι ἀπὸ γυναικес* "the house was full of women," *οἱ μοῖρες τὴν εἶχανε προικίσει μ' ὅλες τὶς ὁμορφίης* "the fates had endowed her with every charm."

§ 51. (3) An acc. of content occurs: *e.g.* in *κοιμᾶται ὕπνο βαθύ* "he sleeps soundly (deep sleep)," *τὰ φταίω* "I am to blame for it," *τρέχουν βροχὴ τὰ δάκρυα* "the tears flow in streams," *μέλι τρέχουν τὰ μάθια σου* "thy eyes drop honey," *στάζει τὸ χυμὸ τῆς ζωῆς* "he distils the fluid of life" = "he is in the prime of life," *λιβανιὲς μυρίζεις* "thou art fragrant with incense," *βγαίνω* (*βγάζω*) *περίπατο* "I go out (take out) for a walk, I go walking," *κάθομαι σταυροπόδι* "I sit with my legs crossed," *παίρνω ἀγκαλιά* "I take to an embrace, embrace." A local acc. has developed directly from such usages: *e.g.* *ἐπήγαν κυνήγι* "they went hunting (to the chase)," *πάμε σπῖτι* "we are going home," *τὸ παίρνει σπῖτ δου* (TEXTS III. 12) "he takes it home"; analogous also *εἶμαι σπῖτι* "I am at home" (beside *στὸ σπῖτι*). It is impossible to draw a hard and fast distinction between the usage of (1) and that of (3).

Note also the following phrases:—*γαλὸ γαλὸ πηγαίνουμε* "we are going along the beach," *ἄρμενίζουμε ἄκρη ἄκρη* "we are sailing close along the coast," *περπατῶ τὸ βουνὸ βουνὸ* "I wander over mountain and valley," *περπατῶ τὸν τοῖχο τοῖχο* "I am walking along the wall."

§ 52. (4) The adverbial use of the acc. (*v.* § 122 f.) is not confined merely to stereotyped forms of the neut. sing. or neut. pl.; it is used also freely in other constructions—to designate *point of time* and *duration of time, extent and distance*



*in space, price, measure, and sometimes manner: e.g.* μιὰ μέρα "one day," (ἐκείνη) τὴ νύχτα "in the (that) night," τὸ πουρνό "early in the morning," μιὰ κυριακὴ πρωτὶ "early one Sunday," τὸν παλιὸ καιρό "in the good old days," τὶς πρόαλλες (*sc. μέρες*) "lately," "recently," τόσον καιρό "for such a long time," τόσες φορές (βολές) "so many times," δεκαπέντε μέρες "during a fortnight," τρεῖς χρόνους "for three years" (note *τρ. χ. εἴχαμε νὰ γελάσουμε* "we had *not* laughed for three years," etc., *v. p. 101*), τὸ σανίδι εἶναι τρεῖς πήχες μακρύ "the board is three cubits long" (also *σανίδι τ. π. μ.* "a board three cubits long"), τὸ κάστρο εἶναι τρεῖς ὥρες (τρία μίλια) μακριὰ ἀπ' τὸ χωριό "the fort is distant three hours (miles) from the village," δέκα φορές, χίλια μεράδια ὁμορφύτερη "ten times, a thousand times more fair," τὸ βιβλίον κοστίζει (ἀξίζει) τρεῖς δραχμές "the book costs (is worth) three drachmae," πόσο τὸ πουλεῖς "for how much do you sell it?" τὸ παίρνω δυὸ δραχμές "I take it for two drachmae," τὸ πλερώνω πενήντα λεφτά "I (am willing to) pay 50 centimes for it," μιὰ (ἐ)μορφιά "in the nicest way," ραχάτ (*III. 13. c*) "in peace, quietly," λόγο τὸ λόγο "word for word," *i.e.* "little by little, gradually."

§ 53. (5) Note also the following isolated usages: τὸν καημένο "the poor (fellow)!" (exclamation of pity), τὸν κατεργάρι "the scoundrel!" τὸν κύρ Θόδωρο "behold Mr. Th.!" καλῶς τον "a welcome for him," ἀναθεμά τους, ἀνάθεμα ἐσένα "curse upon them, upon thee!" νά με or γιά με "here I am," νά τον(ε) (*beside νά τος*) "here he is," νὰ τὴν Ἀρετὴ σου "there is thine A." (*beside νὰ ὁ Χάρος*), νάτε (*v. § 218, n. 2*) ἔναν παρὰ "there take your one para." Cf. also *νανὰ νανὰ τὸ γιούδι μου* in the cradle song, and *μὰ τὸ θεό* "by God."

§ 54. Gen. and acc. compete for the function of the *indirect* or *dat. object*.

(a) The gen. is most commonly used both of the noun and the pronoun; as, ἔδωκε τῆς μικρῆς τὸ γράμμα "he gave the letter to the little (girl)," τοῦ Χάρου κακοφάνη "it vexed Charon," ἡ χήρα δὲν τῆς πρέπει "widowhood becomes her not," κακὸ ἔκαμες τοῦ παιδιοῦ "thou didst injury to the boy," τοῦ κάμαν τόσες τσιριμόνιες "they treated him so formally," σοῦ φώναξε λόγια κακά "he addressed bad words to you" (but *φωνάζω* "I call to" takes acc.); εἶπε τῆς μάννας του "he told his mother," μῶστειλε ὁ θιός "God commissioned

me," τοῦ κουντραστάρει "he resists him," τ' ἀρσενικὸν τοῦ θηλυκοῦ γυρίζει "the man turns to his wife," τοῦ ἀπλώνανε τὰ χέρια "they stretched out their hands to him," τοῦ χαμογελεῖ "he smiles at him." Note also the gen. for dat., particularly with ἀκολουθῶ "follow," κοντεύω "approach" (cf. § 49), θυμίζω "remind (one of something)"; also with χαλεύω, γυρίζω, ζητῶ "beg, request," e.g. σοῦ ζητῶ τὴ χάρι "I beseech your favour," αὐτὸ ποῦ μοῦ χάλεψες εἶναι πολὺ μεγάλο (TEXTS I. d. 2) "what you requested of me is very considerable" (also χαλεύω ἀπό).

1. The gen. may also represent an ancient *Dat. ethicus* or *Dat. commodi* (*incommodi*): e.g. ὁ ἥλιος δὲ σοῦ τὴν εἶδε (TEXTS I. a. 11) "the sun saw her not for thee," νά σου κ' ἔρχεται ὁ φίλος σου "behold, there comes for you your friend," σοῦ θέλω ἀκόμα δέκα δραχμές "I want 10 drachmae more from you" (properly "at your expense").

2. The following examples will show how the gen. has succeeded to the place of the dat.: πᾶρε τοῦν πλούσιων τὰ φλουριά (TEXTS I. a. 8) "take the money of the rich" (i.e. "from the rich"), τέτοια ρόδα καὶ τοῦ Χάρου κάνουν ὁμορφα τὰ στήθια "such roses make fair even Charon's breast" (breast to Charon), μου πιάνει ἡ ἀναπνοή "my breathing stops," γιά σου "thy health," = "health to thee" (and analogously also ἀλλοί του "woe to him," χαρά σας "joy to you").

(b) The acc. is not capriciously used as the equivalent of the gen., but forms a marked characteristic of the Northern dialects and of Pontus, cf. III. 11 (Velvendos, Maced.): e.g. αὐτὸν τοῦν ἔδουκαν ἄλλ' μιὰ γυναῖκα "they gave him another wife," τοῦ πααίν' τὴ γυναῖκα τ "he brings it to his wife," τὴ γυναῖκα σ κρυφὸ νὰ μὴν πῆς "tell thy wife no secret";<sup>1</sup> from III. 12 (Thrace) μὲ γεῖπε "he said to me," III. 10 (Lesbos) τὸν ἔκανε τιδίχ "he gave him command," III. 13 (Pontus): e.g. εἶπεν τὸ λεοντάρ τὸν πάρδον "said the lion to the cat," στρώνν αὐτον τὸ ξύλον "they give him a cudgelling."

The gen. therefore is to be regarded as the normal usage. Neither are gen. and acc. commonly confused by the best writers either in prose or in poetry. Thus in our texts the writers Βηλαρᾶς, Βαλαωρίτης, Παράσχος, Πολέμης, Δροσίνης, Μάνος, Παλαμᾶς, Ἐφθαλιώτης, Πάλλης use the gen.; while, on the other hand, both Σοῦτσος (of Constantinople), the Thessalian Πῆγας Φεραῖος, Ζαλακώστας (of Epirus), and Ψυχάρης use the acc. In general these writers appear to be guided by the usage of their home, still the Epirote Ζαλακώστας—in contrast to the Epirotes Βηλαρᾶς and

<sup>1</sup> ἔκλιψαν δ βασιλιά τοῦ πλῖ (III. 11) is therefore to be translated "they stole the king's hen."

Βαλαωρίτης—uses the acc. in his tales from Epirus (TEXTS I. d. 1, 2, 3). On the other hand, writers from Northern Greece also employ the gen.—apparently because of the usage of the majority; cf. *e.g.* Σοῦτσος, TEXTS II. a. 9, μοῦ πιάνει ἡ ἀναπνοή “my (to me) breathing stops,” beside ἡ γλῶσσα μου μὲ δένεται “my tongue is (to me) shackled.”

(c) The prep. ’ς (σέ, εἰς) may be used in place of the datival gen. or acc.: thus the TEXTS I. a. 8, I. d. 1, 2, 3, 5, 6, in addition to the gen., give rarer examples also of ’ς: *e.g.* ἔδωκε τῇ βούλᾳ στὸ παιδί “he gave the boy the signet-ring,” εἶπε στὸν πατέρα του “he said to his father”; or even a mixture of construction, as νὰ μὴ χρουστᾶς σὲ πλούσιο, φτωχὸν νὰ μὴ δανείζης (I. b. 7) “be not debtor to a rich man, lend not to a poor man.” Even the higher literature employs ’ς as well as gen. or acc.: *e.g.* τί ὠφελεῖ στὸ ξένο “what use is it to the foreigner?” (Paraschos), χαρίζετε τὰ βιβλία σας στοὺς ξένους “you give your books to foreigners” (Psichari), ἀλλοίμονο στὴ λυγερή “alas, for the maiden!” (Chadzopoulos).

1. It is a noteworthy fact that the writers who employ the acc. of the pronoun for the dat. apparently avoid the acc. of a noun, *i.e.* they prefer ’ς. In the case of the pronoun, ’ς is used only with the fuller forms (§ 134 ff.): *e.g.* σ’ αὐτὸν χρωστῶ (I. d. 2) “to him I am debtor,” αὐτὸ δὲν εἶναι τίποτε σ’ ἐμένα (I. d. 2) “that does not matter to me.”

2. The verb (ὁ)μοιάζω “I am like, resemble,” may be construed with the gen. or the acc., with the preps. ’ς or μέ, or with σάν (ἔμοιασε ἡ βασιλεία τῶν οὐρανῶν σάν ἄνθρωπος (TEXTS II. b. 6) “the kingdom of heaven is like a man”). With the nom. this verb means “appear,” *e.g.* μοιάζει τρελλός “he appears to be crazy.”

#### ARTICLE.

##### § 55. Forms of the Definite Article:

Singular.		
Nom.	ὁ the	ἡ the
Gen.	τοῦ of the	τῆς of the
Acc.	τὸ(ν) the	τὴ(ν) the
Plural.		
Nom.	οἱ the	αἱ the
Gen.	τῶ(ν) of the	τῶ(ν) of the
Acc.	τοὺς the	τὰς (ταῖς), τὺς (τῆς, τοῖς) τὰ the

On final -ν, *v.* § 34; sometimes an ε is attached (τόνε, τήνε, τῶνε). The forms in brackets are only orthographically



different; *τις* is now more common than *τὲς*. The dat. is replaced by gen. or acc. and also by the prepositional combinations, in sing. *σὺν(ν) στή(ν) σὺν*, in pl. *σὺν, σὺν* (*σὺν*), *σὺν* (cf. § 54).

1. In the Ionic islands, in Epirus, Crete and other Aegean islands the following initial *τσ*-forms are to be found:—

	Sing.			Plur.		
	m.	f.	n.	m.	f.	n.
Nom.	—	—	—	<i>τὰν (τὰν)</i>	<i>τὰν</i>	—
Gen.	—	<i>τὸν (τὸν)</i>	—	—	—	—
Acc.	—	—	—	<i>τὸν(ς), τὰν (τὰν)</i>	<i>τὰν (τὸν)</i>	—

The forms *τὸν*=*τὸν* and *τὰν*=*τὰν* are most common, the others being much rarer.

2. *οὐ* for *ὅ*, *τοῦ(ν)* for *τὸν*; *τ* *d* and *ν* (fr. *τ*, *ν*)=*τὸν(ν)*; *τ* or *d* and *d*=*τοῦ*; *τς*=*τὸν*, *τοῦς* (in Velvendos, Lesbos)—the forms being governed by the phonetic laws of the Northern Greek (§ 7, n. 1). Initial *τ* drops out in Lower Italy: *ο*=*τό*, *ι*=*τὸν(ν)*. In the Pontic dialect, *σὺν*, *σὺν(ν)*, *σὺν*, etc., become *σὺν*, *σὺν*, etc.; cf. § 16, n. 4.

3. The a. Gk. form *αἱ* (*e*) is still found in Lower Italy (Otr.) for masc. as well as fem.: the acc. pl. *τὰς* (beside *τὰς*) still survives in Chios. The more important new dialectic formations in addition to those given in n. 1 and 2 are *ι*=*ὅ* in Northern Gk., e.g. Velvendos, Saranda Klisiés, and Lesbos, *τὶ*=*τοῦ* in Saranda Klisiés, *τὶ*=*τοῦ*, *τὸν*, *τὸν*, *τοῦς*, *τὰς* in Pontus, *τοῦν*=*τὸν* in Cephalonia and the Maina, *τὰς* also for acc. pl. *m.* in Karpathos, Saranda Klisiés.

4. Some dialects have reduced the forms of the article to very small dimensions: thus (in Cappad. and also in Pontus) *τὸ* is used for nom. and acc. sing., *τὰ* for nom. and acc. pl. of *all* genders.

§ 56. The Indefinite Article is identical with the numeral "one," v. § 128.

Only in Cappadocia (or rather Pharsa) the indef. art. has a special form *ἄ* or (before vowels and explosives, v. Texts III. 14. b) *ἀν* for *ἓνα* "one." The origin of this form is obscure—possibly due to a transformation of *ἓνα* (\**āna*).

§ 57. The Definite Article is placed before proper names of all kinds and before geographical names (countries, islands, cities, mountains, rivers), also before names of months and days: e.g. *ὁ Γιάννης* "John" (pl. *οἱ Γιάννιδες* "people with the name 'John'"), *ἡ Μαρία* (pl. *οἱ Μαρίες*), *ὁ Διάκος* (well-known hero of Greek liberty), *ὁ Δαρβίνος*, *ὁ (κὺρ) Λάζαρος* "(Mr.) L.," *ὁ Ἀλὴ πασᾶς* "Ali Pasha," *ἡ Μελοπομένη* (the Muse), *ὁ θεός* "God," *ὁ Χριστός*; *ἡ Εὐρώπη*, *ἡ Γερμανία*, *ὁ Μοριάς*, *οἱ Ἰνδίες*, *ἡ Κρήτη*, *ἡ Χίο*, *οἱ Ψαρές*, *ἡ Πόλι* (Constantinople),

ἡ Ἀθήνα, ὁ κάμπος τοῦ Μαραθῶνα "the plains of M.," τὸ γιοφύρι τῆς Ἀρτας "the bridge of A.," ὁ Ὀλυμπος, ὁ Εὐρώτας; ὁ Ἀπρίλις, ἡ παρασκευή "Friday," τὸ σάββατο "Saturday."

1. Indeclinable expressions may also receive the article: *e.g.* μὲ τὸ αὔριο "with to-morrow," τὸ ἀνέβα καὶ κατέβα (imperat., *v.* § 218, n. 2) "the going up and down," τὰ ὄξω "the outside." On subordinate clauses with the art., *v.* §§ 266, 1 n., and 269 n.

The art. is always repeated when an adjectival or substantival attribute follows a substantive with the def. art.; it is also usually repeated (almost always before names) when the articulated attribute precedes the word to which it refers: *e.g.* ὁ Βορέας ὁ παγωμένος "the icy Boreas," ἡ ὥρα ἡ ὀρισμένη "the hour appointed," στὸ δεξιὸ χέρι τὸ γυμνὸ "in the naked right hand," ὁ καήμενος ὁ Γιάννης "poor J.," ἡ καημένη ἡ βοσκοπούλα "the wretched shepherdess," τὸ κακὸ τὸ μάτι "the evil look," τὰ μακρινὰ τ' ἄστρα "the distant stars," τὰ πολλὰ τὰ δάκρυα "the copious tears," τὸ ἄλλο τὸ πουλί "the other bird" (TEXTS I. d. 1 beside οἱ ἄλλοι γιατροί "the other physicians"), στὰ ἔρημα τὰ ξένα "in the desert foreign land," ἡ σκύλα ἡ κερά σου "the bitch, thy mother" (I. a. 16), ὁ βασιλέας (ὁ) Ὑπνος "King H." Note ἐγὼ ὁ καημένος "I wretched man," ἐσεῖς οἱ ἀντρειωμένοι "you braves," τὸ ποτήρι τὸ νερό "the glass of water," τὸ σακκούλι τὸ μαργαριτάρι "the little bag of pearls" (*cf.* § 43).

2. As a consequence of this rule the gen. never stands between the art. and substantive; for *exx.* *v.* § 294.

§ 58. The indef. art. is not employed with predicates, *e.g.* εἶμαι Γερμανὶς "I am a German," δὲν εἶσαι χριστιανός "you are not a Christian," τὸ παιδὶ εἶναι δικό σου "the child is thine," Γραικὸς θανά πεθαίνω "a Greek I will die," σὲ ξέρω τίμοιο ἄθροπο "I esteem thee as an honorable man," τὸν ἔλεγον Λάζαρο "they called him L.," τὸν ἔκαμαν βασιλιά "they made him king."

1. Rather unusual is εἶμαι ἓνας Λόρδος (TEXTS I. d. 5) "I am a lord"; but the *def.* art. may be employed with the predicate: *e.g.* εἶμαι ὁ θάνατος "I am death," εἶμαι ὁ Γιάννης "I am J."

2. It may be remarked that in general the indef. art. is used more sparingly than, *e.g.*, in German: compare the beginning of II. b. 4, or, *e.g.*, ἔχει ὠραῖο σπίτι "he has a beautiful house," ἔχει μεγάλη μύτη "he has a large nose," τῆς μαννούλας σου ἡ εὐχὴ νά 'ναι γιὰ

φυλαχτό σου "thy mother's blessing be a protection for thee," φτωχὸν νὰ μὴ δανείζῃς "do not lend to a poor man," στὸ χέρι βαστᾷ ἀστροπελέκι (II. a. 14) "in his hand he holds a lightning-flash," ὁ Χριστὸς ἔφτιασε καλύτερο πρᾶμα (I. d. 6) "Christ made a better thing," ἄλλη φορά "another time," ἄλλη φορεσιά (I. d. 1) "another garment." In such cases, however, the indef. art. is not impossible.

## SUBSTANTIVE.

§ 59. The most convenient method of classification of the declension of substantives is according to their gender. In this way similar forms may be best reduced to uniform groups or declensions. All the masculines fall again into two sub-groups according as the nom. (and acc.) pl. ends in *-οι* (acc. *-ους*) or *-ες*. All the feminines have *-ες* in the nom. (and acc.) pl. The neuters in the nom. (and acc.) pl. end in *-α* (more rarely in *-η*). According as the sing. and pl. are parisyllabic or non-parisyllabic there are further subdivisions.

In *all* the paradigms two case-endings have the same method of formation, viz. the acc. sing. and the gen. pl.—the former being identical with the vowel-stem ( $\pm \nu$ ), the latter always ending in  $\omega(\nu)$ . On final  $\nu$ , cf. § 34; in the following paradigms this  $\nu$  is omitted in the noun, as it occurs only dialectically in the two cases in question. The gen. pl. on the mainland frequently ends in  $\omega\nu\epsilon$ , especially if the  $\omega$  is accented (*κλεφτῶνε*).

§ 60. The following declensions are accordingly to be differentiated:

## I. Masculine Nouns.

a. in *-ος*, Nom. pl. *-οι*,

b. in *-ας* (*-ᾱς*), *-ις* (*-ης*, *-ῆς*, *-ις*), *-ες* (*-ές*), *-οῦς*,

*parisyllabic*: pl. *-ες*,

*non-parisyllabic*: pl. *-δες*.

## II. Feminine Nouns.

in *-α*, *-ι* (*-η*, *-ι*), *-ο* ( $\omega$ ), *-οῦ*, *-έ*,

*parisyllabic*: pl. *-ες*,

*non-parisyllabic*: pl. *-δες*.

## III. Neuters.

a. in *-ο(ν)*, *-ιό(ν)* [*-ίο(ν)*], *-ι* (*-ί*),

*parisyllabic*: pl. *-α*,

(*non-parisyllabic*: pl. *-α, -τα*).



b. in -ος,

*parisyllabic* : pl. -η (ια),

(*non-parisyllabic* : pl. -τα).

c. in -ο -μο(ν), -ας,

*non-parisyllabic* : pl. -τα.

	Parisyllabic.	Non-parisyllabic.	Nom. Pl.
I. Masculine	-ος	—	Nom. -οι
	-ας, -ις	-άς, -ίς, -ίς, -ες, -ίς	} -ες, -δες
II. Feminine	-α, -ι, (-ο)	-α, -ι, -ύ, -έ	
III. Neuter	-ο, -γός (-ίο), -ι	(-ί, -ο)	-α, -ια (-τα)
	-ος	(-ος)	-η -ια (-τα)
	(-μο)	-α, -μο, -ας	-τα

The forms in brackets are rarer than the others.

## I. Masculine Nouns.

### A. Nom. Pl. -οι.

#### § 61. Endings.

	Singular.		Plural.
Nom.	-ος		-οι
Gen.	-ου		-ω(ν)
Acc.	-ο(ν)		-ους
Voc.	-ε		-οι
Nom.	φίλος "friend,"	ἐχτρός "enemy,"	φίλοι ἐχτροί
Gen.	φίλου	ἐχτροῦ	φίλω(ν) ἐχτρῶ(ν)
Acc.	φίλο	ἐχτρό	φίλους ἐχτρούς
Voc.	φίλε	ἐχτρέ	φίλοι ἐχτροί

Similarly are declined, *e.g.*, κάμπος "field," λόγος "forest," μπαρόνος "baron," σκύλος "dog," ἀδερφός "brother," γιατρός "physician," κυνηγός "hunter," λαγός "hare," οὐρανός "heaven"; also verbal substantives in -μός (γλυτωμός "deliverance"), diminutives in -άκος (ἀνθρωπάκος "homunculus," "little man," also proper names like Πετράκος),

patronymies in *-πουλος*<sup>1</sup> (*Δημητρακόπουλος* "Son of Dimitracis"), and augmentatives in *-αρος* (*παίδαρος* "bigger boy").

Proparoxytones like *ἄγγελος* "angel," *ἄνεμος* "wind," *ἄθρωπος* "man," *ἀπίστολος* "apostle," *ἔμπορος* "merchant," *δάσκαλος* "teacher," *πόλεμος* "war," *σύντροφος* "companion," undergo change of accent—in the sing. they are usually proparoxytone, in the pl. paroxytone; thus, *ἄθρωπος* *ἄθρωπον* *ἄθρωπο*—*ἄθρώποι* *ἄθρώπω(ν)* *ἄθρώπους*, *δάσκαλος*—*δασκάλοι*, *ἄνεμος*—*ἄνέμοι*, *σύντροφος*—*συντρόφοι*. This rule, however, is not quite general; sometimes in the gen. sing. the ancient accentuation (*ἄνέμου*) is retained, while in the pl. *ἄ(ν)θρωποι* may be found.

§ 62. Notes on the several cases. Instead of the voc. in *-ε*, some proper names or appellatives (*Νίκος*, *Πέτρος*, *Χρῆστος*, *Διάκος*) used as such form a voc. in *-ο*: *Νίκο*, *Πέτρο*, etc.; also *λούστρο* for *λούστρος* "shoeblack." To *θεός*, *θίός* "God," voc. (*θεέ* and) *θέ*. In Pontic *ἄδεφλε* "O brother!" (usually *ἀδερφέ*).—*χρόνος* "year" gives gen. pl. *χρονῶ(νε)* beside *χρόνω*; so also TEXTS III. 3, *ἄθρωπῶνε* from *ἄθρωπος*. On the plural-formation *λόγος* *λόγια*, etc., v. §§ 96, 100, n. 1.

1. In some dialects, especially in the Aegean region, in the North. Gk. dialects, and in Asia Minor the nom. pl. is employed also for the acc.: e.g. *τοῖ φίλοι* = *τοὺς φίλους* (Thera, Ios), *τοὺς ἄθρώποι*, and other exx. In Cappadocia the cases of the pl. have generally fallen into desuetude: e.g. (TEXTS III. 14. b) nom. *οἱ λύτζοι* "the wolves," gen. *τοῦ λύτζοι*, acc. *τοῖ λύτζοι*. Pontic has advanced farther on a way of its own; cf. the following paradigms, in which those forms are bracketed that are required merely according to the North. Gk. vowel laws, or that correspond to the common Gk. forms:

S. Nom.	<i>ἄθρωπος</i> <sup>2</sup>	<i>φίλος</i> <sup>2</sup>	<i>ἀδελφός</i> <sup>2</sup>	<i>ἄλεπός</i> <sup>2</sup>
	<i>ὁ ἄθρωπον, ἄθρωπον</i> <sup>3</sup>	<i>ὁ φίλον</i> <sup>3</sup>	<i>ὁ ἀδελφόν</i> <sup>3</sup>	<i>ὁ ἄλεπόν</i> <sup>3</sup>
Gen.	<i>τ' ἄθρωπί (τ' ἄθρώπ)</i> <sup>4</sup>	<i>τὶ φίλονος</i>	<i>τ' ἀδελφί</i> ( <i>τ' ἀδελφοῦ</i> )	<i>(τ' ἄλεποῦ)</i>
Acc.	<i>(τὸν ἄθρωπον)</i>	<i>(τὸ φίλιν)</i>	<i>(τὸν ἀδελφόν)</i>	<i>(τὸν ἄλεπόν)</i>
Pl. Nom.	<i>(οἱ ἄθρώπ,</i> <i>ἄθρώπ)</i>	<i>(οἱ φίλ)</i>	<i>τ' ἀδέλφε</i>	<i>τ' ἄλεπουδέ</i> <i>(οἱ ἄλεποι)</i>
Gen.	<i>τ' ἄθρωπιῶν</i>	<i>τὶ φιλιῶν</i>	<i>τ' ἀδελφιῶν</i>	
Acc.	<i>(τ' ἄθρώπς)</i>	<i>(τὶ φίλτς)</i>	<i>τ' ἀδέλφε</i>	<i>τ' ἄλεπούδε</i> <i>(τ' ἄλεπούς)</i>

<sup>1</sup> Literally "youth," "son" (= Lat. *pullus*), but treated as a suffix.

<sup>2</sup> Without the definite article.

<sup>3</sup> With the definite article.

<sup>4</sup> On the other hand, *τὶ δέσκαλονς* from *ὁ δέσκαλον* "teacher."

2. In Seyros the nom. sing. both of substantives and adjectives ends in *-es* (acc. *-ε*): *e.g.* *πλάτανες* = *πλάτανος* "plane-tree," *ἀνάλατες* = *ἀνάλατος* "saltless, stale," *βάτες* = *βάτος* "bramble-bush," *ἄσπρες* "white," *γαμπρές* "son-in-law," *γραμμένες* "written," *καλές* "good." But all appellatives in *-os* do not take this transformation.

§ 63. Some nouns that according to their inflection should belong to this category are indeclinable when they precede a proper name as a title. Such are *κύριος* "Mr.," *γέρος* "old man," *ἅγιος* "saint," *καπετάνιος* "captain," "leader"; thus, *ὁ κύρ Λάζαρος*, *ὁ γέρο-Κολοκοτρώνης* "the aged K.," *ὁ Ἀ(γ)ι-Γιάννης*, *ὁ καπετὰν Νικήτας*, etc.

1. The masculines in *-os* correspond exactly to the same a. Gk. declension. Many of the ancient examples have indeed been replaced by diminutives in *-ι* (§ 97), some have also partially fallen into the following group (§ 66 n.); while, on the other hand, this declension in *-os* (in addition to loan-words) has been somewhat enriched by words like *γέρος*, etc., § 65, n. 1.

2. Of the a. Gk. formations the contracted nouns, the so-called Attic declension, and the feminine *o*-stems have disappeared. A fragment of the contracted class (*v.* also adjectives) is still to hand in *νοῦς* "mind," "intellect," acc. *νοῦ(ν)*, pl. *νοῦδες*: gen. sing. *νοός* and nom. pl. *νόες* are not really vernacular.<sup>1</sup> The other ancient contracted forms have been replaced by new words: *e.g.* *πλοῦς* by *ταξίδι*. *λαγός* "hare" = a. Gk. *λαγώς*, is inflected like any other masc.

The old feminines were supplanted in various ways:

(a) they became masc.: *e.g.* *ὁ πλάτανος* "plane-tree," *ὁ τράφος* "grave";

(b) they remained fem., but dropped the *-s* and passed over into another declension: *e.g.* *ἡ Σάμο* "Samos"; *v.* § 87;

(c) they became neut. in *-ο(ν)* (*τὸ βάσανο* "agony"), or *-os* (*τὸ δρόσος* "dew"); *cf.* §§ 92, 99 f.;

(d) they became fem. in *-α* (*παρθένα* "maiden," *καμήλα* "camel"), or were otherwise transformed by the addition of a fem. ending: *ἡ πλατανιά* "plane-tree," *δροσιά* "dew," *ἄρκουδα* "she-bear";

(e) or supplanted by the diminutive forms: *ἀμπέλι* "vine," *νησί* "island," *ραβδί* "staff"; or

(f) were replaced by other words: *δρόμος* for *ὁδός* "way," *μονοπάτι* "path" for *ἡ ἀτραπός*, *ἀρρώστια* "sickness" for *ἡ νόσος*.

All the other forms do *not* belong to the common tongue; the old forms are still to be found sometimes, but only dialectically; *v.* § 87, n. 1. The same word may occur in different modifications: *πλάτανος*, *πλατανιά*, *πλατάνι*.

#### B. Nom. Pl. *-es*.

§ 64. The stem vowels are: *α*, *ι* (*ι*, *η*), *ε* (*ε*), *υ* (*ου*), which unite with the terminations in the following manner:

<sup>1</sup> More commonly *τὰ μυαλά* "brain," *τὸ κεφάλι* "head."



## Parisyllabic.

## Non-parisyllabic.

## Singular.

Nom. -a, -i-, -e-, -u- s

Gen. -a, -i, -e, -u

Acc. -a- -i-, -e-, -u- (n).

## Plural.

Nom. -es	} in place	-a-, -i-, -e-, -u- des
Gen. -o(n)		-a, -i, -e, -u- do(n)
Acc. -es		stem-vowel -a-, -i-, -e-, -u- des.

Analogous to the usage cited in § 63, there are indeclinable forms of *παπᾶς* "priest," and *χατζῆς* "pilgrim": e.g. *ὁ παπᾶ-Δημήτρης* "Priest (Father) D.," *ὁ χατζῆ-Κώστας* "Pilgrim K."

*Parisyllabic.*§ 65. *ὁ γέροντας* "old man."

## Singular.

Nom. *γέροντας*Gen. *γέροντα*Acc. (Voc.) *γέροντα*

## Plural.

*γέροντες**γερόντω**γέροντες.*

The following are similarly declined: *ἀ(γ)έρας* "air," "wind," *αἰθέρας* "ether," *ἄρχοντας* "ruler," "prince," *γείτονας* "neighbour," *ἔρωτας* "love," *κλητῆρας* "constable," *πατέρας* "father," *φύλακας* "watchman," *χειμῶνας* "winter"—that is, practically all barytones in -ας.

1. This class had its origin in the a. Gk. masc. consonant stems (or so-called 3rd decl.). Out of the old acc. sing. *γέροντα(ν)* a new nom. (*γέροντας*) and gen. (*γέροντα*) were formed corresponding to *κλέφτης* *κλέφτης* (§ 68), etc. Quite mechanically stated, the rule for this formation is:—the a. Gk. masculines of the 3rd decl. form their nom. sing. by attaching a -ς to the acc. sing.; yet *all* the a. Gk. nouns have not been re-modelled in this fashion, *γέρος* "old man" and *Χάρος* "Charon" being found at least equally frequent alongside of *γέροντας* *Χάροντας*, *ὁ ἄρχος* "the leader" alongside *ἄρχοντας*, and *δράκος* always for a. Gk. *δράκων* (a monster frequently met with in fable). Cf. also *ἵδρος* "sweat" (*ἰδρός*) beside *ἰδρῶας*, and *ὁ προεστὸς* "president" (borrowed from the literary language).<sup>1</sup> The inflexion is the same as for *φίλος*; but note voc. *γέρο*, *Χάρο* (beside *Χάρε*), *δράκο* (beside *δράκε*). The consonantal decl. has been very frequently ousted by the creation of diminutives in -ι (v. § 97), which are often employed side by side with the other forms: *ἀστέρι* (*ἀστέρας*) "star," *θερί* "animal," *κουδούνι* "bell," *σκουλήκι* (and

<sup>1</sup> The word *ὁ παρῶ(ν)* "the one present"—also from the literary language—remains indeclinable: *ὁ, ἡ, τὸ παρῶ*.

σκώληκας) "worm," δόντι "tooth," παιδί "child," "boy," "fellow"; λιοντάρι "lion," ποδάρι "foot" beside the rarer πόδι and πόδας (as in Otranto). Other words have been ousted by entirely new ones, as a. Gk. κύων by σκυλί (or σκύλος) "dog."

2. The a. Gr. paradigm νεανίας, ταμίας, etc., has as such disappeared or is no longer distinguishable from κλητήρας.

3. πένητων for πενήτων, TEXTS I. a. 7 (Cephalonia).

§ 66. The paradigm just given frequently shows a transition in the gen. sing. and nom. and acc. pl. into the decl. of masculines in -ος.

	Sing.	Plur.
Nom.	γείτονας "neighbour"	γειτόνοι
Gen.	γειτόνου	γειτόνων
Acc.	γείτονα	γειτόνους.

Similarly: κόρακας, φύλακας, ἄρχοντας, and others.

Note the change of accent—especially in the gen. sing.

Many masculines in -ος have taken on in the nom. sing. the ending -ας; as, ἔγγονας "grandson" = ἔγγονος, ἔμπορας (and ἔμπορος) "merchant," κάβουρας "crab" (a. Gr. κάβειρος), μάγερας "cook" (a. Gr. μάγειρος). These are declined like γείτονας (nom. pl. also accented thus: ἔμποροι, κάβουροι).

§ 67. Some irregularities: ἄντρας "man," μῆνας "month" (pl. μῆνες and μῆνοι) have ἀντρῶ(ν), μηνῶ(ν) in the gen. pl.; these nouns and πατέρας "father" have also occasionally in the gen. sing. ἀντρός (and ἀντροῦ), μηνός (and μηνοῦ), πατρός (alongside τοῦ ἄντρα, μῆνα, πατέρα).

On the other hand, fr. πατέρας, gen. pl. τῶν πατέρων(ν). On the occasional transition into the non-parisyllabic class, v. § 73.

§ 68. ὁ κλέφτης "robber," "Kleft."

	Sing.	Plur.
Nom.	κλέφτης	κλέφτες
Gen.	κλέφτη	κλεφτῶ(νε)
Acc.	κλέφτη	κλέφτες.

Similarly: διαβάτης "traveller," ἐργάτης "worker," καθρέφτης "mirror," μαθητής "pupil," μουρτάτης "renegade," ναύτης "sailor," πολίτης "citizen," προφήτης "prophet," ράφτης "tailor," χτίστης "mason," ψεύτης "liar," and all the proper names in -της denoting place of origin; as, Μοριώτης, Σπετσιώτης, Χιώτης, Μανιάτης, etc.

Many have secondary forms like the non-parisyllabics; v. § 76.

1. This class represents the a. Gk. masculines in *-ης* of the 1st decl. (note gen. pl.), all of which, so far as they have at all survived, may be declined according to this paradigm.

2. Such occasional forms as a voc. in *-α* or a nom. pl. in *-αι* arise out of the literary or ecclesiastical language; thus, *δέσποτα* fr. *δεσπότης* "bishop," "priest" (TEXTS I. a. 19), or *ἐρασιτέχναι* "amateurs," "dilettanti" (TEXTS II. b. 7).

§ 69. A decl. corresponding to that of *γείτονας* (§ 66) is rather uncommon: *μάστορης* (beside *μάστορας*) "master" is thus declined:

Singular.	Plural.
Nom. <i>μάστορης</i>	<i>μάστοροι, μαστόροι</i> (and <i>μάστορες</i> )
Gen. <i>μαστόρου</i> (and <i>μάστορου, μάστορα</i> )	<i>μαστόρω</i>
Acc. <i>μάστορη</i>	<i>μαστόρους.</i>
Similarly, nom. acc. pl. <i>κλέφτοι</i> , TEXTS III. 14. b.	

#### Non-parisyllabics.

#### § 70. *ὁ παπᾶς* "priest."

Singular.	Plural.
Nom. <i>παπᾶς</i>	<i>παπάδες</i>
Gen. <i>παπᾶ</i>	<i>παπάδω</i>
Acc. (Voc.) <i>παπᾶ</i>	<i>παπάδες.</i>

Similarly, all words in *-ᾶς* with accent on the final: *ε.γ. κεφαλᾶς* "blockhead," *κοσκινᾶς* "sieve-maker," *μυλωνᾶς* "miller," *φαγᾶς* "eater," "gourmand," *ψαρᾶς* "fisher," *ψωμᾶς* "baker"; and especially numerous (Turkish) loan-words: *ἀγᾶς* "Aga," *ἀμιρᾶς* "commander-in-chief," "ameer," *κανγᾶς* "quarrel," *μπουταλᾶς* "thickhead," *ὀντᾶς* "room," *παρᾶς* "para" (coin), pl. also "money," *πασᾶς* "Pasha," *σονγῆς* "pen-knife."

1. The (a. Gk. especially Hellenistic) suffix *-ᾶς* is very productive, partly to express certain bodily peculiarities: *κεφάλα* "big-head," *κεφαλᾶς* "big-headed," *χείλι* "lip," *χειλᾶς* "thick-lipped"; and partly to designate a trade or calling: *ἄμαξα* "carriage," *ἄμαξᾶς* "driver," "cabman," *γάλα* "milk," *γαλατᾶς* "milkman," *κόσκινο* "sieve," *κοσκινᾶς* "sieve-maker," *πάπλωμα* "bedcover," *παπλωματᾶς* "manufacturer of or dealer in bedcovers."

2. There is also a plural *παράδια* "money," from *παρᾶς*, TEXTS III. 9.

§ 71. Nouns in (*-ιᾶς -εᾶς*) are generally declined according to the last paradigm: *ε.γ. βασιλιᾶς* "king," *Βοριᾶς* "north wind," *φονιᾶς* "murderer," *χαλκιᾶς* "blacksmith."



But instead of βασιλεύς, etc., some dialects show βασιλέας (gen. and acc. τοῦ, τὸ βασιλέα) and plural:

Nom. βασιλείδες  
Gen. βασιλείδω(ν)  
Acc. βασιλείδες.

1. Note that the form βασιλέας is not confined to the dialects mentioned in § 10, n. 1; it is found, *e.g.*, also in Ios, and is a favourite in the written vernacular (*e.g.* συγγραφέας in Palamas).

2. Nouns in -ιάς (except Βοριάς) have arisen from the a. Gk. nouns in -εύς, in the same way in which γέροντας has come from γέρων; -έας passing into -ιάς, according to § 9. A gen. βασιλιῶς (= a. Gk. βασιλέως) for the usual βασιλιά (βασιλέα) is of rare occurrence. The pl. οἱ βασιλεῖς comes from the literary language.

3. In place of such -έας substantives, forms in -ές occur in Lesbos, Chios, in W. Crete, and other parts of the Aegean (*e.g.* Icarus), and also in Saranda Klisiés: *e.g.* βασιλές for βασιλέας, ὁ φονές for φονέας, gen. and acc. βασιλέ, etc.

§ 72. A transition into the o-decl., analogous to γείτονας γειτόνοι, is rather uncommon:

(γονέοι) γον(ι)οί "parents"  
(γονέω) γονιῶ  
(γονέους) γονιούς.

Here belongs the sing. γονιός "father" (a. Gk. γονεύς, γονεῖς).

Family names in -ας regularly form their pl. in -αῖοι (-έοι): Γρίβας—Γριβαῖοι "family of the Griva," Ἀνδρούτσας—Ἀνδρουτσαῖοι, Τζαβέλλας—Τζαβελλαῖοι.

§ 73. Sometimes even barytones in -ας form non-pari-syllabic plurals in -ίδες or -άδες; thus, regularly, χάχας "laugher," χάχιδες and χάσκας "gaper," παπατρέχας "shallow fellow," "swaggerer"; rarely πατεράδες and πατέριδες, άέρας άέριδες, κύβουρας καβουράδες, άρχοντα; άρχοντάδες, etc.

§ 74. ὁ χατζής "pilgrim," Ἀράπης "Arabian," "Moor," "negro."

	Singular.	Plural.
Nom.	χατζής Ἀράπης	χατζήδες Ἀράπηδες
Gen.	χατζή Ἀράπη	χατζήδω Ἀράπηδω
Acc.	χατζή Ἀράπη	χατζήδες Ἀράπηδες.

Similarly, Turkish and other loan-words in -ής (-ης): *e.g.* καφετζής "keeper of a coffee-house," μoustερής "customer," παπουτσήs "cobbler," τενεκετζής "tinker," and other names of

occupations in -τζής; *βεζίρης* "Vizier," *μανάβης* "green-grocer," *μπακάλης* "shopkeeper," *μπέης* "Bey," *τσοπάνης* "shepherd," *χαμάλης* "porter." *μπαρμπιέρης* (Ital.) "barber," *βλάμης* (Alban.), *Vlami*s "brother in a feud."

1. Note the North. Gk. forms nom. sing. *βιρέρς* "barber," gen. and acc. *βιρέρ*, nom. pl. *βιρέρδες* (Lesbos).

2. *ντελῆ* "brave" (TEXTS I. a. 9), a nom. without -s, is the unaltered Turkish form *deli*; *σιόρ* "Mr.," "Sir" (TEXTS III. 5), the unaltered Ital. *sior(e)*, the Grecianised decl. being *ὁ σιόρης* (*σιόρις*), *τοῦ σιόρη*.

§ 75. The nouns in -ις differ merely orthographically (from the last in -ῆς): e.g. *καρaboκύρις* "owner of a ship," "captain."

Singular.	Plural.
Nom. <i>καρaboκύρις</i>	<i>καρaboκύριδες</i>
Gen. <i>καρaboκύρι</i>	<i>καρaboκύριδω</i>
Acc. <i>καρaboκύρι</i>	<i>καρaboκύριδες</i> .

Similarly, *νοικοκύρις* "master of a house" and the *nomina agentis* in -άρις, like *βαρκάρις* "boatman," *καβαλλάρις* "horseman," *κυνηγάρις* "hunter," *μακελλάρις* "butcher," *περ(ι)βολάρις* "gardener"; and also names of persons, like *Βασίλις* "Basilius," *Γιώργις* "George," *Γρηγόρις*; diminutives in -ούλις, like *ἀντρούλις* "little (poor) man"; family names (diminutives) in -άκις, like *Χατζιδάκις*, *Γιανναράκις*, as well as all other names of persons and of families in -ις: *Γιάννης*, "John," *Μανόλης*, "Emmanuel," *Μιχάλης* "Michael," *Θεόδωρης* "Theodore," *Κωσταντής* "Constantine," *Περικλῆς*, *Στεφανῆς*, *Τρικούπης*, *Δεληγιάννης*, *Δραγούμης*; thus the plurals *Γιώργιδες*, *Γιάννηδες*, *Περικλῆδες*, *Τρικούπηδες*. The comic formation *οἱ ποσοπαίρνιδες* "the bribe-seekers," is a pl. from the expression *πόσο παίρνεις*; "how much will you take?"

1. The spelling fluctuates between -ις and -ης; in the pl. -ίδες (-ιδες) is sometimes uniformly written in all words (thus also *χατζίδες*, *Ἀράπιδες*, etc.).

2. Words in -ις are transformations from the a. Gk. in -ιος (*κύρις* = *κύριος*, *Γιώργις* = *Γεώργιος*), the number of which has been considerably increased by the Lat. suffix -άρις (-arius). Cf. the neuters in -ι, § 95; but while the latter (in -ι) have in all the cases except nom. and acc. sing. been faithful to the o-decl., the masculines in -ις have entirely deserted on the analogy of the other substantives in -ις. Genitives in -ου, like *κύρις κυροῦ*, *Μαΐς* (*Μάης*) "May," *Μαΐου* or *Μαΐου*, are rare—the names of the months *Γεννάρις*, *Φλεβάρης*, *Μάρτις*, *Ἀπρίλις*, etc., usually follow the paradigm given. The words

in -άρις still preserve (beside -ίδες) also the old form in the pl. ; thus, καβαλλάροι (fr. -άριοι), and so καβαλλάρω, καβαλλάρους. The terminations -άρις and -άρος are interchangeable in κουρσάρις, pl. κουρσάριδες beside κουρσάρος, pl. κουρσάροι (= Ital. *corsaro* "pirate").

§ 76. Many parisyllabic substantives belonging to the category of § 68 take *beside* the pl. in -ες also a pl. in -άδες or -ηδες :

- A. βουλευτής "delegate"—βουλευτάδες  
 δικαστής "judge"—δικαστάδες  
 δουλευτής "worker"—δουλευτάδες  
 θεριστής "reaper,"—θεριστάδες  
 κριτής "judge"—κριτάδες  
 μαθητής "pupil," "apprentice"—μαθητάδες  
 ποιητής "poet"—ποιητάδες  
 πουλητής "vendor"—πουλητάδες  
 πραματευτής "merchant"—πραματευτάδες  
 τραγουδιστής "singer," "poet"—τραγουδιστάδες  
 χορευτής "dancer"—χορευτάδες.
- B. ἀφέντης "Mr.," "father"—ἀφεντάδες ἀφέντηδες  
 δεσπότης "bishop," "priest"—δεσποτάδες δεσπότηδες  
 κλέφτης "kleft"—κλέφτηδες  
 ράφτης "tailor"—ραφτάδες ράφτηδες  
 ψάλτης "singer"—ψαλτάδες ψάλτηδες  
 χτίστης "mason"—χτιστάδης χτίστηδες  
 χωριάτης "peasant," "boor"—χωριάτηδες.

Many popular writers manifest a propensity for generalising this type (especially A), and so extend it even to new formations: *e.g.* ἀεροκοπανιστής, pl. -κοπανιστάδες "one who beats the air, swaggerer."

### § 77. καφές "coffee."

Singular.	Plural.
Nom. καφές	καφέδες
Gen. καφέ	καφέδω
Acc. καφέ	καφέδες.

So also (mostly Turkish) loan-words: κατιφές "velvet," καφενές "coffee-house," μαχμουτιές (Turk. coin), μενεξές "violet," μιναρές "minaret," τενεκές "tin," φιδές "vermicelli."

On βασιλές, *v.* § 71, n. 3.



§ 78. *κόντες* "Count."

Singular.	Plural.
Nom. <i>κόντες</i>	<i>κόντιδες</i>
Gen. <i>κόντε</i>	<i>κόντιδω</i>
Acc. <i>κόντε</i>	<i>κόντιδες.</i>

Thus also Italian loan-words like *κουμαντάντες* "commander," *λεβάντες* "east wind," and *πονέντες* "west wind."

§ 79. *παππούς* "grandfather."

Singular.	Plural.
Nom. <i>παππούς</i>	<i>παππούδες</i>
Gen. <i>παππού</i>	<i>παππούδω</i>
Acc. <i>παππού</i>	<i>παππούδες.</i>

Apart from this word and *νοῦς* (with the pl. *νούδες* beside *νόες*, *v.* § 63, n. 2) the vernacular tongue supplies no other example.

Cf. however (the acc.) *κομσού*, TEXTS III. 14. a (Cappad.) = Turk. *komşú* "neighbour."

## II. Feminine Nouns.

§ 80. The stem vowels are: *a*, *i* (*η*, *ι*, *υ*), *e* (*ε*), *o* (*ο*, *ω*), *u* (*ου*); the declension, apart from the nom. and gen. sing., is identical with that of the masculines under I. b.

Parisyllabic.

(-*a*, -*i*)

Non-parisyllabic.

(-*a*, -*i*, -*e*, -*u*)

Singular.

Nom. - <i>a</i> , - <i>i</i> , - <i>e</i> , - <i>o</i> , - <i>u</i>
Gen. - <i>a</i> -, - <i>i</i> -, - <i>e</i> -, - <i>o</i> -, - <i>u</i> - <i>s</i>
Acc. - <i>a</i> -, - <i>i</i> -, - <i>e</i> -, - <i>o</i> -, - <i>u</i> - ( <i>n</i> ).

Plural.

Nom. - <i>es</i>	} in place of the stem vowel	- <i>a</i> -, - <i>e</i> -, - <i>u</i> - <i>des</i>
Gen. - <i>o</i> ( <i>n</i> )		- <i>a</i> -, - <i>e</i> -, - <i>u</i> - <i>do</i> ( <i>n</i> )
Acc. - <i>es</i>		- <i>a</i> -, - <i>e</i> -, - <i>u</i> - <i>des.</i>

*Parisyllabic.*§ 81. *καρδιά* "heart," *μέρα* "day," *θάλασσα* "sea."

Singular.

Nom. <i>καρδιά</i>	<i>μέρα</i>	<i>θάλασσα</i>
Gen. <i>καρδιάς</i>	<i>μέρας</i>	<i>θάλασσας</i>
Acc. <i>καρδιά</i>	<i>μέρα</i>	<i>θάλασσα.</i>

## Plural.

Nom. καρδιές	μέρες	θάλασσες
Gen. καρδιῶ(νε)	μερῶ(νε)	θαλασσῶ(νε)
Acc. καρδιές	μέρες	θάλασσες.

An extraordinary number of substantives follow this paradigm: *e.g.*—

(1) γριά “old woman,” φορά “time” (in enumeration, *Fr. fois*), κερά “lady” (when used as a title indecl. § 63), γλώσσα “tongue,” “language,” δόξα “glory,” δούλα “maid-servant,” μοῖρα “fate,” “goddess of destiny,” πέτρα “stone,” “rock,” σπίθα “spark,” τρύπα “hole,” ὥρα “hour,” “time,” “o’clock.”

(2) Substantives with suffixes:

(a) Abstract nouns in -(ε)ία, and particularly in -ιά—the latter partly of ancient origin and partly modern derivatives from appellatives, mostly employed only to designate a property or sphere of activity; also names of trees rarely feminine from the same stem as the masculine: *e.g.* ἀλήθεια “truth,” ἀρρώστια “sickness,” στενοχώρια “perplexity” (*cf.* § 9), ἁμαρτία “sin,” μαγιά “magic,” ὁμορφιά “beauty,” φωτιά “light,” “fire,” παραξενιά “peculiarity,” ἀρχοντιά “rank,” “nobility,” βελονιά “stitch of a needle,” κανονιά “cannon-shot,” ματιά “glance,” πετριά “stone-throw,” κουταλιά “spoonful,” νυχτιά “night-time,” χρονιά “(course of) a year,” πρωτομαγιά “1st May,” “May-day,” μηλιά “apple-tree,” τριανταφυλλιά “rose-bush,” παπαδιά “wife of the clergyman.”

(b) *Nomina actionis* in -σιά; as, περπατησιά “walking,” “running,” ἀφροντισιά “carelessness.”

(c) Abstract nouns in -ίλα, -ούρα, -μάρα: *e.g.* μαυρίλα “black cloud,” ξυνίλα “sour taste,” σκοτούρα “bother,” κουταμάρα “stupidity,” στραβωμάρα “blindness,” “blinding.” For the numeral nouns in -αριά, *v.* § 133.

(d) Fem. nouns in -τρ(ι)α, -αίνα, -ίνα, -ισσα: *e.g.* ράφτρ(ι)α “woman tailor,” χορεύτρ(ι)α “ballet-girl”; *cf.*, further, § 40.

(e) Augmentatives in -άρα: *e.g.* μυτάρα “big nose.”

(f) Diminutives in -άκα (rare), -ίτσα, -ούλα: *e.g.* μαμάκα “little mother,” Ἐλενίτσα, πετρίτσα “small stone,” σαϊτίτσα “little arrow,” μαννούλα “little mother,” βαρκούλα “small boat”; on βοσκοπούλα “shepherdess,” *cf.* § 61.

(3) Ital. (Lat.) and other loan-words: ἀράδα "row," βούλα "signet-ring," γάτα "cat," κάμαρα "room," καμπάνα "bell," κάπα "cloak," κοπέλα "girl," κουβέντα "conversation," "talk," πόρτα "gate," "door," σαγίτα "arrow," σκάλα "staircase," στράτα "street."

1. Most of the nouns named in 1 and 2 correspond to the a. Gk. feminines of the 1st decl. and are inflected like them. In m. Gk. those nouns ending in -α (in addition to those under 3) have been often enriched, partly at the expense of those in -η (e.g. δούλα "maid" for δούλη, τουλούπα = τολύπη "coil," "roll," χελώνα = χελώνη "tortoise"), partly by the formation of new words or new suffixes, cf. σκύλα "bitch," παρθένα (cf. § 63, n. 2), ἡ τρέλλα "madness" fr. τρελλός "mad," ἡ νέκρα "rigid death" fr. νεκρός "dead," ἡ ξέρα "mainland" fr. ξερός "dry," ἡ πίκρα "sorrow" fr. πικρός "bitter," ἡ γλύκα "sweetness" fr. γλυκός, ἡ κλάψα "weeping" fr. κλαίω; and, lastly, by augmentatives like κεφάλα "big head," κουτάλα "soup-spoon," and the substantives in -άρα, -ίτσα, -ούλα, etc. The nom. and acc. pl. in -ες has been taken over from the old consonant decl. (§ 83).

2. In the dialects mentioned in § 10, n. 1, the productive suffix -ιά takes the form -ία or -έα. In all other cases -ία comes from the literary language, as, ἁρμονία "harmony," δυσκολία "difficulty," φιλία "friendship"; or also from the Ital., as κουμανταρία name of a fine wine; v. § 10.

For -έ = -έα as in μηλέ = μηλέα (μηλιά), cf. § 71, n. 3.

3. In some dialects (Chios, Icarus, Pontus) the acc. pl. has still preserved the ancient ending -ας; cf. μέρας, TEXTS I. a. 22; δύο φορές, TEXTS III. 13. a. When such an acc. occurs in the poets it is merely an intruder from the literary language.

In North. Gk. (§ 7, n. 1) we find the ending -ις for -ες: e.g. οὐρμήνις = οὐρμήνεις (Velv.).

§ 82. The accent of the nom. sing. is carried through all the cases except the gen. pl., which usually bears the accent on the final (as in a. Gk.); thus, γλώσσα γλωσσῶ, πέτρα πετρῶ, τρύπα τρυπῶ, ὦρα ὠρῶ, βασίλισσα βασιλισσῶ, μέλισσα μελισσῶ, κάμαρα καμαρῶ, σαῖτα σαῖτῶ; but also πάπια "duck" πάπιω, ἀλήθεια ἀλήθειω, γειτόνισσα γειτόνισσω, κάμαρα κάμαρω. Many genitive plurals have fallen entirely into desuetude (cf. § 41, n. 3).

§ 83. ἡ ἐρπίδα "hope."

Singular.

Nom. ἐρπίδα

Gen. ἐρπίδας

Acc. ἐρπίδα

Plural.

ἐρπίδες

ἐρπίδω

ἐρπίδες.



So also: *ἐβδομάδα* "week," *ἐφημερίδα* "newspaper," *θυγατέρα* "daughter," *μητέρα* "mother," *ὄρνιθα* "hen," *πατρίδα* "fatherland," *πέρδικα* "partridge," *σταφίδα* "raisin," *φροντίδα* "care," *φτερούγα* "wing," etc. (mostly paroxytones), *λαμπάδα* "candlestick," and the abstract nouns in *-άδα*; as, *λαμπράδα* "brightness," *νοστιμάδα* "pleasant taste," *πρασινάδα* "green(ness)" (of fields, etc.), *ἐξυπνάδα* "wakefulness."

This group is descended from the a. Gk. feminine consonant stems (known as 3rd decl.). A new nom. and gen. have been formed from the acc. sing. on analogy of *χώρα χώρας χώρα(ν)*, or—stated in other words—the acc. sing. *minus -ν* became a nom., which was then treated exactly as a noun of the *a*-decl.; cf. § 65, n. 1. The nom. (acc.) pl. *-ες* remained and was transferred also to the ancient *a*-decl., § 81. But even here *all* the nouns have not been remodelled in the same fashion: the a. Gk. abstract nouns in *-της, -τητος*, in addition to this new form (*ἡ ιδιότητα* "likeness," *ἡ ποιότητα* "quality"), have also another more vernacular in *-τη*; thus, *ἡ νιότη*<sup>1</sup> "youth," *θεότη* "divinity," *ἀνθρωπότη* "humanity." Moreover, many fems. (especially those in *-ών*) have been replaced by diminutives in *-ι*; as, *τὸ ἀηδόνι* "nightingale," *σειτόνι* "linen-towel," *χελιδόνι* "swallow," *χιόνι* "snow," *χέρι* "hand," *κλειδί* "key." Other nouns have been completely ousted by new words: e.g. a. Gk. *ῥίς* by *μύτη* "nose," *κλίμαξ* by *σκάλα* "stair."

§ 84. Note the accent of the gen. pl., in which this paradigm differs from the preceding. Only a few dissyllabics and *ἡ γυναῖκα* "woman" (which on historical grounds belong here, not to § 81, v. preceding n.), give *-ῶ(ν)* in the gen. pl. These are *ἡ νύχτα* "night," *πλάκα* "plate," "slab," *σφήκα* "wasp," *φλέβα* "vein," *φλόγα* "flame," *χήνα* "goose," and so gen. pl. *νυχτῶ(ν)*, *γυναικῶ(ν)*, etc.

Cf. § 67. Here also an a. Gk. phenomenon has been preserved; even yet one may occasionally come upon the ancient gen. sing. in *-ός*: e.g. *γυναικός*, *νυχτός* (usually *γυναικας*, *νυχτας*). Sometimes the accentuation on the final extends its scope further than can be historically justified; as, *ἐβδομαδῶ(ν)* alongside *ἐβδομάδω*, fr. *ἐβδομάδα* "week."

Forms like *ἡ ἐκλαμπρότης*, *πατρίς*, *πατρίδος*, *τὰς χεῖρας*, etc., in the poets belong to the language of literature.

§ 85. *νύφη* "bride," *ἀδερφή* "sister."

	Singular.		Plural.
Nom.	νύφη      ἀδερφή	νύφες      ἀδερφές	
Gen.	νύφης      ἀδερφῆς	νυφῶ(ν)ε      ἀδερφῶ(ν)ε	
Acc.	νύφη      ἀδερφή	νύφες      ἀδερφές.	

<sup>1</sup> Or even—quite commonly—*τὰ νιάτα*.

So also: γνώμη "opinion," ζέστη "warmth," κόρη "girl," μύτη "nose," στάχτη "ashes," αναπνοή "breath," αὐγή "dawn," πληγή "wound," φωνή "voice," ψυχή "soul"; and abstract nouns in -σύνη; as, γληγοροσύνη "swiftness," καλοσύνη "goodness."

This class corresponds to the a. Gk. 1st decl. in -η. Note the indeclinable ἡ γῆς "the earth," gen. τῆς γῆς, acc. τὴν γῆς (beside ἡ γῆ, τῆς γῆς, τὴν γῆ). The transition of nouns in -α into the -η class (as κάμαρη, TEXTS III. 15, Lada, or πλώρη for πῶρα) is uncommon.

§ 86. ἡ βρύσι "fountain," θύμησι "remembrance."

Singular.

Plural.

Nom. βρύσι, θύμησι

βρύσες, θύμησες

Gen. βρύσις, θύμησις

[βρυσῶ]

Acc. βρύσι, θύμησι

βρύσες, θύμησες.

So also: γνώσι "understanding," δύσι "sunset," ζέσι "heat," κόψι "edge (of a knife)," κρίσι "judgment," ὄψι "countenance," πίστι "faith," πόλι "city" (usually applied to Constantinople), πράξι "action," ράχι "back," "ridge (of a mountain)," χάρι "charm," "grace," ἄλωσι "capture," ἄνοιξι "spring," ἀπόφασι "decision," ζάχαρι "sugar," κάππαρι "caper-bush," παρατήρησι "observation," "notice," συνείδησι "conscience."

The gen. pl. of this paradigm is very little in use in the language of the present day (*cf.* § 41, n. 3). Forms of this kind (βρυσῶ, πραξῶ, etc.) are more common on the S. Sporades. There is a gen. pl. κάππαρω fr. κάππαρι.

1. This paradigm is *formally* identical with the preceding, only *historically* different. It embraces the ancient barytones in -ις (πόλις, πόλεως), which have passed into the class of the 1st decl. feminines in -η, so that they may be also spelled ἡ πόλη, ἡ ἀπόφαση, etc. Moreover, many of these appellatives come from the literary language. τὸ πανηγύρι (also πανα[γ]ύρι) "ecclesiastical popular feast" = a. Gk. ἡ πανηγυρίς, has become neuter; τὸ φίδι "snake" = a. Gk. ὁ ὄφις, has enlarged itself by a suffix.

Forms like ἡ φύσις or nom. acc. pl. λέξεις, found in the poets and authors, have been taken from the literary language.

2. Even the a. Gk. nouns in -ις have been subjected to the same remodelling; thus, ἡ πῆχυ "cubit," ἡ ράπυ "rape," "turnip."

πῆχυ

πῆχες

πῆχυσ

πηχῶ (frequent)

πῆχυ

πηχες.

A. Gk. ὁ στάχυς "ear" (of oats, etc.) became τὸ στάχυ (ἀστάχυ), ἡ ὀφρῦς "eyebrow" τὸ φρύδι; ὁ δρῦς τοῦ δρῦ τὸ δρῦ "oak," is rare,

ἡ βελανιδιά being the word commonly in use. Similarly, words like μῦς, σὺς, βότρυς, ἰχθύς, πέλεκυς have been ousted by others (τὸ ποντίκι "mouse," χοῖρος "pig," τὸ σταφύλι "grapes," τὸ ψάρι "fish," τὸ τσικούρι [fr. Lat. *securis*] "axe," and so forth).

3. The a. Gk. diphthong stems γραῖς and ναῖς have disappeared, ἡ γριά (i.e. a. Gk. γραῖα) "the old woman," being used for the former, and τὸ καράβι "ship," for the latter. τὸ βούδι "ox" (ἀγελάδα "cow") for ὁ, ἡ βοῦς.

§ 87. ἡ Σάμο "Samos," Φρόσω, Μαριγώ, female names.

Singular.

Nom. Σάμο	Φρόσω, Μαριγώ
Gen. Σάμος	Φρόσως, Μαριγῶς
Acc. Σάμο	Φρόσω, Μαριγώ.

So also many geographical names (esp. islands), female and pet names; as, Κόρθο "Corinth," Κύπρο, Μῆλο, Νιό "Ios," Πάτινο "Patmos," Ρόδο, Τήνο, Χιό "Chios"; Ἀγαθώ, Ἀργυρώ, Ἐλέγκω, Κατίγκω, Χαίδω, Χρυσώ, and a few appellatives: ἡ ἄβυσσο "abyss," ἡ ἄλυσσο "chain," ἡ ἄμμο "sand," ἡ παράδεισο "paradise," ἡ μέθοδο "method." The pl. is rarely used, yet a pl. οἱ μέθοδες may be formed for the word ἡ μέθοδο taken from the literary language.

1. The paradigm is a transformation of the a. Gk. fem. *o*-stems, though the majority of the appellatives have been remodelled otherwise, v. § 63, n. 2; παράδεισος was originally masc. In some dialects (Rhodes, Chios, Seyros, Pontus) the old forms are still to be found (esp. in geographical names): ἡ Ἀμπελος, ἡ Ἐμοργός (= Ἀ.), ἡ Κύπρος, ἡ Σάμος; ἡ ἄμμος "sand," ἡ δρόσος "dew."

The names of some islands have been remodelled on the fashion of πλατάνος: πλατανιά; thus, Νικαριά "Icarus," Ἀξιά (also Ἀξα) "Naxos."

2. The a. Gk. forms ἡ ἠχώ, ἡ λεχώ, ἡ αἰδώς, ἡ ἥως (ἔως), etc., have been replaced by new words: ἀντιλαλιά "echo," λεχούσα "pregnant woman," ντροπή "shame," αὐγή χαρανγή "dawn," etc.

*Non-parisyllabics.*

§ 88. ἡ ἄλεπού (ἄλωπού, ἄλουπού) "fox."

Singular.	Plural.
Nom. ἄλεπού	ἄλεπούδες
Gen. ἄλεπούς	ἄλεπούδω
Acc. ἄλεπού	ἄλεπούδες.

Similarly: μαῖμου "monkey," γλωσσοῦ "gossip," μυλωνοῦ "miller's wife," ὑπναροῦ "sleeper" (fem.), φαγοῦ "gourmand,"



ψαροῦ "fisherwoman," ψωμοῦ "baker's wife," and other fem. designations parallel to the masc. in -ās of § 70.

1. These feminines are rarely declined like the parisyllabics, *i.e.* in the pl. :

Nom.	ἀλουπές (also ἀλούπες)
Gen.	ἀλουπῶ(ν)
Acc.	ἀλουπές.

2. The paradigm ἀλεποῦ has arisen from the a. Gk. (Ionic) suffix -ώ, which is especially prominent in abbreviated names, and already played an important part in Hellenistic Gk.

### § 89. νενέ "mother."

Singular.	Plural.
Nom. νενέ	νενέδες
Gen. νενές	νενέδω
Acc. νενέ	νενέδες.

Similarly, Turkish words like βαλιδέ "Sultan's mother," Ἐμινέ, Φατμέ. This paradigm is a special m. Gk. formation.

§ 90. As the nouns enumerated in § 76 have non-parisyllabic secondary plurals, so many feminine nouns in -a and -η have a pl. in -άδες (rarely -ήδες):

κερά "wife," "Mrs."	—κεράδες
μάννα "mother"	—μαννάδες
χήρα "widow"	—χηράδες
ἀδερφή "sister"	—ἀδερφάδες
κορφή "summit"	—κορφάδες
νύφη "bride"	—νυφάδες
μαμμή "midwife"	—μαμμήδες.

ἡ ὀκά (measure = *cir.* 1 quart) always ὀκάδες.

## III. Neuter Nouns.

A. In -ο(ν), -ιο(ν), -ι.

### § 91. Tabular view of the terminations:

Parisyllabics.	(Non-parisyllabics).
Singular.	
Nom. Acc. -ο(ν)	-ι, -ι-(ν)
Gen. -υ	-ι-υ = γύ.

## Plural.

Nom. Acc. -a	-i-a, -i-a = -ya, -yá
Gen. -o(n)	-ío = -yó.

Some non-parisyllabics in -o with a pl. in -ata also belong here; v. § 94.

*Parisyllabics.*

§ 92. In -o(v): ξύλο "wood," βουνό "mountain."

	Singular.		Plural.
Nom. Acc.	ξύλο	βουνό	ξύλα βουνά
Gen.	ξύλου	βουνού	ξύλω βουνῶ(ν).

Similarly: δέντρο "tree," καπέλο "hat," κουμάντο "command," μήλο "apple," νερό "water," πάσσο "step," ρούχο or pl. ρούχα "clothes," φτερό "wing," "feather," φύλλο "leaf"; also the nouns in -ικο like μανάβικο "greengrocery," μπακάλικο "retail-shop" (fr. μανάβης, μπακάλης), and in -άδικο like παπουτσάδικο "cobbler's shop" (fr. παπουτσήs), and other such (cf. § 114 n.). The accent of the gen. fluctuates in proparoxytones like ἄλογο "horse," βούτυρο "butter," κόκκαλο "bone," λούλουδο "flower," πρόσωπο "face," "person," etc.; thus, ἄλογον and ἀλόγου, βούτυρου and βουτύρου.

The compound neuters like ἀντρόγυνο "married couple," ἀρχοντόσπιτο "lordly house," "noble family," παλιόπαιδο "street-arab," and similar (v. § 41, a), also βασιλόπουλο "king's son," etc. (cf. § 61), usually maintain the accent of the nom. (thus gen. παλιόπαιδου).

1. Dialects which maintain the -ν *ephekkusticon* sometimes show this also in the pl. (τὰ μάγουλαν = τὰ μάγουλα "cheeks"); cf. § 34, n. 4.

2. Alongside τὸ ζῶο, etc., "animal," there is found the inflexion τὸ ζῶ, τοῦ ζοῦ, τὰ ζᾶ, τῷ ζῶ.

§ 93. The nouns in -'ιο, -ιό, and -ίο are declined according to the preceding paradigms; such exx. belong here: βασιλείο "kingdom," σάλιο "saliva," καπηλειό "retail-store," σκολειό "school," στοιχειό "spirit," "ghost," χωριό "village," βιβλίο "book." Nouns like βιβλίο or νοσοκομείο "hospital," or such as εἰκονοστάσιο "shrine" ("place for images"), or συμβούλιο "counsel," and ἀτμόπλοιο "steamer," are *mots savants*.

*Non-parisyllabics.*<sup>1</sup>

§ 94. The neuters in -ο(ν) beside the regular pl. in -α occasionally form their pl. after the model of the neuters given under C: ἀλόγατα for ἄλογα, ὀνείρατα for ὄνειρα, προσώπατα for πρόσωπα.

§ 95. In -ί or -ί: τὸ μάτι "eye," τὸ παιδί "child."

Singular.

Plural.

Nom. Acc.	μάτι	παιδί	μάτια	παιδιά
Gen.	ματιοῦ	παιδιοῦ	ματιῶ(νε)	παιδιῶ(νε).

The words coming under this paradigm are exceedingly numerous:

(a) In -ί.

(1) ἀδέρφι "brother," ἀσήμι "silver," γιοφύρι "bridge," καλοκαίρι "summer," καράβι "ship," κεράσι "cherry," κεφάλι "head," κορίτσι "maid," λουλούδι "flower," μαχαίρι "knife," παιγνίδι "game," παλληκάρι "pallikar, brave fellow," παραμύθι "tale," "myth," ποτάμι "river," ρολόγι (ὥρολόγιον) "clock," "watch," ταίρι "pair," "mate," τραγούδι "song," τραπέζι "table," ψάρι "fish."

(2) ἀηδόνι "nightingale," ἀστέρι "star," δόντι "tooth," κουδούνι "bell," ὀρνίθι "hen," σεντόνι "linen-napkin," χέρι "hand," χιόνι "snow."

(3) Nouns in -άδι, -άρι, -ίδι, diminutives in -άκι -ούδι, (rarely) -ούλι: λαγκάδι "valley," πηγάδι "fountain," "spring," λιοντάρι "lion," ποδάρι "foot," λιθάρι "stone," σιτάρι "wheat," ταξίδι (ταξειίδι) "journey," φίδι "snake," παιδάκι "little child," χεράκι "little hand," ἀγγελούδι "little angel," γιούδι "little son," δεντρούλι "small tree."

Note also the Lesbian dim. suffix -έλ(ι), e.g. τσιρατέλ' "little horn."

(4) Many loan-words: παλάτι (Lat. *palatium*) "palace," σπίτι (Lat. *hospitium*) "house"; esp. Turkish: ἀσκέρι "army," λιμέρι "camp," ντεβλέτι "government," παπούτσι "shoe," σαράγι "castle," τουφέκι "musket," φέσι "Fez," χάνι "inn."

(5) δάκρυ "tear," δίχτυ "net" (now only orthographically different).

(b) In -ί.

(1) βουνί "mountain," γυαλί "glass," κλαδί "twig," κρασί "wine," μαλλί "hair," σκυλί "dog," σπαθί "sword," ψωμί "bread."

<sup>1</sup> Cf. § 95, n. 2.



(2) *αὐτί* "ear," *θερί* "animal," *κλειδί* "key."

(3) *βρακί* (Lat. *braca*) "trousers," *πουλί* (*pullus*) "bird," *σκαμνί* (*scamnum*) "footstool," *φλουρί* (Ital. *florino florino*) "florin," *πουγγί* "purse."

(4) *φαγί* "eating," "food," *φιλί* "kiss."

1. Those dialects which retain the final *-ν*, or extend it parasitically, have the termination *-ιν*: e.g. *βούδιν* "ox," *κυνήγιν* "chase," *χέριν* "hand," *παιδίν*; this *-ν* is present even in the pl., e.g. *τὰ παιδιάν του* "his children" (Naxos); cf. § 34, n. 4.

2. In those dialects which show the peculiarity mentioned in § 10, n. 1, the accent remains on the *-ι*; thus, *παλάτι παλατίον*, *παιδί παιδίον* *παιδιά*. And so the neuters in *-ι* are to be treated as non-parisyllabic,—a fact, however, disregarded in the common speech since *ι* has become *ι*.

Moreover, for the decl. of these neuters, all the other phonetic changes to which *ι* or *ι* are subject must be taken into account; cf. *γρόσα* for *γρόσια* (*γρόσι*, Turk. coin), etc., § 10, n. 4; *μάθια*, § 16, n. 3; or *μάτ'χα* = *μάτια*, § 10, n. 5; *περιστέρκα*, etc. = *περιστέρια*, *ιβ.*, *μάϊτα*, *παιδά* = *μάτια*, *παιδιά*, etc., § 8, n. 2. In Pontic *-ια* becomes *-ä* (v. § 6, n. 6); thus, *τὰ πεντικάρä* = *πεντικάρια*. In North. Gk. (§ 7, n. 1) *ι* drops out; thus *λεοντάρ* (Pontus) = *λιοντάρι*, *σ'πίτι* (Maced.) = *σπίτι*, *τσιφάλ'* (Lesbos), or *τὸ κιφάλν ἄτ* (Pontus) = (*τὸ*) *κεφάλι του*; consequently Turkish loan-words in this region retain their original termination, as, *τὸ χαϊβάν* (pl. *τὰ χαϊβάνä*) "beast," "animal," *τὸ πρίντς* "rice," *τὸ σείρ* "condition" (Pontus).

3. In Pontic note the gen. sing. *τὶ σακκί* fr. *τὸ σακκί*, i.e. with the *ι* maintained throughout, as in *κλέφτης κλέφτη* or *βαθύ(ς) βαθύ*, etc. (§ 110).

§ 96. A few masculines in *-ος* form their pl. in *-ια*, like the preceding neuters: *λόγος* "word," pl. *λόγια*, *χρόνος* "year," pl. *χρόνια* and *χρόνοι*; cf. also § 61, n. 1, and § 100, n. 1.

§ 97. 1. The forms discussed in the preceding paragraphs represent on the whole the a. Gk. neut. *o*-stems; the neuters in *-ι* came from the ancient type in *-ιον* through a process that was already completed in Hellenistic days. Both forms may still sometimes be found existing together; thus, *θεριό* and *θερί*, *κατώφλι* and *κατέφλιο(v)* (Velv.) "threshold," *σάλιο* and (rather rare) *σάλι* "saliva." The neuters in *-ι* (*-άρι*, *-άδι*, *-ίδι*) have considerably extended their territory at the expense of other forms, and, having lost their original diminutive signification, they have largely supplanted the parent forms; cf. the exx. in A. 1 and B. 1 in place of the a. Gk. nouns like *τράπεζα* and *ποταμός* or *κλάδος*; A. 2 (and partly 3) and B. 2 in place of the old consonant stems. The words given under A. 5 and B. 4 have found their way into this category as a result of phonetic decay (*φαγί* and *φιλί* are really survivals of infinitives equivalent to a. Gk. *φαγείν* and *φιλείν*).

2. The contracted neuters (like the masc. § 63, n. 2) have disappeared, τὸ κόκκαλο "bone" being now employed for τὸ ὀστοῦν, and τὸ κανίστρι or τὸ καλάθι "basket" (or other words) for τὸ καιοῦν. There is also no trace of the Attic decl. of neuters; ἀνώγι "upper chamber" can trace its ancestry back to ἀνώγειον found in a. Gk.

*B. In -os.*

§ 98. View of the terminations:

Parisyllabic.		(Non-parisyllabic.)	
		Singular.	
Nom. Acc.		-os	
Gen.		-u(s)	
		Plural.	
Nom. Acc.	-i (-ya)	(-ita)	
Gen.	-ó.		

*Parisyllabics.*

§ 99. τὸ λάθος "error."

Singular.		Plural.
Nom.	λάθο(ς)	λάθη
Gen.	λάθους	λαθῶ(ν)
Acc.	λάθος	λάθη.

Similarly: βάθος "depth," δάσος "thicket," ἔθνος "nation," θάρρος "courage," κέρδος "gain," μέρος "part," "region," "locality," ὄρος "mountain," πληθος "multitude," τέλος "end."

§ 100. Together with the pl. in -η there is found quite frequently also one in -ια (-ηα), as:

ἄνθος "flower"—ἄνθη, ἄνθια  
 βάθος "depth"—βάθη, βάθια  
 λάθος "error"—λάθη, λάθια  
 πάθος "suffering"—πάθη, πάθια  
 πάχος "fat"—πάχια  
 σκέλος "limb"—σκέλη, σκέλια  
 στήθος "breast"—στήθη, στήθια  
 (χεῖλος "lip," usually pl.)—(ἄ)χεῖλη, ἀχεῖλια.

1. The decl. of the neuters in -os is in general that of the corresponding a. Gk. paradigm; the termination -ου is found quite frequently beside -ους in the gen. sing. The nom. sing. also shows a similar fluctuation with the neut. o-stems (§ 92); thus, τὸ δάσο beside δάσος, τὸ κράτο beside τὸ κράτος, τὸ κρίο commoner than κρίνος, τὸ λάθο beside λάθος. And contrariwise, neuters in -ο(ν) have often passed over into the decl. of those in -os; thus:

ἄστρο and ἄστρος "star," pl. ἄστρα, ἄστρον, and ἄστρια  
 διάφορο(ν) and διάφορος "gain"  
 κάστρο "fortress," κάστρα, κάστρον  
 μέτρο and μέτρος "measure,"  
 σκέδιο and σκέδιος, TEXTS I. d. 5.

Some mascs. (and fems., *v.* § 63, n. 2) in -ος have been transformed into neuters in -ος; thus:

τὸ βίος for ὁ βίος "property," "means"  
 τὸ δρόσος for ἡ δρόσος "dew"  
 τὸ ἔπαινος for ὁ ἔπαινος "praise"  
 τὸ θρῆνος for ὁ θρῆνος "lamentation"  
 τὸ πλοῦτος for ὁ πλοῦτος (πλούτη, πλούτια) "wealth"  
 τὸ χρόνος for ὁ χρόνος "year."

The neuters in -ος have in this way been increased in numbers, and have also taken into their ranks new formations like τὸ ψῆλος "height" (fr. ψηλός "high"), τὸ ζῆλος "envy" (fr. ζηλῶ), τὸ κούρσος τὰ κούρση "piracy" (fr. κουρσεύω), etc. But sometimes neuters in -ος have deserted to the mascs., thus—in some dialects—ὁ ἀθός for τὸ ἄνθος, with the accent shifted.

The blending of neuters in -ος, -ον, and masculines in -ος finally resulted in some masculines like ὁ βάσανος "torment," ὁ βράχος "rock," ὁ στέφανος "garland," λόγος "word," χρόνος "year," taking neut. forms in the pl. (βάσανα, βράχια and βράχοι, στέφανα, λόγια, χρόνια and χρόνοι).

2. Sometimes the pl. termination in -η has been treated as a neut. *sing.* in -ι:

τὸ στήθος—τὰ στήθη  
 τὸ στήθι—τὰ στήθια;  
 (τό χεῖλος)—τὰ χεῖλη  
 τὸ (ἃ)χεῖλι—τὰ χεῖλια.

This misunderstanding may be said to have given rise to the pl. in -ια.

(Non-parisyllabics.)

§ 101. Sometimes neuters in -ος form a non-parisyllabic pl. in -ητα; as, τὸ θάρρος "courage," pl. τὰ θάρρη and τὰ θάρρητα, κέρδος "gain," pl. τὰ κέρδη and τὰ κέρδητα.

C. In -α -μο, -ας.

Non-parisyllabic.<sup>1</sup>

§ 102. The three paradigms of this class differ from one another only in the nom. and acc. sing., agreeing in all other cases. The gen. sing. shows the same number of syllables as the pl.:

	Singular.	Plural.
Nom. Acc.	-α, ἰμ-ο(ν), -α-ς	-ατα
Gen.	(-ατος) -άτου	-άτο.

<sup>1</sup>Excluding the type given in § 104 n.



## § 103. τὸ πρᾶμα "thing," ὄνομα "name."

	Singular.	Plural.
Nom. Acc.	πρᾶμα ὄνομα	πράματα ὀνόματα
Gen.	πραμάτου ὀνομάτου	πραμάτω ὀνομάτω.

Like πρᾶμα are declined: αἷμα "blood," γέμα or γιόμα "repast," γράμμα "letter," δῶμα "apartment," "terrace," θᾶμα "wonder," κῆμα "sin," κῦμα "billow," στόμα "mouth," στρώμα "mattress," χῶμα "ground," ψέμα (ψόμα) "lie," and only in pl. ἄρματα "arms" (from Lat. *arma*).

Like ὄνομα: μάλαμα "gold," ναννάρισμα "lullaby," πάπλωμα "coverlet," πάτωμα "floor," "story," σκέπασμα "cover," στρατέμα "army," φόρεμα "garment," χάρισμα "gift"; also pure verbal nouns (*nomina actionis*) like βάσκαμα "bewitching," "evil eye," δάγκαμα "bite," μίλημα "proclamation," "conversation," πήδημα "leap," κάκιωμα "sickness," μπάλωμα "improvement," ψάρεμα "fishing," "fishery," σαπούνισμα "lathering."

Some abstract nouns have a preference for the pl.; as, κλάματα "weeping," χώματα "earth" (*i.e.* "piles of earth"), γεράματα "old age," περιγελάσματα "laughter," τζυρίγματα (TEXTS III. 14. b), "hissing," "whistling."

1. The neuters in -α have pretty faithfully preserved the corresponding a. Gk. decl. and have not seriously lost in numbers. In the gen. sing. -άτου is more usual than -ατος (πράματος, ὀνόματος); in the gen. pl. the accent may also be proparoxytone, τῶ στρώματω, τῶν παπλώματω. Gen. sing. παραματιοῦ, pl. παραματιοῦν in some dialects (*e.g.* in Lesbos).

2. γάλα "milk" is declined like πρᾶμα; so also γόνα (or γόνατο = a. Gk. γόνυ) "knee," γονάτου γόνατα; δόρυ has been displaced by κοντάρι "spear," "lance."

3. Those dialects which maintain and tend to generalise the final -ν (*v.* § 34, n. 4) give the nom. and acc. sing. in -αν; thus, ὄνομαν, πρᾶμαν, σκίσμαν, στόμαν, etc.

4. The pl. οἱ νομάτοι fr. ὄνομα means "persons," "individuals."

## § 104. τὸ γράψιμο "writing," "handwriting."

	Singular.	Plural.
Nom. Acc.	γράψιμο	γραφίματα
Gen.	(γραφίματος) γραψιμάτου	γραφιμάτω.

So also the abstract verbal nouns (*nomina actionis*) in -σιμο, like βγάλσιμο "dislocation," δέσιμο "binding," δόσιμο "giving," θάψιμο "burial," τὸ κλείσιμο "locking," τὸ ντύσιμο

“putting on (clothes), τὸ ξεγδύσιμο “putting off,” ξύσιμο “seraping,” ράψιμο “sewing,” τάξιμο “vow,” “promise,” “command,” τρέξιμο “running,” φέρσιμο “behaviour,” φκειάσιμο “making,” “arranging,” φταίξιμο “being at fault, guilt.” These nouns often serve as a substitute for the obsolete infinitive.

A parisyllabic decl. (φέρσιμο, φέρσιμον) is occasionally to be found, while, *vice versa*, some ancient neuters in -ο make up non-parisyllabic pl. in -ατα, v. § 94.

§ 105. τὸ κρέας “flesh” (more rarely τὸ κριάς).

Singular.

Plural.

Nom. Acc. κρέας

κρέατα (κριάτα)

Gen. κρεάτου

κρεάτω(ν).

So also τὸ ἄλας “salt” (though τὸ ἀλάτι, τοῦ ἀλατιοῦ is more in use).

1. The two nouns just given are the only survivors of a class that even in a. Gk. was rather limited in number; σέβας is to be attributed to the literary language, while κέρας and τέρας have been displaced by κέρατο, sometimes also κριάτο, and τέρατο respectively. For τὸ γῆρας “old age,” τὰ γεράματα or τὰ γερατεῖα.

2. The remaining a. Gk. neut. stems have been ousted partly by different words and partly by new formations, as, τὸ νερό “water” for ὕδωρ, ἡ ἀνοιξι “spring” for ἔαρ, τὸ συκῶτι “liver” for ἡπαρ, τὸ πηγᾶδι “fountain” for φρέαρ, ἡ φωτιά “fire” for πῦρ, τὸ αὐτί “ear” for οὖς. τὸ μέλι “honey” is decl. like σπίτι (μελιοῦ, μέλια). On γόνα, v. § 103, n. 2. The forms τὸ φῶσι, τοῦ φωσιοῦ, τὰ φώσια are found alongside τὸ φῶς “light.”

#### ADJECTIVES.

§ 106. In m. Gk. the dividing line between adjective and substantive is hard to determine as in a. Gk. A. Gk. adjs. were converted into substantives and *vice versa* (cf. λυγερή “the young girl,” literally “the slender (one)”),—a process which is still operative in the language spoken to-day: e.g. ἀγαπητικός “beloved” and “lover,” νέος νιός “young” and “young man,” ξένος “strange” and “the stranger,” τὰ ξένα “the foreign country,” φτωχός “poor” and “the poor man,” ξα(ν)θός “blond” and ξα(ν)θή (ξανθούλα) “a blonde” (“little blond”), or *vice versa* γέρος “old man” and “aged,” χωριάτης “peasant,” “boor,” and “boorish.” But national names and the adjectives from the same are generally carefully distinguished from each other; as, Ρωμιός and ρωμαίικος, Τούρκος and τούρκικος “Turkish,” “peculiar to the Turks,” Φράγκος “a

European," and *φράγκικος* "European" (adj.), "in European fashion," *Ἰγγλέζος* and *ἰγγλέζικος* "English," "peculiar to the English." Only it must be noted that in expressions like "(the) Turkish soldiers," "(the) English physicians," "(the) European scholars," m. Gk. employs the national name (*not* the adj.); thus, (οἱ) *Τούρκοι στρατιῶτες*, (οἱ) *Ἰγγλέζοι γιατροί*, (οἱ) *Φράγκοι λόγιοι*.

For the position of adjs., v. § 293.

The adj., whether attributive or predicative, agrees in gender and in number with its noun. If the *attribute* belongs to several nouns of different genders, then the adj. accommodates itself to the nearest noun, but tends to be repeated with each; thus, *καλὸ κρασὶ καὶ (καλὴ) μπίρα* or *κρασὶ (καλὸ) καὶ μπίρα καλὴ* "good wine and good beer," *ἀντρειωμένοι ἄντρες καὶ γυναῖκες* "brave men and women." The adj., when *predicate*, is masc. when it goes with persons, neut. when it goes with things; thus, *ἄντρες καὶ γυναῖκες καὶ παιδιὰ ἦτανε τριγυρισμένοι ἀπὸ τοὺς Τούρκους* "men, women, and children were surrounded by the Turks," *τὸ κρασὶ καὶ ἡ μπίρα εἶναι καλὰ* "wine and beer are good." In longer enumerations of things the subject can be summed up with *ὅλα*; but, generally speaking, such a remedy is avoided by the repetition of the predicate; thus, *καλὸ (εἶναι) τὸ κρασὶ καὶ καλὴ ἡ μπίρα*. Expressions like "a mother's love is something noble" run *τῆς μάνας ἡ ἀγάπη εἶναι κάτι(τι) λαμπρό* or *λαμπρὸ πρῶμα*. When the subject is a demonstrative pronoun it usually agrees with the predicate; as, *αὐτὸς εἶναι (ὁ) φίλος μου* "that (he) is my friend," *αὐτὴ εἶναι ἀνοησία* "that is nonsense," but one may also say *αὐτὰ εἶναι ἀνοησίες*.

§ 107. The declensions of the adjective correspond almost exactly with those of the substantive. For some pronominal forms, v. §§ 144, n. 1, 156. All adjectives have separate forms for masc. fem. and neut. Adjectives also, like substantives, fall into parisyllabic and non-parisyllabic.

Taking the masculine as the standard, we differentiate :

I. Adjectives in *-os*.

II. Adjectives in *-is*.

a. Oxytones (*-ύς*).

b. Barytones (*-ις, -ης*).

I. Adjectives in *-os*.

§ 108. *καλός* "good."

	Masc.	Fem.	Neut.
Sing. Nom.	<i>καλός</i>	<i>καλή</i>	<i>καλό(ν)</i>
Gen.	<i>καλοῦ</i>	<i>καλῆς</i>	<i>καλοῦ</i>
Acc.	<i>καλό(ν)</i>	<i>καλή(ν)</i>	<i>καλό(ν)</i>
Voc.	<i>καλέ</i>	<i>καλή</i>	<i>καλό(ν).</i>



	Masc.	Fem.	Neut.
Plur. Nom.	καλοί	καλές	καλά
Gen.	καλῶ(ν)	καλῶ(ν)	καλῶ(ν)
Acc.	καλούς	καλές	καλά
Voc.	καλοί	καλές	καλά.

The adjs. also, which are not accented on the final, retain in all cases the accent of the nom. sing. masc.; as, *πρόστυχος* "ordinary," "common," gen. *πρόστυχου*, fem. *πρόστυχη*, fem. pl. *πρόστυχες*, etc.

To this group belong: *γερός* "sound," "strong," *ἐλαφρός* "light," *κακός* "bad," *μικρός* "small," *λαμπρός* "bright," *ξερός* "dry," *ξυνός* "sharp," *περισσός* "very much," "enough," *πικρός* "bitter," *ἄσπρος* "white," *μαῦρος* "black," *ἀφράτος* "fresh," *γεμάτος* "full," *μεγάλος* "great," *μονάχος* and *μοναχός* "alone"; *ἄδικος* "unjust," *ἄμοιρος* "unlucky," *ἀτέλειωτος* "endless," *ἄψυχος* "lifeless," *βάρβαρος* "barbarian," *ἐλεύτερος* "free," *ἥσυχος* "quiet," *κατάψηλος* "very lofty," *ὁμορφος* "beautiful"; also adjs. in *-ερός* (e.g. *βροχερός* "rainy," *λασπερός* "dirty," *μαυριδερός* "blackish"), *-ινος* (denoting colour and material, e.g. *κόκκινος* "red," *πέτρινος* "stony"), *-ινός* (dates, e.g. *σημερινός* "of to-day," *περσινός* "of last year"), *-ικος* (*-άτικος*, § 212 n.), and *-ικός* (esp. of origin, e.g. *τούρκικος*, *φράγκικος*, *νησιώτικος* "from" or "belonging to the islands," *κρητικός*, *ἀνατολικός* "oriental"), *-ωπός* (to designate colours, e.g. *κοκκινωπός* "reddish"), diminutive adjs. in *-ούτσικος* and *-ουλός* (*μικρούτσικος* "quite small," *τρελλούτσικος* "rather crazy," *παχουλός* "somewhat fat"), and participial formations in *-(ά)τος* (§ 212 n.) and *-μενος* (§ 234, 2. 3). The feminine forms are: *λαμπρή*, *μικρή*, *ἄσπρη*, *ἄδικη*, *ἄμοιρη*, *ἐλεύτερη*, *ἀτέλειωτη*, *ἥσυχη*, *φράγκικη*, *μικρούτσικη*, etc.

1. Apart from the accent remaining uniform in *all* the forms, the adjs. deviate in two respects from the a. Gk:

a. The fem. termination *-η* has been made general, even after *ρ* (*ἐλεύτερος*—*ἐλεύτερη*).<sup>1</sup>

b. The conversion of all the adjs. of two terminations *-ος*, *-ον* into the class of those of three terminations (*ἄδικος*, fem. *ἄδικη*, *κοντόμγαλος* "limited," *κοντόμναλη*).

For a further change *v.* § 111. In Pontic a new fem. form in *-έσσα* (or *-ενα*, Capp. *-άσσα*) has usurped the place of the old *καλός* *καλέσσα* *καλόν*, *μικρός* *μικρέσσα* *μικρόν* (*γοτῶαμένος* "old," fem.

<sup>1</sup> Exceptions are rare, e.g. *ἄκρα* (for *ἄκρη*) "extremity," "end," TEXTS II. a. 13, and *λαμπρά* (for *λαμπρή*), II. b. 2.

γοτσαμένανα). This suffix also serves as the feminine of substantives, *e.g.* ἀλεπέσα "fox" (fem.) (TEXTS III. 13. c).

2. Note that μέγας has been replaced by μέγας; the neut. μέγα for μέγαλο, however, occasionally turns up.

3. The voc. of the masc. is sometimes used also for the fem.; as, καλὲ μάνα "good mother!" for καλὴ μάνα.

4. The nom. pl. masc. (as in the noun, § 62, n. 1) serves also for the acc.: *e.g.* TEXTS III. 5 (Ios) νά'χης πολλοὶ τσοὶ χρόνοι, or III. 14. b (Capp.) μᾶς ἔβγαλ' ἀροί "he regarded us as sound." Note also ἔνα καλὸ ἄτρωπος, TEXTS III. 14. a (Pontus).

### § 109. πλούσιος "rich."

	Masc.	Fem.	Neut.
Sing.	πλούσιος	πλούσια	πλούσιο
	πλούσιου	πλούσιας	πλούσιου
	πλούσιο(ν)	πλούσια(ν)	πλούσιο.
Plur.	πλούσιοι	πλούσιες	πλούσια
	πλούσιω(ν)	πλούσιω(ν)	πλούσιω(ν)
	πλούσιους	πλούσιες	πλούσια.

Similarly, all adjectives with a vowel, usually *i* (or *y*), before the termination; as, ἅγιος "holy," ἄγριος "wild," ἀκέρμιος "unhurt," "untouched," "pure," ἄξιος "worthy," "capable," γαλάζιος "blue," δίκιος (δίκαιος) "just," δόλιος "unlucky," καινούργιος "new," κρύος "cold," οὐράνιος "heavenly," τίμιος "honourable," τρύπιος "pierced," δεξιός "on right hand," νιός (νέος) "young," παλιός "old," χλιός "tepid"; the *mots savants*: ἀστεῖος "witty," ἀχρεῖος "bad," "common," ἀρχαῖος "ancient," τελευταῖος "last," ὠραῖος (beside ὥριος) "fair"; the adjs. in -ίσιος: *e.g.* βουνίσιος "mountainous," γυναικίσιος "womanish," ἀρνίσιος "like a lamb"; designations of material in -ένιος: *e.g.* ἀσημένιος "of silver," βελουδένιος "of velvet," μαρμαρένιος "of marble."

1. Except for the accent, the old fem. form has been retained, though even here the fem. formation in -η is found: *e.g.* βέβαιη fr. βέβαιος "sure," "certain."

2. In dialects in which *i* after *σ* disappears (*v.* § 10, n. 4), note forms like ἄξα = ἄξια, πλούσος πλούσα = πλούσιος πλούσια, etc. On indeclinable ἄ(γ)ι = ἄγιος, *v.* § 63. ἄγιος "saint" has also the fem. ἀγιά ('Αγιά Μαύρα = Leukada) and the masc. pl. οἱ ἀγιοί.

§ 109a. The ancient contracted adjs. (ἀπλοῦς) have disappeared or passed into the class in -ός; thus, ἀπλός "simple," διπλός "double," χρυσός "golden" (but χάλκινος "of brass," μπακιρένιος "of copper," or μπρούτζινος "of bronze," for χαλκοῦς). Most of the forms do not practically differ in pronunciation from the paradigm of καλός

(*χρυσή* like *καλή*, *χρυσά* like *καλά*, etc.). Several of the exx. given above show that the adjs. in -os have been enriched to the detriment of others; cf. also § 110 n.

## II. Adjectives in -is.

### (a). Oxytones. (-ús).

#### § 110. *βαθύς* "deep."

	Masc.	Fem.	Neut.
Sing.	<i>βαθύς</i>	<i>βαθειά</i>	<i>βαθύ</i>
	<i>βαθειοῦ (βαθύ)</i>	<i>βαθειᾶς</i>	<i>βαθειοῦ (βαθύ)</i>
	<i>βαθύ</i>	<i>βαθειά(ν)</i>	<i>βαθύ</i>
	<i>βαθύ</i>	<i>βαθειά</i>	<i>βαθύ.</i>
Plur.	<i>βαθειοί</i>	<i>βαθειές</i>	<i>βαθειά</i>
	<i>βαθειῶ(νε)</i>	<i>βαθειῶ(νε)</i>	<i>βαθειῶ(νε)</i>
	<i>βαθειούς</i>	<i>βαθειές</i>	<i>βαθειά</i>
	<i>βαθειοί</i>	<i>βαθειές</i>	<i>βαθειά.</i>

Similarly: *βαρύς* "heavy," *γλυκός* "sweet," *μαβύς* "blue," *μακρύς* "wide," "far," *πλατύς* "broad," *παχύς* "thick," *τραχύς* "rough," *φαρδύς* "wide," "broad."

The a. Gk. parent form is generally retained, *i.e.* most of the forms may be phonetically derived from the ancient; *βαθειοῦ*, *βαθειοί*, *βαθειούς* are due to contamination with the adjs. in -os (esp. those in -ίος), brought about in the first instance chiefly by the fem. *βαθειά*. The adjs. *δεξίς* (*δεξιός*) = *δεξιός* "on the right," and *ἀρίς* (*ἀρύς*) = *ἀραιός*, *ἀρίος* "thin," "rare," have gone the opposite way into the *βαθύς* class. The neut. *βαθύ* is, moreover, declined like *παιδί*. Analogous to the decl. of §§ 74, 75 we find also—but rarely—a gen. sing. masc. *βαθύ* and a nom. pl. in -δες: *βαρύδες*, *πλατύδες*.

An almost wholesale transition of the adjs. in -ús into the -ός or -ίος class is sometimes to be found; thus the decl. *γλυκός* (*γλυκειά*) *γλυκό* is quite as common as *γλυκός γλυκύ*; *μισός* (a. Gk. *ἡμισυς*) is invariably the rule (but *πεντέ μισυ* =  $5\frac{1}{2}$ , etc., *v.* § 131). Moreover, forms like *πλατειός*, *γλυκειός*, *παχειος* are found, and in Lower Italy these are the usual forms; thus, *varío varía* (Bova), *varéo varéa* (Otr.), etc. = *βαρύς βαρειά*.

§ 111. Some adjectives (originally) in -ός have secondary forms in -ús; thus, in addition to *μακρύς* above: *ἀδρύς* "rough," *ἐλαφρύς* "light" beside *ἐλαφρός*, *πικρύς* "bitter," beside *πικρός*, *πικρός*, etc. Cf. also the comparatives in -ύτερος, § 117. The feminine formation—*ειά*—after the model of *γλυκός γλυκειά* occurs quite frequently with adjs.



in -ός, and especially with those in -ικός (mostly alongside the normal forms), *e.g.*:

κακός "bad," "vile"—κακειά (TEXTS III. 3 καῖτθά)  
 ἀγαπητικός "lover"—ἀγαπητικειά  
 ἀρρεβωνιαστικός "fiancé"—ἀρρεβωνιαστικειά  
 εὐγενικός "noble," "gallant"—εὐγενικειά  
 ἑλληνικός "Greek"—ἑληνισά, TEXTS III. 6  
 παστρικός "clean"—παστρικειά  
 φυσικός "natural"—φυσικειά.

Even barytones have sometimes such a feminine:

κακόμοιρος "ill-fated"—κακομοιρειά (κακομοίρα "ill-fated woman").

Many representatives of the popular literature are very fond of using this -ειά form.

§ 112. πολὺς "many," "much."

	Masc.	Fem.	Neut.
Sing.	πολύς	πολλή	πολύ
	πολλοῦ	πολλῆς	πολλοῦ
	πολύ(ν)	πολλή(ν)	πολύ.
Plur.	πολλοί	πολλές	πολλά
	πολλῶ(ν)	πολλῶ(ν)	πολλῶ(ν)
	πολλούς	πολλές	πολλά.

Exactly corresponds to the a. Gk. decl.

(b) Barytones (-ις, -ης).

§ 113. ζουλιάρης "envious," "jealous."

	Masc.	Fem.	Neut.
Sing.	ζουλιάρης	ζουλιάρα	ζουλιάρικο
	ζουλιάρι	ζουλιάρας	ζουλιάρικον
	ζουλιάρι	ζουλιάρα	ζουλιάρικο
	ζουλιάρι	ζουλιάρα	ζουλιάρικο.
Plur.	ζουλιάριδες	ζουλιάριδες	ζουλιάρικα
	ζουλιάριδω	ζουλιάριδω	ζουλιάρικω
	ζουλιάριδες	ζουλιάριδες	ζουλιάρικα.

Similarly, *e.g.*: γρινιάρης "peevish," καυκησιάρης "boastful," σιχασιάρης "fastidious," τσιμπλιάρης "deep-eyed," χτικιάρης "consumptive," and also numerous compounds (denoting possession) like γαλανομάτης "blue-eyed," καστανομάτης

"chestnut-eyed," *μαυροφρύδης* "with dark eyebrows," *σγουρομάλλης* "curly-haired."

1. No value attaches to the spelling *-ης* (here and in the following §) except in writing; cf. § 75, n. 1.

2. Diminutives like *ἀσπρούλις* "rather white," *μακρούλις* "somewhat long," *φτωχούλις* "poor," give *ἀσπρούλι*, *φτωχούλι*, etc., in the neut. (nom. pl. masc. and fem. *ἀσπρούλιδες*). The fem. pl. may take also parisyllabic form: e.g. *μαυρομάτες* fr. *μαυρομάτης* "dark-eyed."

§ 114. *ἀκαμάτης* "lazy."

	Masc.	Fem.	Neut.
Sing.	<i>ἀκαμάτης</i>	<i>ἀκαμάτισσα</i>	<i>ἀκαμάτικο</i>
	<i>ἀκαμάτη</i>	<i>ἀκαμάτισσας</i>	<i>ἀκαμάτικον</i>
	<i>ἀκαμάτη</i>	<i>ἀκαμάτισσα</i>	<i>ἀκαμάτικο.</i>
Plur.	<i>ἀκαμάτηδες</i>	<i>ἀκαμάτισσες</i>	<i>ἀκαμάτικα</i>
	<i>ἀκαμάτηδω</i>	<i>ἀκαμάτισσω</i>	<i>ἀκαμάτικω</i>
	<i>ἀκαμάτηδες</i>	<i>ἀκαμάτισσες</i>	<i>ἀκαμάτικα.</i>

Similarly: *κανακάρης* "darling," *μακαρίτης* "blessed," "late," *μακρολαίμης* "long-necked," etc.

The fem. form sometimes fluctuates between this paradigm and the immediately preceding; thus the fem. of *ζουλιάρης* is also *ζουλιάρισσα*; *γρινιάρης* "peevish" has two fems. *γρινιάρα* and *γρινιάρισσα*, *κοκκινομύτης* "red-nosed" *κοκκινομύτα* and *-μύτισσα* and even *κοκκινομυτού*, *σταυροπόδης* "with crossed legs" *σταυροπόδα* and *σταυροπόδισσα*.

*ἀκαμάτης* even forms a fem. *ἀκαμάτρα*, and *ψεύτης* "lying," *ψεύτρα*. Note also *κακούδης* "ugly," *κακονδιά*, *χρυσομάλλης* *χρυσομαλλούσα* "the golden-haired" *f.* Masc. substantives in *-ās* have corresponding fems. in *-ού* (§ 88) and neuts. in *-άδικο*: e.g. *ψωμάς* *ψωμού* *ψωμάδικο*; those in *-άδικο* designating the place where a trade is carried on; as, *ψωμάδικο* "bakery," "bake-shop," *ψαράδικο* "fishmonger's shop." For other suffixes of gender, v. §§ 40, 81 (2) d.

§ 115. Both the preceding paradigms are m. Gk. formations, their decl. following that of the corresponding substantives. *The ancient adjectives in -ής (εὐγενής) have disappeared from the real vernacular, being replaced either by new adjectives (ἀδιάντροπος "insolent" for αὐθάδης, γερός = a. Gk. ὑγιής "healthy" for ὑγιής) or by forms in -ος: ἀκριβός "dear," ἄμαθος "unlettered," διάφανος "transparent," δύστυχος (δυστυχισμένος) "unfortunate," πρεπός = ἐπρεπής "proper," "becoming," ἀπρεπος "unbecoming," ισόβαρος "of equal weight," τρίςβαθος "very deep," ἀληθινός "true," εὐγενικός "polite," ψεύτικος "false," "falsified."* Other types of the a. Gk. adj. have also disappeared; thus, e.g., *θῆλυς* and *ἄρσην* have been displaced by *θηλυκός* "female," and *ἀρσενικός* (*σερνικός*) "male," *πλήρης* by *γεμάτος* "full," *εὐώδης* by *μυρουδάτος* "fragrant." Forms such as *εὐγενεῖς*, *συγγενεῖς*

(nom. and acc. pl. of εὐγενής "noble," and συγγενής "related"), or ἀκριβής "accurate," νευρώδης (gen. νευρώδους) "nervous," come from the literary language. But such adjectives from the literary language may be conformed to the vernacular paradigm: e.g. συγγενής, ἡ, -ήδες, εὐλαβής, -ή, -ήδες, fem. συγγένισσα (rarely εὐλαβήδισσα), neut. συγγενικό.

### Comparison of Adjectives.

§ 116. The adjectives in classes I. and II. a. form the comparative—so far as it is in use—by adding -τερος to the stem (what remains after cutting off -s of the nom., v. n. 2), that is to -o- or -υ-; thus:

γερός "strong" γερώτερος  
 εύκολος "easy" εύκολώτερος  
 ζεστός "warm" ζεστότερος  
 λίγος "little" λιγώτερος  
 μικρός "small" μικρότερος  
 φρόνιμος "reasonable" φρονιμώτερος  
 φτωχός "poor" φτωχότερος  
 ψηλός "high" ψηλότερος  
 πλούσιος "rich" πλουσιώτερος  
 βαθύς "deep" βαθύτερος  
 βαρύς "heavy" βαρύτερος  
 γλυκύς "sweet" γλυκύτερος  
 μακρύς "long" μακρύτερος  
 παχύς "thick" παχύτερος.

The superlative is formed by placing the article before the comparative; as, ὁ μικρότερος "the smallest," etc. The declension is the same as that of a corresponding adjective; thus, μικρότερος, μικρότερη, μικρότερο, etc., like, e.g., ελεύτερος.

1. Note γεροντότερος fr. γέρος (a. Gk. γέρων) "old."

2. The distinction between εύκολ-ώ-τερος and φτωχ-ό-τερος is merely orthographical, having no value for the living speech. But since in the majority of cases the comparative in -τερος is formed exactly like that of a Gk., the present-day orthography maintains the a. Gk. rule of -o- after a preceding long syllable and -ω- after a preceding short, although this rule has no meaning for genuine m. Gk. forms like λιγώτερος.

3. The a. Gk. superlative in -τατος is still to be found—only occasionally—in the so-called *elative* sense, i.e. to throw into prominence, translated by *very*: e.g. λαμπιρότατος "very bright," καλώτατος "very good." These forms are somewhat freely employed in the vernacular literature in imitation of the usage in the written language. Still it is more customary to employ πολύ (also παρά πολύ) or πολλά



or other words signifying "very"; thus, πολὺ (πολλὰ) καλὸς "very good," etc. The doubling of the adj. serves the same purpose (ψηλὸ βουνό "a very high mountain"), or compounding with κατα- or θεο-: e.g. κατακόκκινος "quite red," θεότρελλος "quite crazy." Finally, cf. § 281, 1, n. 2.

§ 117. A number of adjectives in -ος form their comparatives in -ύτερος; those most in use are:

καλὸς "good" καλύτερος

κακὸς "bad" κακύτερος and κακώτερος

μεγάλος "great" μεγαλύτερος;

also: κοντός "near" κοντύτερος and κοντότερος

μαῦρος "black" μαυρύτερος

ὁμορφος "fair" ὁμορφύτερος and ὁμορφότερος

πρώτος "first" πρωτύτερος "earlier"

τρανός "great" (e.g. in Maced.) τρανότερος and τρανύτερος

χοντρός "thick" "coarse" χοντρύτερος and χοντρότερος.

The orthography fluctuates, the spelling usually being -ήτερος, -είτερος, or -ίτερος, even -ήτερος, and so μεγαλύτερος may be spelled μεγαλήτερος, μεγαλείτερος, μεγαλίτερος, or μεγαλήτερος,—καλύτερος also καλλιτερος (on account of a. Gk. καλλίων). The spelling -ύτερος corresponds to the origin of the form, comparatives in -ύτερος being formed on analogy of the adjs. in -ύς. The adjs. with double forms served as a model; cf. μακρός—μακρύς—μακρύτερος, γλυκός—γλυκύς—γλυκύτερος.

§ 118. Two adjectives employ different words for the comparatives:

πολύς "much" περισσότερος and π(λ)ειότερος.

1. Cf. also πλέτιρον in Velvendos; πολύτερος and πολλότερος are employed only in dialect.

κακὸς "bad" χερότερος (χειρότερος) "worse" (beside κακύτερος, § 117).

2. Instances of double degrees of comparison occur in πλειότερος, χε(ι)ρότερος, the old comparatives πλείων, χείρων having been reinforced by the common m. Gk. compar. termination -τερος. The older language had still more exx. of this kind. The old formation in -ίων is retained intact in the neut. κάλλιο (occasionally used) (=a. Gk. κάλλιον) "better," in addition to which a κάλλιος (m.) and κάλλια (f.), or even (in Crete) a ὁ καλλιás, ἡ καλλιá "the better" (m. and f.), and an adverb κάλλια or καλλιá (neut. pl.), were formed. In Bova, forms like *plen gáilia* (κάλλια) and *pleh·h·íru* (χείρον) have taken on the compar. particle *ple(n)* = πλέον.

§ 119. Beside the mode of comparison with *-τερος*, there is another equally common method which corresponds to that of the Romance languages :

*καλός*—*πὶ καλός* “better”—*ὁ πὶ καλός* “the best”

*μικρός*—*πὶ μικρός* “smaller”—*ὁ πὶ μικρός* “the smallest”

*λίγος*—*πὶ λίγος* “less”—*οἱ πὶ λίγοι* “the least.”

1. The particle *πὶ* (also *πλιό*, *πιά*) is the old *πλέον* (still used in the written language). It occurs as an independent adverb (*πλιό*[ν], *πλιά*, *πιά*, in the *Terra d' Otranto pléo*) in the signification “more,” “now,” “already,” as *δὲ μπόρῳ πιά* “I cannot any more,” *φτάνει πιά* “it is enough now”; but note *δὲν πίνω περισσότερο* “I drink no more (than a definite quantity).”

This method is employed chiefly with adjective forms of modern (or foreign) origin, with compound and other adjectives belonging to II. b, with participles and generally with polysyllabic adjectives :

*καινούργιος* “new” *πὶ καινούργιος*

*τεμπέλης* “lazy” *πὶ τεμπέλης*

*γεμάτος* “full” *πὶ γεμάτος*

*ὁμορφος* “fair” *πὶ ὁμορφος*

*ζηλιάρης* “jealous” *πὶ ζηλιάρης*

*τιμημένος* “honoured” *πὶ τιμημένος*

*ἀμαρτωλός* “sinful” *πὶ ἀμαρτωλός*.

2. One may occasionally say for emphasis *πὶ καλύτερος* beside the simple *καλύτερος* or *ὁ πλιὸ στερνότερος* “the last,” “latest” (*cf.* § 118, n. 2).

3. The periphrastic comparative has almost ousted the a. Gk. mode in Lower Italy. A different periphrastic method—borrowed from the Turkish—predominates in Pontus and elsewhere in the region of the Black Sea ; *καλός*—*ἀκόμαν καλός* “better,” *τῶπ καλὸς* “very good,” “best”; similarly in Saranda *Klisiés kòm* (*i.e.* *ἀκόμη*) *καλός* “better,” *ὁ kòm καλός* “the best.” Finally, foreign influence has resulted in the complete loss of the compar. form ; *cf.* TEXTS III. 13. a, *ὡς ἐσὲν μικρός* “small from thee” = “smaller than thou.”

§ 120. In the comparison of nouns, “than” after the comparative is translated by *ἀπό* with acc., less frequently by *παρά* with nom. ; as, *ὁ Γιώργης εἶναι μεγαλύτερος ἀπὸ τὸ Γιάννη* “G. is taller than J.,” *καλύτερα μιᾶς ὥρας ἐλεύθερη ζωὴ παρὰ σαράντα χρόνων σκλαβιά* “better one hour of liberty than forty years of slavery.”

1. *παρά* (Velv. *πέρυ*) is used especially for the comparison of adjectives, *παρὰ νά* or *παρὰ ποῦ* for comparison with a whole

sentence: *e.g.* ἡ φωνὴ ἦτο περισσότερο φοβέρα παρὰ ζητιανειά "the voice was more fearful than entreating," καλύτιρα νὰ τοὺν ἔπιρνις τοὺν κιφάλι περὶ τοὺν πλὶ (TEXTS III. 11) "better you had taken his head than the hen," κάλλιο νὰ σκάσω πρώτα παρὰ νὰ μὴ σᾶς θυμηθῶ "better that I should perish sooner than forget thee," δὲν ὑπάρχει ἄλλο φοβερώτερο παρὰ ποῦ ἔπαθα "there is nothing more terrible than what I have suffered." Finally, παρὰ means "except" (Lat. *nisi*): *e.g.* δὲν ἤξερε παρὰ τὰ παλιά μας "he knew nothing except our past history," δὲν κάνει παρὰ ὀνειρεύεται "he does nothing but dream."

2. The *genetivus comparationis* is occasionally to be found with the personal pronoun; *cf.* μὴ τοὺν τρανύτιρο σ [i.e. σου] κουκκιά νὰ μὴ σπέρς (TEXTS III. 11) "sow no beans with him that is stronger than thou" ("have no business partnership"), δὲν ἤρα ἀδερφὸ καλλιάν του (I. a. 15) "I did not find any brother better than he."

"The more . . . the more" ὅσο—(ἄλλο) τόσο.

"The best of all" runs τὸ καλύτερο ἀπ' ὅλα. The a. Gk. partitive gen. after comparative and superlative has been displaced by ἀπό; thus, ὁ μεγαλύτερος ἀπ' τοὺς δυό "the greater of the two."

"As . . . as" = τόσο—ὅσο or σὰν (καί); thus, εἶναι τόσο μέγας ὅσο (εἶμαι) ἐγώ or εἶναι μέγας σὰν καὶ μένα "he is as tall as I."

## THE ADVERB.

§ 121. The adverb is not connected merely with verbs or adjectives (πολὺ καλός "very good"), but may be employed also attributively as in a. Gk.: *e.g.* ἡ μέσα κάμαρα "the middle room," ἡ κάτω γῆ "the lower world," τὸ ἀπάνω πάτωμα "the upper storey," τὰ καθαντὸ ὀνόματα "the proper names"; in some phrases it even becomes a quasi-substantive, as στοῦ ἐξῆς "in the future," στοῦ μετὰξυ "in the meantime"; *cf.*, further, § 57 n.

§ 122. To form the adverb take the neut. pl.—only in exceptional cases the neut. sing.—of the corresponding adjective; as, ἀκριβός "dear" ἀκριβά, ἀχόρταστος "insatiable" ἀχόρταστα, γλήγορος "speedy" γλήγορα, δυνατός "strong," "loud" δυνατά, ἴσιος "equal" ἴσια "even," "forthwith," καλός "good" καλά, κοντός "near" κοντά, κρυφός "secret" κρυφά, ρωμαϊκός "Romaic," "modern Greek" ρωμαῖκα, πρῶτος "first" πρῶτα, ψηλός "high" ψηλά; βαρὺς "heavy" βαρειά (and in dialects βαρύ), μακρός and μακρύς "wide" μακρειά, ζουλιάρης "jealous" ζουλιάρικα; πολὺς forms πολὺ and πολλὰ, (ὀ)λίγος "little" (ὀ)λίγα, (ὀ)λίγο or λιγάκι.



§ 123. The comparative of adverbs is the neut. pl. of the adjective, though the neut. sing. is relatively more frequent than in the positive: *καλύτερα* "better," *βαθύτερα* "deeper," *λιγώτερο* "less," *περισσότερα* "more" (beside *περισσότερο* and *πιότερο* or *πιότερα*), *χε(ι)ρότερα* "worse," etc., or *πιὸ καλά*, *πιὸ πολύ* "to a higher degree," *πιὸ βαθειά* (or *πιὸ καλύτερα*, *πιὸ βαθύτερα*), etc.

Superlative *τὸ π(λ)ιὸ καλύτερα* and *τὸ πιὸ καλύτερο*, *τὸ πιὸ βαθύτερα* (-ο), *τὸ πιὸ χειρότερα* (-ο). Emphasis of comparison is secured by *πολύ* (*πολλά*) "very," and other such words, or by repeating the adverb; as, *ἀγάλια ἀγάλια* "very gradually," *σιγά σιγά* "very slowly," *ἴσ(ι)α ἴσ(ι)α* "just so," "even," *κάτω κάτω* "quite under," *μιλᾷ καλὰ καλὰ ρωμαίικα* "he speaks modern Greek most excellently."

1. Forms like *φυσικώτατα* "most naturally," *ἐλληνικώτατα* "in genuine Greek style," come from the literary language.

Adverbs with no corresponding adjective like *ἀπάνω* "above," *πέρα* "yonder," *κάτω* "under," form the comparative exclusively with *πιό*; thus, *πιὸ 'πάνω*, *πιὸ κάτω*, etc.

2. Note adv. *ταχύτερον* "later" (Naxos) from *ταχύς*.

§ 124. Compared with this mode of forming adverbs the (old) adverbial forms in -ως have survived only in isolated cases in the popular speech; as, *ἀμέσως* "immediately," *ἴσως* "perhaps," *καλῶς* "well," in the expressions *καλῶς ὠρίσατε*, *καλῶς ἦρθες* "welcome," or *καλῶς τον* "long life to him," "a welcome to him," *στανικῶς* "unwillingly."

§ 125. Even substantival and prepositional expressions are sometimes stereotyped as adverbs: *e.g.* *τοῦ κάκου* "in vain," *μιὰ φορά* "once," *πολλὰς φορές* "often," *μιὰ καὶ καλή* "once for all," *κάθε μέρα* "daily," *σὲ λίγο* "soon," *στὸν ἴδιο καιρό* "simultaneously," "at once," *στὰ τυφλά* "at random," *μὲ μιᾶς* "suddenly," *στὸ μεταξύ* "in the meantime," etc. "Almost" is rendered by means of the verb *κοντεύω* "I am near" (or *λιγὸ λειψέ* "it wanted but little"), *e.g.* *ἐκόντενα νὰ πέσω* "I had almost fallen."

§ 126. Many adverbs have either never been accompanied by an appellative, or have lost all formal connection with such in the course of development of the Greek language.

Such are of various kinds. The most important are the following:

### 1. *Adverbs of Place.*

- ποῦ "where?" ἀπὸ ποῦ (also ποῦθε) "whither?" κάπου "anywhere," πουθενά (πούπετα, πούβειτις) "anywhere," in negative sense "nowhere" (cf. the use of κανένας and τίποτε, § 153), ὅπου, ποῦ "where," relative
- ἐδῶ, δῶ "here," "hither"
- ἐκεῖ, 'κεῖ "there," "thither," "in that place," παρακεῖ "farther that way," "on that side"
- αὐτοῦ (εὐτοῦ, αὐτουνοῦ) "there," "in that place"
- ἄλλου "elsewhere"
- παντοῦ "everywhere"
- ὀλοῦθε "everywhere," "on all sides"
- ἀπάνω, πάνω (πάνου), ἀποπάνω "above"
- κάτω (κάτου) "under," "underneath," παρακάτω "farther under," "lower down," ἀνωκάτω "up and down," "pell-mell"
- χάμω (χάμου, more rarely χαμαί, χάμαι), also καταγῆς "on the ground"
- ὄξω (ὄξου, ἔξω) "out," "outside"
- μέσα (ἀπὸ μέσα) "inside," "within"
- ὀμπρός (ἐμπρός, παρεμπρός), μπροστά "in front," "before," "forwards"
- πίσω, ὀπίσω (πίσου) "behind," "back" (note πίσου πίσου in Lesbos "in the course of time")
- σιμά, κοντά "near"
- δίπλα, ἀπὸ δίπλα "close by," "alongside"
- πλαῖ πλαῖ "side by side," "alongside"
- ἀντικρύ(ς) (ἀντίκρυ, ἀγνάτια) "opposite"
- γύρω, τριγύρου, ὀλόγυρα "around"
- πέρα (ἐκεῖθε) "beyond."

Cf. also combinations of two adverbs of place, like ἐκεῖ κάτω "there underneath," "below," ἐκεῖ πάνω (ἐκεῖάν Pontus) "there above," and especially (ἐ)κεῖ πέρα "yonder," ἐδῶ πέρα "here," "in this case."

### 2. *Adverbs of Time.*

- πότε "when?" πότε—πότε "sometimes—sometimes," "now—now" (also κάποτε καὶ πότε) "sometimes," ποτέ "ever," "never" (cf. πουθενά)

ἄλλοτε "formerly," "once"  
 τότε(ς), ἐτότε(ς) "then," ἀπὸ τότες "since"  
 τώρα "now," "at present"  
 γλήγορα "soon"  
 κίόλας "already," "even"  
 μόλις "just now"  
 ἀκόμα "still," "yet"  
 ἀντάμα "at the same time," "together"  
 πάντα "always"  
 πάλι, πάλε "again"  
 ὅλο, ὀλοένα "continually," "incessantly"  
 εὐτὺς, ἀμέσως, ὀχονοῦς (*e.g.* Chios) "immediately"  
 πρῶτα "first," πρωτύτερα "before" "previously"  
 ὕστερα (Chios ὕστερι, Ios ὑστερώτερα), ἔπειτα, κατόπι, ἀπέκει  
 "afterwards," "later"  
 νωρίς (ἐνωρίς) "early," νωρίτερα "earlier"  
 ἀργά, ξώρας "late"  
 (τὸ) βράδυ (also βραδύς) "in the evening," (τὸ) ταχύ "in the  
 morning"  
 (ἐ)χτές, (ἐ)ψές "yesterday," προχτές "day before yesterday"  
 σήμερα "to-day," ἀπόψε "this evening"  
 αὔριο "to-morrow," μεθαύριο "day after to-morrow"  
 ὅλημερίς "the whole day"  
 φέτος, ἐφέτος, (ἐ)φέτο "this year"  
 πέρυσι (πέρσι) "last year," προπέρυσι "two years ago" (τοῦ  
 χρόνου "next year").

Here also combinations like ἐχτές βραδύς or ἐχτές τὸ βράδυ  
 "yesterday evening," ἀργὰ τ' ἀποταχειά "late in the afternoon," etc.

### 3. *Adverbs of Manner and Quantity.*

πῶς "how?" κάπως "somehow, anyhow," σάν "as" (in  
 comparisons)  
 ἔτσι "thus"; ἔτσι κ' ἔτσι "so and so"  
 ἀλλιῶς, ἀλλιῶτικα "otherwise," "else"  
 (ἀ)πάνω κάτω "about," "approximately," "nearly"  
 τόντις "really"  
 ἔξαφνα, ἄξαφνα, ξάφνω "suddenly," μονομιᾶς "all at once"  
 μαζί "together," "with"  
 χώρια (χωριστά, ξέχωρα) "apart," "separately"  
 μόνο (μόνε, μόνου), μοναχά "alone," "only"  
 ἀρκετά "enough"



λιγάκι "a little"

παραπολύ "too much"

τὸ πολὺ πολὺ "at the most"

τὸ λίγο λίγο "at least."

# NUMERALS.

## (a) Cardinal Numbers.

### § 127.

1	ένας, μιά, ένα	30	τριάντα
2	δύο	31	τριάντα ένα, etc.
3	τρεις, τρία (τριά)	40	σαράντα
4	τέσσερις (τέσσεροι, τέσσερα, and τέσσαρα)	50	πενήντα
5	πέντε	60	έξήντα
6	έξι, έξε	70	έβδομήντα
7	έφτά	80	(όγδοήντα) ογδόντα
8	όχτώ	90	ένενήντα
9	έννιά	100	έκατό
10	δέκα	101	έκατό(ν) ένας, έκατό μιά
11	έντεκα	102	έκατό δύο
12	δώδεκα	111	έκατό έντεκα
13	δεκατρείς	121	έκατό είκοσιένα
14	δεκατέσσερις		
15	δεκαπέντε	200	διακόσιοι, διακόσιες, διακό-
16	δεκάξι (δεκαέξι)	220	διακόσια είκοσι [σια <sup>1</sup> ]
17	δεκαφτά	300	τρ(ι)ακόσιοι, -ιες, -ια
18	δεκοχτώ (δέκα όχτώ)	400	τετρακόσιοι, -ιες, -ια
19	δεκαννιά (δέκα έννιά)	500	πεντακόσιοι, -ιες, -ια
		600	έξακόσιοι, -ιες, -ια
20	είκοσι	700	έφτακόσιοι, -ιες, -ια
21	είκοσιένα	800	όχτακόσιοι, -ιες, -ια
22	είκοσι δύο, etc.	900	έννιακόσιοι, -ιες, -ια
	1000		χίλιοι, χίλιες, χίλια
	1894		χίλια όχτακόσια ένενήντα τέσσερα
	2000		δύο χιλιάδες
	3000		τρεις χιλιάδες, etc.
	10,000		δέκα χιλιάδες
	100,000		έκατό χιλιάδες
	200,000		διακόσιες χιλιάδες

<sup>1</sup> The ι before the ending is always consonantal (= ι).

1,000,000	ἓνα μιλλιόνι (ἑκατομμύριον)
2,000,000	δύο μιλλιόνια (δύο ἑκατομμύρια)
(1,000,000,000)	χιλιοκατομμύριον (Milliard)
(1,000,000,000,000)	δισεκατομμύριον (Billion).

Of course the last two high numbers are no longer in evidence in the vernacular, since they lie outside the sphere of the usages and conceptions of the people.

§ 128. The numerals from 1 to 4 inclusive, and from 200 up, are declined; thus:

Masc.	Fem.	Neut.
1. ἓνας	μία (μυιά)	ἓνα (ἕναν)
(ένός) ένοῦ, ένοῦς	μιάς, μιανῆς	(ένός) ένοῦ, ένοῦς
ἕνα(ν) (ἕνανε)	μιά(ν)	ἕνα (ἕναν).

After the analogy of μιανῆς there is even a gen. masc. μιανοῦ. In Pontic the nom. (masc. and fem.) εἷς, acc. εἶναν (m.), ἕναν (f.) are in use; in Saranda Klisiés the nom. sing. neut. τὸ ἓν "the one."

2. δύο nom. and acc. of all genders; gen. sometimes δυῶ(νε) and δυονῶ(νε).

κ' οἱ δύο (καὶ οἱ δύο) "both," καὶ οἱ δύο μας "both of us."

1. On μία, δύο, cf. § 10, n. 1; on neut. ἕναν (like στόμαν, etc.), § 34, n. 4.

μιανῆς, δυονῶν, ἕνανε have been affected by the pronominal declension.

2. μὴν καὶ δύο like "one, two, three" = "immediately," "forthwith."

3. τρεῖς, masc. and fem.; τρία (or τριά) neut.; gen. τριῶ(ν).

4. Nom. and acc. masc. and fem. τέσσερις; neut. τέσσερα (τέσσερα); gen. τεσσάρω(ν).

The following forms are also found: nom. m. τέσσαροι (τέσσεροι), acc. τέσσαρους or τεσσάρους, nom. and acc. f. πέσσαρες (τέσσερες).

5. The declension of the other numerals (διακόσιοι, etc.) is the same as that of corresponding adjectives.

On τρακόσα, τρακόσα, etc., v. § 10, n. 4.

§ 129. The examples given in the table show how the numerals are combined: the larger number precedes, the smaller follows *without* καί.

Numerals are combined with substantives as in German or in English, the numerals being always used as adjectives; thus, διακόσιες γυναῖκες, δύο χιλιάδες ἄνθρωποι.

(b) *Ordinals.*

- § 130.            "the first" ὁ πρῶτος  
                      "the second" ὁ δεύτερος  
                      "the third" ὁ τρίτος  
                      "the fourth" ὁ τέταρτος.

To express ordinal numbers higher than "the fourth" the cardinal numbers (in the neut.) are employed with the def. article placed before them; thus, ὁ πέντε "the 5th," ὁ ἕξ "the 6th," ὁ ἑπτὰ "the 7th," ὁ τριάντα "the 30th," ὁ ἑκατό "the 100th," ὁ διακόσια, ὁ χίλια, ὁ δὺν χιλιάδες, ὁ ἓνα μιλιοῦνι.

The ancient ordinal numbers have disappeared out of the present popular language. Those from 2 to 5 occur partially in older or modified forms in the names of some week-days: δευτέρα "Monday" (ἡ δεύτερη "the second"), τρίτη "Tuesday," τετράδη "Wednesday" (but ἡ τέταρτη "the fourth"), πέφτη (also πέμτη) "Thursday" (fr. a. Gk. πέμπτη). Note also τὸ δέκατο "the tenth," "tithe," ἡ σαρακοστή "Lent," ἡ πενηκοστή "Whitsuntide."

(c) *Derivatives and Special Usages of Numerals.*

§ 131. *Fractions:* μισός, μισή, μισό "half," "half an hour" μισή ὥρα, "the half" τὸ μισό. When used in connection with other numbers it takes the form (ἡ)μισυ: e.g. ἓνα ἡμισυ (μιά ἡμισυ)  $1\frac{1}{2}$ , δὺν ἡμισυ  $2\frac{1}{2}$ , τρεῖς ἡμισυ  $3\frac{1}{2}$ , πεντέ ἡμισυ  $5\frac{1}{2}$ , ἕξ ἡμισυ  $6\frac{1}{2}$ , δέκα ἡμισυ  $10\frac{1}{2}$ .

If a substantive follows such numerical terms there are two usages: (1) e.g. μιά ἡμισυ ὀκὰ " $1\frac{1}{2}$  oka," δὺν ἡμισυ χρόνια " $2\frac{1}{2}$  years," etc.; or (2) μιὰ ὀκὰ καὶ μισή, δὺν χρόνια καὶ μισό.

(ἓνα) τρίτο "a third," ἓνα τέταρτο (also ἓνα κάρτο) "a fourth," "quarter," τρία τέταρτα "three-fourths," "three-quarters of an hour" = τρία τέταρτα τῆς ὥρας.

The larger fractions are expressed periphrastically: "one-fifth" = ἓνα ἀπὸ τὰ or στὰ πέντε (sc. κομμάτια);  $\frac{2}{10}$  = δὺν ἀπὸ τὰ (στὰ) δέκα (κομμάτια), or ἀπὸ (τὰ) δέκα (τὰ) δὺν, etc.

1. *Per cent.*: e.g. 5 per cent. = πέντε (σ)τὰ ἑκατό (literary language, πέντε τοῖς ἑκατόν; cf. § 41, n. 2).

2. *Dates and o'clock.* The cardinal numbers are employed:—"one o'clock" = μιὰ ὥρα, "five o'clock" = πέντε ὥρα, but more usually "one o'clock" = (σ)τῇ μιὰ, "three o'clock" = (σ)τῖς τρεῖς; "half-past one," "half-past three" = (σ)τῇ μιὰ ἡμισυ, (σ)τῖς τρεῖς



ἡμις; "quarter past two" (στὶς) δὺ καὶ τέταρτο; "a quarter to four" (στὶς) τέσσερες παρὰ τέταρτο; "twenty minutes past five," "twenty minutes to six" (στὶς) πέντε καὶ εἴκοσι, (στὶς) ἕξ παρὰ εἴκοσι; "it is one (two) o'clock" εἶναι μιὰ ὥρα, δὺ ὥρες. "On the 1st, 10th, 25th April" (στὴν) πρώτη, or (στὶς) δέκα, εἰκοσιπέντε (τοῦ) Ἀπρίλι; "to-day is the 15th of the month" σήμερα εἶναι (ἔχομε) δεκαπέντε τοῦ μηνός; "the first of May" ("1st May") πρωτομαΐά, "1st Jan.," "New Year" πρωτοχρονιά; "in (the year) 1910" (στὰ) χίλια ἐννιακόσια δέκα; "Sunday, 13th Dec. 1909," κεριακὴ δεκατρεῖς (τοῦ) δεκέβρι χίλια ἐννιακόσια ἐννιά.

§ 132. *Distributive numbers* are formed (1) by placing ἀπό before the cardinal, or (2) by repeating the cardinal; thus, ἕνας ἕνας "one by one," "one at a time," ἀπὸ δὺ or δὺ δὺ "two and two," ἀπὸ δέκα or δέκα δέκα "by tens."

"How many times (Fr. *fois*)" is expressed by φορά (occasionally also by βολά): μιὰ φορά "once," δὺ, τρεῖς φορές "twice," "three times," πόσες φορές "how many times," πολλές φορές "many times," "often," ἀπὸ μιὰ δὺ φορές "every once," "twice." Note also χίλια μεράδια ὁμορφύτερη "a thousand times fairer."

In multiplication φορά is omitted; as, τρεῖς (οἱ) δέκα κάνουν τριάντα "three times ten make thirty." The following are exx. of other arithmetical calculations: δὺ καὶ τέσσερα (κάνουν) ἕξι "two and four make six," πέντε ἀπὸ δέκα (κάνουν) πέντε "five from ten leaves five," πέντε στὸ δέκα (κάνουν) δὺ "five into ten gives two (goes twice)."

"For the first time, second time," πρώτη, δεύτερη φορά; "the tenth or twentieth time" δέκα, εἴκοσι φορές.

"Single" = μονός or ἀπλός, "double," "twofold" διπλός or ἄλλος τόσος, "three-, four-, five-, tenfold" τρεῖς, τέσσερες, πέντε, δέκα φορές τόσο, etc., or even τρίδιπλος, τετράδιπλος, πεντάδιπλος, etc.

§ 133. The *Numeral substantives* in -αριά denote a definite number of persons or things; δεκαριά "the number of ten," e.g. καμιὰ δεκαριά ἄνθρωποι "some ten men," δωδεκαριά "twelve," "dozen" (also μιὰ ντουζίνα), εἰκοσαριά, εἰκοσιπενταριά, τριανταριά, διακοσαριά "a crowd of 20, 25, 30, 200." But "the number of one hundred" is ἑκατοστὺ (fem.); "about fifty" πάνω κάτω πενήντα.

The suffix -άρα is especially employed for the names of coins the value of a definite number of units, of which the most common in use are πεντάρα "5 Lepta piece," δεκάρα

"10 Lepta piece," and analogously *δνάρα, εἰκοσάρα, πενηντάρα*, etc.

1. Similarly the neuters *δνάρι, πεντάρι, δεκάρι, ἑκατοστάρι*, etc. (*e.g.* *δεκάρι* "tener in cards").

2. The abstract numbers in *-άδα* (a. Gk. *-άς, -άδος*) are rare, and employed only in specific senses: *ἡ Ἁγία Τριάδα* "the holy Trinity," *ἡ δωδεκάδα*, lit. "the number twelve," then "retinue" (*e.g.* of a King).

3. An indefinitely large number is expressed by *χίλια δνó*; in a similar sense *ἐξήντα δνó*.

The suffix *-άρικο* is employed in the same way to denote "containing a definite sum": *e.g.* *δεκάρικο, εἰκοσιπεντάρικο, πενηντάρικο, ἑκατοστάρικο* "10, 25, 50, 100 drachma piece or bank note," *χιλιάρικη μπουτίλια* "a bottle holding 1000 *δράμια*."<sup>1</sup>

The masculine suffix *-άρις*, fem. *-άρα*, denotes "of a particular age"; as, *τριαντάρις, ἑξηντάρις* "thirty, sixty years of age" (fem. *τριαντάρα*). On the employment of the gen. for designating age, *v.* § 45.

## PRONOUNS.

### (a) *Personal.*

#### § 134. First person *ἐγώ* "I."

	Absolute.	Conjunctive.
Sing. Nom.	<i>ἐγώ</i> "I"	—
Gen.	<i>ἐμένα</i> "of me"	<i>μοῦ</i>
Acc.	<i>(ἐμέ) ἐμένα, μένα (ἐμένανε)</i> "me"	<i>μέ.</i>
Plur. Nom.	<i>ἐμεῖς</i> "we"	—
Gen.	<i>(ἐμᾶς)</i>	<i>μᾶς</i>
Acc.	<i>ἐμᾶς</i> "us"	<i>μᾶς.</i>

1. The following forms are also found: nom. *᾿γώ* and (in dialects) *ὀγώ, ἐώ*, also in Cyprus (*ἐ*)*γιώ* and *ἐγιώνη*, in Otranto *ενό*; gen. sing. *ἐμοῦ, ἐμεινοῦ, ἐμουνου*, also *ἐμέ* (TEXTS I. a. 24. 41); acc. sing. *ἐμόν* and *ἐμόνα*; the gen. pl. *ἐμᾶς* (formerly also *ἐμῶν*) is quite rare (*cf. e.g.* TEXTS I. a. 24. 23).

2. The forms *ἐμεῖς, ἐμᾶς* for a. Gk. *ἡμεῖς, ἡμᾶς* have been formed on model of the sing. *ἐγώ*. *ἱμεῖς* (in North. Gk., *e.g.* Velv.) bears only apparent resemblance to the a. Gk. *ἡμεῖς*, an unaccented *ε* becoming *ι* everywhere (*cf.* § 7, n. 1), and so even *ιγώ = ἐγώ*.

<sup>1</sup> *δράμι* is a unit of weight, nearly 2 drams avoirdupois (400 *δράμια* = 1 *ὀκά*).

## § 135. Second person ἐσύ "thou."

	Absolute.	Conjunctive.
Sing. Nom.	ἐσύ, σύ	—
Gen.	ἐσένα	σοῦ
Acc.	(ἐσέ) ἐσένα, σένα (ἐσένανε)	σέ.
Plur. Nom.	ἐσεῖς, σεῖς	—
Gen.	(ἐσᾶς)	σᾶς
Acc.	ἐσᾶς, σᾶς	σᾶς.

1. Also: nom. *esú* (Bova), ἐσοῦ and ἐσούνῃ (Cyprus); gen. sing. ἐσενοῦ, ἐσουνοῦ; acc. ἐσόν, ἐσόνα. Forms with initial ζ (ζέ, ζοῦ) occur in the Maina, TEXTS III. 3. Gen. pl. ἐσούν in the connection ἀποπέσ ἐσούν in Pontus, TEXTS III. 13. b.

2. ἐσύ after the model of ἐγώ; ἐσεῖς ἐσᾶς after ἐγώ ἐμᾶς. Between the a. Gk. ἐμέ and m. Gk. ἐμένα, and between σέ and (ἐ)σένα, come the intermediary forms ἐμέν and ἐσέν, which survive still in Pontic (and occasionally also elsewhere); cf. ἐσέν, TEXTS III. 13. a.

## 136. Third person αὐτός "he."

	Absolute.	Conjunctive.
Sing. Nom.	αὐτός, αὐτή, αὐτό	(τός, τή, τό)
Gen.	αὐτοῦ, αὐτῆς, αὐτοῦ	τοῦ, τῆς
Acc.	αὐτό(ν), αὐτή(ν), αὐτό	τό(ν), τή(ν), τό.
Plur. Nom.	αὐτοί, αὐτές, αὐτά	(τοί, τές, τά)
Gen.	αὐτῶ(ν), αὐτῶ(ν), αὐτῶ(ν)	τῶ(ν), τούς (m. f. n.)
Acc.	αὐτούς, αὐτές, αὐτά	τούς, τές, τά.

1. Instead of αὐτός, εὐτός also is found in the Ionic Islands and in the region of the Aegean (e.g. Crete, Naxos, Chios); sometimes (e.g. in Epirus and Pelop.) δαῦτος; in Bova *ástos*, according to § 14, n. 2.

2. The North. Gk. forms τ (= τοῦ or τῆ), τν (= τήν), τς (= τῆς, τούς) arise from the cause given in § 7, n. 1.

3. In Pontus (also elsewhere, e.g. Icarus) the pronoun appears as *átos* (*ǎtos*), the forms of which are used both as absolute and conjunctive (exx. TEXTS III. 13). The regular forms of the conjunctive pronoun originated from the form *áto*. Further noteworthy forms of the pron. conj. are τσῆ (τσ') beside τῆς (Ionic Islands, Epirus, Aegean); the forms ending in -ν take on frequently ε (more rarely α); thus, τότε (τόνα), τήνε, (gen. pl.) τῶνε, and even μάσε, σᾶσε; acc. (gen.) pl. τῶς beside τούς. Gen. sing. ἀχτέ(ς) and neut. á = τό in Pontic: e.g. τὸ παιδίν ἀχτε "his child," and ἔκσεν á "he heard it."

§ 137. *Use of the Personal pronouns.* The nominative of the absolute form is employed only isolated or with the verb for emphasis; the verbal forms contain their subject in the



termination. Accordingly we may say, *e.g.*, ἐγὼ λέγω, ἐσὺ ρωτᾷς, αὐτὸς ξέρει "I say," "thou askest," "he knows," only when it is intended to throw the subject into *prominence*; thus, *e.g.* σῶπα ἐσύ "thou, keep still," ἔλα σὺ μόνος σου "thou, come thou alone," and especially in *contrast*: *e.g.* ἐγὼ ἔχω δουλειά, ἐσὺ περπατεῖς "I have work to do, you are taking a walk."

In the oblique cases likewise the absolute form stands only in isolation, or, if in the texture of a sentence, mostly in alliance with the conjunctive pronoun; but unless special emphasis is aimed at only the conjunctive pronoun is used in the sentence; thus, ποῖον ἐρώτησες "whom didst thou ask?" σένα "thee," "thyself," μὲ ρωτᾷ "he asks me," σοὺ λέγω "I tell you," τὸ ξέρω "I know it," τόν(ε), τήν(ε), τοὺς γνωρίζεις "you know him, her, them." On the other hand, for the sake of emphasis, ἐμένα μὲ ξέρεις "me you know," ἐσένα πῶς σὲ φαίνεται "what do you think of it?" αὐτὸ θέλουν καὶ κεῖνοι "that is what they also wish," αὐτοὺς θέλω νὰ (τοὺς) ἰδῶ "I desire to see them," σ' ἐσῶς τό 'πα "to you I said it" (or τό 'πα σ' ἐσῶς "I said it to you").

1. The *pronomen conjunctum*, moreover, is quite frequently inserted pleonastically in instances like, *e.g.*, τό 'βρηκε τὸ μέρος "he found (it) the region," τ' ἄλλα τὰ 'βραν κυνηοί "the hunters found (them) the others."

Note also the idioms τὴν ἔπαθα "I fell into it," πῶς τὰ πάτε (περνᾶτε) "how do you do?"

2. The nom. τός, τή, τοί appears in νά τος "there he is," νά τοι "there they are"; more rarely ποὺ εἶναι 'τος (ποὺ 'ν 'τος), ποὺ εἶναι 'τη "where is he, she?"

For other usages of the conj. pron, *v.* §§ 140-143.

§ 138. The *position* of the personal pronoun is clear from the examples given. The conjunctive pronoun *precedes* the verb, except with the 2nd. pers. imperative: δώσε μου "give me," δές τονε "see him," πᾶρ(ε) το "take it," κυττάξετέ με "regard me," πέστε τους "tell them." When a verb is accompanied by a particle of negation, tense, or mood (θά, νά, ἄς) the pronoun stands between such particle and the verb; as, δὲν τὸν εἶδα "I did not see him," θὰ σοὺ δώσω "I will give you," νὰ σᾶς (εἰ)πῶ "let me tell you," ἄς τή(νε) φωνάξῃ "let him call her" (but: ἐμένα δὲ μὲ 'ρώτησε, αὐτὸν θὰ τὸν ἀκούσω). In combinations with the auxiliary ἔχω there is an option between, *e.g.*, τὸν εἶχα ἰδεῖ "I had seen him," δὲ μοῦ εἶχε

εἶπεῖ "he had not told me," and εἶχα τοῦ εἶπεῖ, etc. θέλω when an auxiliary is treated like θά. With ἤθελα the usage fluctuates between σὲ ἤθελα παρακαλέσει and ἤθελα σὲ παρακαλέσει "I would request you." For the compound verbal forms, cf. § 223 ff.

1. In Cyprus, Rhodes, Crete, Chios, and other islands, and in Asia Minor (Pontus, Capp.), the rule for position is different, the pronoun being placed after the verb; as, παίρουν μὲ "they take me away," λέει μου, ἀκουσά τον, ἤμαθά το, ἐφώναζέν τον, ἐφορώσαν τους; in Pontus, e.g., λέει αὐτον "he tells him," ἐβλέπ' αὐτον "he sees him."

When two pronouns come together the indirect object always precedes the direct: e.g. σοῦ, σᾶς τό 'πα (τὸ εἶπα) "I said it to thee, you," νὰ τοὺς τὸ στείλῃς "see that you send it to them," δὲ θὰ μᾶς τὰ φέρετε; "will you not bring it to us?" and similarly with the imperat. δῶσ(ε) μου το "give me it," φέρτε του το "bring him it."

2. The conj. pron. is, properly speaking, unaccented (proclitic or enclitic, § 39); still, in the proclitic position it generally is written with an accent. On account of the fluctuating orthographical usage no hard and fast rule can be laid down.

§ 139. Besides the personal pronouns, the ordinary people use (especially in addressing a person) peculiar forms of courtesy: e.g. ἡ ἀφεντιά σου, ἡ εὐγενεῖά σου "your lordship." Instead of the pronouns "thou, he, you, they," periphrasis is very common with the aid of the stereotyped genitive τοῦ λόγου (which took its rise from a mutilation of the expression διὰ λόγου [σου] "at thy command"); thus:

τοῦ λόγου σου "thou"

τοῦ λόγου σας "you"

τοῦ λόγου του, της "he, she"

τοῦ λόγου τους "they."

These forms remain unchanged in all cases: τοῦ λόγου σου δὲν ἦσουν αὐτὸ σπíti "you (*Monsieur*) were not at home," τοῦ λόγου τους τί κάνουν "how are their worships?" ἔχω καιρὸν νὰ ἰδῶ τοῦ λόγου της "it is a long time since I saw her," θὰ πάμε χωρὶς τοῦ λόγου σας "we will go without you."

When the expression is joined with the prepositions (εἰ)σέ, διά, ἀπό, or even with μέ, the art. is generally dropped: σέ λόγου σας ἔρχομαι "I am coming to you," ζητῶ ἀπὸ λόγου σου "I request of you," ἐπερπατοῦσα μὲ (τοῦ) λόγου του "I went walking with him (with *Monsieur*)."

The first person τοῦ λόγου μου (μας) is used to express the reflexive: *e.g.* αἰστάνομαι τοῦ λόγου μου καλύτερα "I feel myself better."

For the pronoun "self," *v.* § 157.

1. In addressing a person the vernacular always employs the 2nd pers. *sing.*; the use of the 2nd pers. pl. is a foreign affectation and confined almost altogether to the educated and to city centres. Beside the forms already given, εὐτοῦ (= αὐτοῦ) is used as a form of courtesy for ἐσύ: *e.g.* εὐτοῦ νὰ τὸ κάμῃς "do it (thou)."

2. Note the following rules of concord: ἐγὼ καὶ σὺ θὰ πάμε τώρα "you and I will now go," ἐσὺ καὶ ὁ φίλος σου ἐφύγατε γρήγορα "you and your friend went away quickly."

(b) *Reflexive.*

§ 140.

1st Person.

(τοῦ ἐμαντοῦ μου "of me"

τοῦ ἐμαντοῦ μας "of us")

τὸν ἐμαντό μου "me"

τὸν ἐμαντό μας "us."

2nd Person.

τοῦ ἐμαντοῦ σου "of thee,"

τοῦ ἐμαντοῦ σας "of you"

τὸν ἐμαντό σου "thee"

τὸν ἐμαντό σας "you."

3rd Person.

(τοῦ ἐμαντοῦ του "of him"

τοῦ ἐμαντοῦ τους "of them")

τὸν ἐμαντό του, της "himself"

τὸν ἐμαντό τους "themselves."

(ἐαυτοῦ) ἐαυτό is also employed instead of (ἐμαντοῦ) ἐμαντό, and in the same manner. To make emphatic, τὸν ἴδιον ἐαυτό μου or τὸν ἐαυτό μου τὸν ἴδιο, etc., is used.

1. These formations are merely stereotyped forms of the a. Gk. reflexive with the gen. of the pers. pron. following. In Crete a different expression is employed, τὸν ἀπατό μου (σου, etc.); for τοῦ λόγου μου, *cf.* § 139.

2. The reflexive is not much in use, often a middle voice taking its place, *v.* § 177, 2.

§ 141. The reciprocal pronoun "one another," "each other," is rendered (1) by combining ὁ ἕνας "the one" and ὁ ἄλλος "the other" (thus ὁ ἕνας τὸν ἄλλο, ἢ μιὰ τὴν ἄλλη, κοντὰ τὸ ἕνα μὲ τὸ ἄλλο τὰ πύθωσα "I placed them beside one another"); or (2) by (ἀνα-)μεταξύ, ἀνάμεσα (ἀνάμεσο) "between," "among," and the gen. pl. of the pers. pron. (ἀναμεταξύ μας, μεταξύ σας, μεταξύ τους, ἀνάμεσά τους); but frequently the middle voice expresses the reciprocal idea, *v.* § 177, 2.



In Capp. (Pharasa) an unchangeable (adverbial) *πενεντά(β)ο* is employed; as, *δώκαμε πενένταο* "we struck each other"—perhaps a remodelling of an expression *ἀπ' ἐν'α(ν) τ' ἄλλο*.

(c) *Possessive*.

§ 142. In m. Gk. there is no special adjectival pronoun denoting possession; it is supplied by the genitive of the conjunctive pronoun placed after the noun; thus, *ὁ πατέρας μου* "my father," *ἡ μάνα σου* "thy mother," *τὸ σπίτι του, της* "his, her house," *τὰ παιδιά μας, σας, τω(ν) (τους)* "my, thy, their children," *ὁ πιστός μου φίλος* "my dear friend," *ἡ καλή σου ἀδερφή* "thy good sister," *ἡ δόλια του μαννούλα* "his unhappy mother," *ἡ ἐθνική σας γλῶσσα* "your national tongue," *μ' ὅλη τοὺς τὴν καρδιά* "with their whole heart." As the examples indicate, the pronominal form leans upon a preceding adjectival attribute (but *τὰ μάτια της τὰ γλυκά* "her sweet eyes," when the adj. is placed after the pronoun). It is less commonly attached to the second member (*ἡ δόλια ἡ Ἀρετούλα μου* "my unhappy A.," *τὸ δύστυχο νησί τους* "their unhappy island").

The definite article is by no means absolutely necessary; it drops out in addresses and in indeterminate expressions; as, *μάννα μου* "(my) mother," *γλυκειά μου ἀγάπη* "my sweet love," *καλή σου μέρα* "good day to you," *εἶναι φίλος μου* "he is a friend of mine, my friend," *ένας φίλος σου* "a friend of yours," *μὲ πόθο του (μου, etc.)* "with longing for it (me)."

Instead of *της* also *το(η)* same as with art. and pron., TEXTS III. 5 (Ios) *τοσης* (*ἡ κόρη τοσης*). Instead of *μου, σου (του)*: *μ', σ' (τ')*, especially in North. Gk. dialects (§ 7, n. 1); thus, *ἡ μάνα μ', ἡ ἀδερφή σ', τοὺ τσιφάλ' τ', οὐ πόνος μ', οὐ γαμπρόζουμ* (§ 7, n. 2). Note also *μα* for *μας*, TEXTS III. 3 (Maina): e.g. *τὸ βόδι μα*. The final *-ν* of the noun is sometimes retained before the possessive gen. of the 3rd pers., cf. TEXTS I. d. 5; the resultant *δον, δης, δους* is occasionally generalised, cf. TEXTS III. 12. The Pontic *ἀχτέ* stands isolated, cf. *τὸν κῶλον ἀχτέ*, TEXTS III. 13. b, beside *του, ατου*, and *ατ*: e.g. *ἡ ψή ατου, τὸ σπίτιν ατ*.

§ 143. If the possessive is used predicatively (or as a substantive, "mine," etc., or with emphasis "(my) own"), (*ὁ*) *δικός* (also *ὁ ἐδικός*) "own," is combined with the gen. of the personal pronoun:

*ὁ δικός μου, ἡ δική μου, τὸ δικό μου* "mine"

*τοῦ δικοῦ μου, τῆς δικῆς μου, τοῦ δικοῦ μου*

τὸ δικό μου, τὴ δική μου, τὸ δικό μου  
οἱ δικοί μου, οἱ δικές μου, τὰ δικά μου  
τῶ δικῶ μου, τῶ δικῶ μου, τῶ δικῶ μου  
τοὺς δικούς μου, τὶς δικές μου, τὰ δικά μου.

Similarly: ὁ δικός σου "thine," ὁ δικός του, της "his, hers," ὁ δικός μας "ours," ὁ δικός σας "yours," ὁ δικός τω(ν) or τους "theirs"; e.g. αὐτὸ τὸ βιβλίο εἶναι δικό μου "this book is mine," τὸ δικό μου βιβλίο (more rarely τὸ βιβλίο τὸ δικό μου) "my own book," τὸ βιβλίο εἶναι τὸ δικό μου, ὅχι τὸ δικό σου "the book is mine, not yours," μέ δύναμι δική του "with his own strength."

Note οἱ δύο μας "the two (both) of us," ὅλοι μας "we all," "all of us."

1. The poss. pron. is sometimes thrown into emphasis also by the method of § 137, cf. ἐμᾶς ἡ ἀγάπη μας (TEXTS I. a. 24. 23) "our love."

2. *i dichédla mu, su* (my, thy own daughter) TEXTS III. 2 (Terra d' Otr.) is equivalent to \*ἡ δικέλλα μου, σου, i.e. δικός with (Ital.) diminutive suffix.

θκός (in Velv.) is a phonetic transformation of δικός (v. § 37 n.). The fem. ἡ δικειά (cf. § 111) means "my wife," "my beloved."

3. Modern Greek, compared with the ancient, has lost ground in the poss. pron. Only the Pontic and Cappadocian dialects retain the ancient possessive in various forms and modifications; thus, in the dialect of Trapezus, ἐμός or τ' ἐμόν "mine," τ' ἐσόν "thine," (ἐ)μέτερος "our," σέτερος "your," and even κεινέτερος "their," and ἀλλεινέτερος "belonging to others." Cf., further, TEXTS III. 14. a. τ' ἀσὸν τὸ χἀτσίμὸ σ "thy death."

#### (d) Demonstrative.

§ 144. The pronoun αὐτός (§ 136) is employed also as a demonstrative "this, that." Besides the declension already given the following additional forms occur:

	Masc.	Fem.	Neut.
Sing. N.	αὐτόνος (αὐτοῦνος), αὐτεῖνος	αὐτεῖνη (αὐτεῖνα)	αὐτόνο (αὐτοῦνο) αὐτεῖνο, αὐτεῖνό
G.	αὐτουνοῦ, αὐτεινοῦ	αὐτεινῆς	same as Masc.
Acc.	αὐτόνα (αὐτόνε)	αὐτεῖνη(ν)	same as Nom.
Plur. N.	αὐτεινοί (αὐτεῖνοι)	αὐτεῖνες	αὐτάνα, αὐτεῖνα
G.	αὐτονῶν, αὐτεινῶν	αὐτονῶν, αὐτεινῶν	same as Masc.
Acc.	αὐτούνους, αὐτεινούς	αὐτεῖνες	αὐτάνα, αὐτεῖνα.

1. Also αἰτουνοῦ, αἰτεινῆς (ἐτουνοῦ), whence τοῦνο = αὐτό, in Otranto gen. *tunú* and *tínu*, Bova *ettúno* = αὐτοῦνος, gen. (et) *tunú*,

etc.; cf. also Pontic ἀτεῖν' = αὔτεινοι. In North. Gk. αὐτουνοῦ, αὔτεινῆς, etc., becomes ἀφνοῦ, ἀφνῆς according to § 37 n. In Saranda Klisiés the acc. sing. masc. is αὐτόννα (neut. αὐτόνα). This pronominal termination is found also in the pronouns of the following paragraphs (κείνοννα, ποιόννα, and also κανείναννα, ἄλλοννα, ἔνναννα, fem. κείννα fr. κείνηνα, ποιάννα, τέτοιαννα, etc.), and has been extended even to oxytone adjectives (e.g. μικρόννα, μικρήννα, ἄδρύννα).

2. The voc. αὐτέ (ἀπαντέ) is used when one is addressed whose name is unknown, or for the moment forgotten: ἄκουσε, αὐτέ "you there, hear!" For εὐτοῦ = ἐσύ, v. § 139, n. 1.

3. Instances like "George's house is larger than John's (*that* of John") are rendered τὸ σπίτι τοῦ Γιώργι εἶναι μεγαλύτερο ἀπὸ (τὸ σπίτι) τοῦ Γιάννη.

### § 145. τοῦτος, ἐτοῦτος "this."

	Masc.	Fem.	Neut.
Sing. Nom.	(ἐ)τοῦτος	(ἐ)τούτη	(ἐ)τοῦτο
Gen.	(ἐ)τούτου	(ἐ)τούτης	(ἐ)τούτου
Acc.	(ἐ)τοῦτο(ν)	(ἐ)τούτη(ν)	(ἐ)τοῦτο.
Plur. Nom.	(ἐ)τοῦτοι	(ἐ)τούτες	(ἐ)τοῦτα
Gen.	(ἐ)τούτων(ν)	(ἐ)τούτων(ν)	(ἐ)τούτων(ν)
Acc.	(ἐ)τούτους	(ἐ)τούτες	(ἐ)τοῦτα.

Forms with -ν(ο)- :

S. N.	—	—	—
G.	τουτουνοῦ, τουτεινοῦ	τουτεινῆς	τουτουνοῦ, τουτεινοῦ
A.	τούτουε, τούτονα	τούτηνε, τούτηνα	—
Pl. N.	τουτεινοί	τουτεινές	—
G.	τουτονῶ(ν), τουτει- νῶ(ν)	τουτονῶ(ν), του- τεινῶ(ν)	τουτονῶ(ν), τουτει- νῶ(ν)
A.	τουτουνοῦς, τουτεινοῦς	τουτεινές	—

The pron. αὐτός or ἀβοῦτος "this"—declined exactly like τοῦτος—is peculiar to Pontic; cf. nom. pl. ἀβουτεῖν', TEXTS III. 13. a. In Chios note τοῦος and ἐτοῦος with dissimilatory loss of the middle τ, in Bova the neut. forms are túndo = τοῦτο and túnda = τοῦτα.

### § 146. ἐκεῖνος and κείνος "that."

	Masc.	Fem.	Neut.
Sing. Nom.	ἐκεῖνος	ἐκείνη	ἐκεῖνο
Gen.	ἐκείνου, ἐκεινοῦ	ἐκείνης, ἐκεινῆς	ἐκείνου, ἐκεινοῦ
Acc.	ἐκεῖνο(ν), ἐκεί- νονα, ἐκείνονε	ἐκείνη(ν), ἐκεί- νηνα	ἐκεῖνο.
Plur. Nom.	ἐκεῖνοι, ἐκεινοί	ἐκείνες	ἐκεῖνα
Gen.	ἐκείνων(ν), ἐκεινῶν(ε)	= Masc.	= Masc.
Acc.	ἐκείνους, ἐκεινοῦς	ἐκείνες	ἐκεῖνα.



1. Sometimes (ἐ)κειός for ἐκείνος; in Pontic also ἐεῖνος.—(ἐ)τσείνος (τσείνος) in the dialects mentioned in § 17. In Chios τσεινόσε, TEXTS III. 9, shows the supplementary ε of the acc. also in the nom., only, however, in the absolute final, and in like position in Chios final -ς of any nom. is generally supplemented by -ε; as, λωλόσε = λωλός "crazed," and so forth.

2. The m. Gk. demonstratives correspond to the a. Gk., but they have suffered much by assimilation in their declension: in τοῦτος τ and ου are carried through (compared with a. Gk. οὗτος, ταύτην, etc.), τοῦτος and ἐκείνος produce ἐτοῦτος and κείνος. The accent of αὐτός gave rise to forms like ἐκεινοῦ (or τουτοῦ), just as, on the other hand, αὐτος (δαῦτος) is accented after model of τοῦτος; and, lastly, formations like αὔτεινοῦ, τουτεινοῦ, etc., have really been produced by the forms of ἐκείνος (ἐκεινοῦ), and have finally given rise to pronominal forms like τοῦνος, etc. Such remodelling on analogy has assumed huge dimensions; apart from μιανοῦ, μιανῆς (§ 128), cf. also the forms to be cited in the following paragraphs.

3. The neut. κείνο in TEXTS III. 12 means "that and that" = "such and such is the case."

§ 147. When one of the pronouns, αὐτός, τοῦτος, or ἐκείνος is connected with a substantive, the substantive is always preceded by the article; thus, αὐτὸς ὁ ἄντρας "this man," τούτη ἡ γυναῖκα "this woman," ἐκείνο τὸ παιδί, κειὸ τὸ παιδάκι "that child," or also ὁ ἄντρας αὐτός, ἡ γυναῖκα τούτη, τὸ βιβλίον μου ἐκείνο "that book of mine." The gen. of the pron. stands preferably before the word to which it refers, as ἐκεινῆς ὁ ἄντρας "the husband of that (woman)."

Moreover, αὐτός and ἐκείνος serve to point to a relative: e.g. αὐτὸ ποῦ or ἐκεῖνα ποῦ "that which," τὴν ὥρα αὐτὴ ποῦ "the hour in which."

The pronouns in this capacity may be strengthened by the particle δά: e.g. αὐτὸς δά, ἐκείνος δά "this one here," "that one there."

§ 148. τέτοιος "such a."

Sing.	τέτοιος	τέτοια	τέτοιο(ν)
	τέτοιου	τέτοιας	τέτοιου
	τέτοιο(νε)	τέτοια(ν)	τέτοιο(ν)
Plur.	τέτοιои	τέτοιες	τέτοια
	τέτοιω(ν)	τέτοιω(ν)	τέτοιω(ν)
	τέτοιους	τέτοιες	τέτοια.

Thus: τέτοιος ἄνθρωπος "such a man," τέτοια ὁμοφῆ κόρη "such a fair girl."

1. τέθκιος in Velvendos (TEXTS III. 11) is a phonetic remodelling of τέτοιος, v. § 10, n. 5. The form ἀείκος "such a" is peculiar to Pontic.

2. The a. Gk. *τοιούτος* has been ousted by *τέτοιος*, really a re-modelling of an older *τί-τοιο*, *i.e.* "somewhat such."

3. Also *τοσούτος* has been thrust out by *τόσος* "so much, as much, as many, so great"; the neut. *τόσο(ν)* "so much," "so very," is quite common. Moreover, one may say, *e.g.*, *τριάντα μέρες καὶ ἄλλες τόσες νύχτες* "thirty days and as many nights," *τόσω χρονῶ ἄθρωπος* "a man of so many years," *τόσα καὶ τόσα* "so many," *i.e.* "numberless." "So great" is rendered by *τόσος* in the sing. with the indef. article, in the pl. by *κάτι*; thus, *ἓνα τόσο κομμάτι* or *ἓνα κομμάτι τόσο* "so great a piece," pl. *κάτι τόσα ξύλα* "such great logs"; generally, however, *τόσο μεγάλος* "so great" is also employed.

### (e) *Relative.*

§ 149. The most common relative is the relative adverb *ποῦ* (also *ὅπου*, *όπου*), lit. "where," which remains the same for all genders, numbers, and cases. To express the oblique cases the conjunctive pronoun is usually attached to the verb of the relative clause. Examples: *ὁ ἄθρωπος (ὁ)ποῦ ἦρθε* "the man who came," *οἱ γυναῖκες ποῦ μ' ἐφώναξαν* "the women who called me," *ὁ γιατρός ποῦ τὸν ἔστειλα* "the physician whom I sent," *ἡ ἐφημερίς ποῦ τὴν γράφει ὁ Σουρῆς* "the newspaper which S. edits," *τὸ βιβλίον ποῦ τὸ διάβασες* "the book (that) you read," *τὰ παιδιὰ ποῦ γνωρίζω τὴ μάνα τους*, "the children whose mother I know," *ὁ μαθητὴς ποῦ τοῦ (ἐ)δωκα τὸ βιβλίον* "the pupil to whom I gave the book," *τοῦ πλὶ ποῦ οὐ βασίλειος χάνουνταν μάτι αὐτό* "the hen which the king held so dear" (TEXTS III. 11).

The pronoun *ὁ ὁποῖος* "who," "which"—regularly declined—is of learned origin and little used by the common people.

### § 150. Relatives with a specific meaning:

*ὅποιος, ὅποια, ὅποιο(ν)* or *ὅποιος κὶ ἄν* "whoever, whatever,"—declined like *τέτοιος*.

*ὅσος* "as great," "as much as" correlative to *τόσος*, especially in the forms *ὅσο (ὅσο κὶ ἄν)* "however much," "whatever,"<sup>1</sup> *τόσο ὅσο* "as much as," *ὅσοι* "all who," (*ὅλα*) *ὅσα* "all that, as many as," *πῆρε πρᾶμάτεες ὅσες ἤθελε* "he took as many articles as he wished."

*ὅτι (ὅτι κὶ ἄν)* "that which," "whatever," "all that" (for which also *ὅλα ὅτι*); *ὅτι λογῆς* "of what(ever) kind," *ὅτι ὥρα* "whichever hour."

<sup>1</sup> Also a conjunction, *v.* § 275.

1. Other forms of the a. Gk. ὅστις are rare; a gen. sing. ὅτινος and gen. pl. ὅτινων are still met with. In Crete and S.-E. Gk. the article forms τόν, τήν, τό serve as relatives. Moreover, τά is also possible for ὅτι or ὅσα, as, τά ἔβαλες στο νου σου δὲν εἶν' ἀληθινά "what you have got into your head is not true." This τά is sometimes in dialects employed instead of the relative ποῦ. Note, finally, τοῦ for ποῦ in Cappadocia, TEXTS III. 14. b.

2. ὅγιος "qualis" (properly ὁ οἶος) is current in dialects: e.g. on the mainland and also in Syra.

Cf. § 263 ff. for the construction of the relative sentence.

(f) *Interrogative.*

§ 151. ποιός "who?" "which?"

	Masc.	Fem.	Neut.
S. N.	ποιός	ποιά	ποιό(ν)
G.	ποιουῦ, ποιανουῦ, ποιο(ν)νουῦ	(ποιᾶς) ποιανῆς	= Masc.
A.	ποιό(ν), ποιόνε, ποιόνα	ποιά(ν), ποιάνε, ποιάνα	ποιό(ν).
Pl. N.	ποιοί	ποιές	ποιά
G.	ποιῶν(ε), ποιουνῶν, ποιουνῶν, ποιανῶν	for all three genders	
A.	ποιούς, ποιονούς ποιουνούς, ποιανούς	ποιές	ποιά

ποιός—ποιός "the one—the other" "this" "that" (indefinite).

Except as intruder from the literary language the form ποῖος for ποιός occurs only in the dialects mentioned in § 10, n. 1. On πχιός, πσός, etc., v. § 10, n. 5.

§ 152. τίς "who?" τίνος "whose?" "of whom?" τίνα "whom?" are rare: e.g. τίνος εἶναι τοῦτο "whose is this?" The invariable τί "what," "which," is mostly employed: τί ἄ(ν)θρωπος "which man?" τί γυναῖκα "which woman?" τί λογῆς "of what kind?" as τί λογῆς ἄθρόωποι "what kind of men?"<sup>1</sup> τί ὥρα εἶναι "what o'clock is it?" τί ἄντρες εἶν' αὐτοί "which men are these?" τί κάνεις "what are you doing?"

1. With τί belongs γιατί "why? wherefore?"—same meaning as the simple τί.

2. Instead of τί the word ἵντα (ἰντά) "what?" (γιάντα = γιά ἵντα "why?" ἵντα λοῖ "how? in what manner?") is used in the Aegean region (e.g. Crete, Naxos, Chios) and in Cyprus; in Lesbos τίλα, in

<sup>1</sup> The stereotyped λογῆς in an expression like τὰ λογῆς λογῆς βιβλία means "books of all kinds," "the various books."



Aegina *ντά*, in Pontos *ντό*. These forms originated from *τί εἶν(αι) τὸ* (τὸ). Note also from Pontos *τόσοις* = *ποιός* (TEXTS III. 13. a).

3. *τούλγος*, f. *τούλγη* "what?" "of what kind?" (TEXTS III. 12) is a new formation from *τί λογῆς*.

(g) *Indefinite and quasi-pronominal Adjectives.*

§ 153. *κανείς, κανένας* "any," "anybody" (adjective and substantive).

	Masc.	Fem.	Neut.
Sing. Nom.	<i>κανείς, κανένας</i>	<i>καμ(μ)ιά</i>	<i>κανένα</i>
Gen.	<i>κανενός, κανενού(ς)</i>	<i>κα(μ)μιᾶς</i>	<i>κανενός, κανενού(ς)</i>
Acc.	<i>κανένα(ν)</i>	<i>κα(μ)μιά(ν)</i>	<i>κανένα.</i>

With a negative or in a negative reply it means "no one," "nobody": *κανένας ἄθρωπος δὲν τὸ εἶπε* "no man said it," *κανεῖς δὲν τὸ ξέρει* "nobody knows it," *δὲν εἶδα κανένα* "I saw nobody," *ἦρθε κανείς*;—*κανείς* "did anybody come? Nobody." "Any one" may be rendered also by *ένας*.

1. *κανείς* does not appear in instances like *δὲν ἔλαβα γράμμα* "I received no letter," *δὲν ἔχω παράδες μαζί μου* "I have no money with me"; in the first instance *κανείς* may be inserted if *no* is emphatic.

"Anything," "something," when positive is *κάτιτι* or *κάτι*, when in a negative or quasi-negative sentence *τίποτε*; as, *κάτιτι πρέπει νὰ γίνη* "something must happen," *ἀ σὲ ρωτῶ κάτιτι, πρέπει ν' ἀπαντᾷς* "if I ask you anything you must answer"; but *ἔχεις τίποτε γιὰ μένα*; answer *τίποτε* "have you anything for me? Nothing." *ἔφερες τίποτα πράματα*; "did you fetch any articles?" *κάτι (λίγα) βιβλία* "some books."

"Nothing" in a sentence is rendered by *τίποτε* and the negative: *δὲν ἦταν τίποτε* "it was nothing," *δὲν εἶδα τίποτε* "I saw nothing."

"Some," "a little" (adj.) *κάτι* (indecl.): *δῶσε μου κάτι ψωμί* "give me a little bread"; *κάτι* with a plur. means "some" ("several"): *κάτι στρατιῶτες* "some soldiers," *κάτι παιδιά* "some children."

2. Beside *κανένας* sometimes *καένας* or *κανέας* (§ 33, n. 4), *κάνας*, *κάνα* (gen. *κανού*), and *καγκανένας καγκαμιὰ καγκανένα*; also *κατιντί* for *κάτιτι*; *τίποτε* is quite plastic phonetically: e.g. *τίποτες, τίποτα, τίποτας, τίποτις, τίβοτσι* (Crete).

3. The a. Gk. indefinite *τις* has been lost except in the fragments in *τί-ποτε, κά-τι(τι), κάθε-τις κάθε-τι* (§ 155); the use of *τινῶς* =

τις is rare and not genuine vernacular. The word *κανείς* (also written *κάνεις*) that has supplanted *τις* is a combination of *κάν*, i.e. *καὶ ἄν*, and *εἷς*; *κᾶν* (*κάν*) "at least," "even" is also employed as an independent particle in a sentence: e.g. *ἂ δὲν εἶναι ὅλο, ἂς εἶν' ἓνα μέρος κᾶν* "if it is not all it is at least a part." The *κα-* taken from *κανείς*, *κα(μ)μιά*, etc., occurs again in *κά-τι*. Moreover, with this *καν-* or *κα-* the indefinite adjs. *κάμποσος* and *κάποιος* (§§ 154, 156) and the adverbs *κάπως* "somehow," *κάπου* "anywhere," *κάποτες* "sometimes," were formed.

4. *κανείς* is noteworthy as exhibiting a survival of the old nominative form (as in *καθεῖς* "every" beside *καθένας* and in the Pontic *εἷς = ἓνας*). Occasionally an acc. *κανεῖ(ν)* from *κανείς* is found.

§ 154. *κάποιος* "anybody," "somebody," pl. "some" (*κάποιοι ποῦ* "some who") is declined like *τέτοιος*; but note the additional forms of the gen. *καποιοινοῦ*, *καποιανῆς*, and acc. *κάποιονε*, gen. pl. *καποιονῶ(ν)*.

§ 155. *καθεῖς* *καθένας* (also *ὁ καθένας*) as substantive "every one," "each."

	Masc.	Fem.	Neut.
Nom.	<i>καθεῖς, καθένας</i>	<i>καθεμιά</i>	<i>καθένα</i>
Gen.	<i>καθένος, καθενοῦς</i>	<i>καθεμιᾶς, καθεμιανῆς</i>	= Masc.
Acc.	<i>καθένα(ν)</i>	<i>καθεμιά(ν)</i>	<i>καθένα.</i>

Adjectival "each," "every" is *κάθε* (more rarely *κάθα*), indeclinable; thus, *κάθε χρόνο* "each year," *κάθε φορά* "every time," *μὲ κάθε τρόπο* "in every way," *κάθε λογῆς* "of every kind," *κάθε τρεῖς μέρες* "every three days." M. Gk. here employs the definite article where German employs the indefinite (*ein jedes*) and English no article: e.g. *μάγευε τὴν κάθε καρδιά* "she charmed each heart."

"Each, every (one, thing)" subst. is also *κάθετις*, neut. *κάθετι*, with or without the article: *(τὸ) κάθετι ποῦ γένηται, γένηται ἀπὸ ἀνάγκη* "everything that happens, happens of necessity."

1. Note in Pontic *κάθα εἷς = καθένας*. Beside *κάθε* or *κάθα*, *πᾶσα* is also found (properly fem. of a. Gk. *πᾶς*) for all genders: *πᾶσα ὥρα* "each hour" (Velv.), *πᾶσα βράδν* "every evening" (Naxos); similarly *πασαένas* "each one," gen. *πασανός*, etc. (e.g. in Crete and Cyprus).

2. *καθένας* originated from the a. Gk. *καθ' ἓνα*, which became stereotyped and passed for the acc. of a substantival pronoun.

§ 156. *κάμποσος* "good many," "pretty much," "considerable," "several" (*κάμποσος κόσμος* "good many people")

or "fairly large" (κάμπος πόλι "a pretty (rather) large city"), pl. "some," "few," "several."

	Masc.	Fem.	Neut.
Sing.	κάμποςος κάμποςου κάμποσο(ν)	κάμποση κάμποσης κάμποση(ν)	κάμποσο(ν) κάμποςου κάμποσο(ν)
Plur.	κάμποσοι κάμποσω(ν) κάμποσους	κάμποσες κάμποσω(ν) κάμποσες	κάμποσα κάμποςω(ν) κάμποσα.

Plur. also καμπόσοι and sing. καμπόσος, etc.

"Some" may be rendered also by μερικοί or κάποιιοι and (adj.) also by κάτι (§ 153); thus, κάμποσοι, κάποιιοι, μερικοί, κάτι (ἄθρώποι) "some (men)."

ὅλος, in many parts οὔλος "whole," "all," pl. "all": ὅλος ὁ κόσμος "the whole world," μ' ὅλη μας τὴν καρδιά "with our whole heart"; if the subst. is indeterminate ὅλος takes no art., as, ὅλη μέρα "all day long," ὅλη νύχτα "all night." If used as a subst. ὅλος may take the article: ὅλα and τὰ ὅλα "all." Note specially ὅλοι μας, σας, τους "all of us (we all), you all, they all (all of them)."

1. "Whole," "complete" is ὁλάκερος: e.g. ὁλάκερο τὸ σπίτι "the whole house," or ἓνα ὁ. σπ. "a whole house."

ἄλλος or ἓνας ἄλλος "another, one more" (cf. ἄλλο [ἓνα] ψωμί "another [piece of] bread," ἄλλα ἑκατὸ γρόσια "a hundred piastres more"), ὁ ἄλλος "the other" (subst. and adj.); sometimes with the article repeated: e.g. οἱ ἄλλες οἱ γυναῖκες "the other women."

2. The word πασκά "other" (TEXTS III. 14. a) is of Turkish origin.

ὅλος and ἄλλος are declined like an adj., but pronominal forms are also found, like gen. pl. ὁλονῶν, acc. ὁλουνοῦς, gen. sing. ἀλλουνοῦ, ἀλλεινῆς, acc. ἄλλονε, etc.

3. In Pontic (TEXTS III. 13. b) neut. pl. ὅλᾱ (fr. \*ὅλια) for ὅλα; in Saranda Klisiés (TEXTS III. 12) ἄλλ = ἄλλο: e.g. τ' ἄλλ' τὸ ποδάρι "the other foot" (cf. τὸ ἓν, § 128, 1 n.).

§ 157. ὁ ἴδιος "the same," "self," declined like πλούσιος (§ 109); ἐγὼ ὁ ἴδιος "I myself," σεῖς οἱ ἴδιοι "yourselves."

μόνος when meaning "self" is combined with the gen. of the personal pronoun: (ἐμὼ) μόνος μου "(I) myself," (αὐτὸς)



μόνος του "himself," (ἐμείς) μόνοι μας "ourselves," etc.; μοναχός (μονάχος) is similarly employed; so also ὁ ἑαυτός μου or ἀτός μου (ἀτή μου) or ἀπατός μου (ἀπατή μου), etc., "myself."

ὁ (ἡ, τὸ) τάδε(ς) "the so and so," "certain," "the what-do-you-call-it," is usually indeclinable: gen. and acc. τοῦ, τὸν τάδε(ς), sometimes also gen. τοῦ ταδινού, τῆς ταδινῆς. In the same sense also:

Nom. ὁ δεῖνα(ς), ἡ, τὸ δεῖνα

Gen. τοῦ, τῆς, τοῦ δεῖνος

Acc. τὸ, τή, τὸ δεῖνα.

ὁ δεῖνας καὶ ὁ τάδες "the one as well as the other," "all together."

μόνος "alone" and μόνος "single" are treated as regular adjectives.

#### PREPOSITIONS.

§ 158. The *proper* prepositions are regularly joined with the acc.; the (old) gen. has maintained itself only in a few fixed formulae; v. §§ 161, 6. n. 2, 162, 4. n. 2, 164 n. Prepositions may also govern an adverb (e.g. ἀπὸ μπροστά "from before," "in front," ἀπὸ τότε "since then," ὡς πότε "how long?") and sometimes even a nominative (cf. §§ 161, 1, 163, 2). The most commonly used prepositions are εἰς, ἀπὸ, μέ, γιὰ, less frequently κατὰ, παρὰ (v. n.), ἀντίς, χωρίς, δίχως, ὡς, and in dialects ὀχ, πρός. The *improper* prepositions arise from the union of an adverb with a proper preposition.

The proper preps. are inherited from the a. Gk.; here m. Gk. has suffered considerable loss. Occasionally obsolete preps. turn up in the vernacular texts through borrowing from the literary language (thus πρό). Some a. Gk. preps.—apart from those used in compound verbs (§ 159)—survive only in an altered or a quite limited usage. Thus παρὰ appears with the comparative (§ 120), with dates (§ 131, n. 2), in expressions like παρὰ τρίχα "within a hairbreadth," παρὰ (ἓνα) γρόσι "a penny too little," and as a conjunction = *nisi* (§ 120, n. 1) or "but" (§ 260). Note παρακάτω "farther under," "below," παραπάνω "farther over," "higher up," etc., and also dialectically (in Cyprus) παρὰ ᾠονίᾳς "in a *queer fix*." Other a. Gk. preps. survive only in adverbial expressions in which the meaning of the prep. is often more or less obscured; cf. ἀναμεταξύ "between," "amongst," ἐπιπόνον in παίρνω ἐ. "I lay to heart," πίστομα "on the mouth," "prostrate," πρὸ κεφαλῆς (Cyprus) "at the head of the table" in dining, προχτές "day before yesterday," πρόμυτα "on the nose."

§ 159. In *compound verbs* the following prepositions are still in active use:

1. ἀπο-: *e.g.* ἀπολύνω "release," ἀποχαιρετίζω "take leave," "bid farewell"; especially to denote a completed act (*perfective*): *e.g.* ἀποτρώνω "finish eating," ἀποκοιμῶμαι "fall asleep," ἀποδείχνω "prove," ἀποτελειώνω "complete." *Cf.* also τὸ ἀποφά(γ)ι "fragments left after dinner, broken meat."

μετα- or ματα- (*v. μέ*): μεταφιλῶ "kiss once more," ματαβγαίνω "come out again."

1. μάτα occasionally serves as an independent adverb, "again."

κατα- (*κατε-*): κατεβαίνω "descend," κατεβάζω "let down," καταπίνω "drink in one draught," κατασφάζω "butcher." *Cf.* also § 116, n. 3.

παρα-: παραβαίνω "transgress," παραδίδω "surrender," παρακάνω "exaggerate," παρακοιμῶμαι "sleep in," παρατρώνω "overeat myself," παρακούω "I hear wrongly," "disobey." *Cf.* also παραγίός "adopted son," παραμάννα "foster-mother."

2. The preps. εἰς (σέ), διὰ and πρὸς are quite limited in their employment: *e.g.* σεβαίνω "enter" (usually μπαίνω), διαβαίνω "pass by," προσφέρω "offer."

2. ἀνα- (*ανε-*): αναβαίνω (*ανεβαίνω*) "go up," αναμένω "await," ανασέρνω "draw up," αναστενάζω "sigh aloud."

ξε- denotes separation, release, also overcoming, heightening or completion of an act or state, and is the most common verbal prefix: ξεβιδώνω "unscrew," ξεγλυτώνω "get free from," "escape," ξεκάνω "put aside," ξεφυτρώνω "grow up," ξεγράφω "erase," ξεδιψῶ "quench my thirst," ξεκουράζω "rest," "recreate," ξεπερνῶ "exceed," ξεφωνίζω "cry out," ξετρελλαίνω "drive quite mad," ξετελεύω "finish completely." *Cf.* also ξέσκεπος "uncovered."

1. For the origin of ξε-, *cf.* § 182, n. 2; the form ἐκ remains in βγαίνω, βγάλω, γδέρνω, γλυτώνω, etc. = a. Gk. ἐκβαίνω, ἐκβάλλω, ἐκδέρω, ἐκ-λυτόω.

ξανα- (from ἐξ + ανα-) denotes repetition: ξανακάνω "do it once more," ξαναβλέπω "see again," ξαναλέγω "say again," "repeat."

2. ξανά serves also as an independent adverb "again."

3. Other a. Gk. prepositions are found only in certain verbs, and are for the most part entirely obscured; *cf. e.g.* (ἐ)μπαίνω "go in,"

"enter," *μπαζώ* "bring in," *(ἐ)ντρέπομαι* "am ashamed," *περ(ι)πατῶ* "walk," *προκόφτω* "make progress," *(ὕ)παντρεύω* "marry," *(ὕ)πάγω* "go," *συνάζω* "collect."

### *Proper Prepositions.*

§ 160. *εἰς*, before the article usually 's (*v.* § 55), otherwise *σέ* (*εἰσέ*) "in," "to," "at," "on," "into," "toward," "against," denotes:

1. Place or local relation in answer to the question *where?* *whither?* (either as goal or direction): *e.g.* *εἶναι στοῦ σπιτί* "he is in the house, at home," *ἔχει στοῦ χέρι* "he holds in his hand," *μιὰ γωνιά στον ἥλιο* "a nook in the sun," *κάθεται στοῦ παραθύρι* "he is sitting at the window," *κάθεται στήν καρέκλα* "he is sitting on the chair," *πηγαίνω στήν πόλι, στήν ἐξοχή, στοῦ βουνό, στήν Ἀθήνα, στοῦ λιμένα* "I am going into (to) the city, into the country, to the mountain, to Athens, to the harbour," *βάλλω στοῦ τραπέξι* "I lay on the table," *καθίζω στοῦ τραπέξι* "I take a seat at the table," *σηκώνω τὰ χέρια στον οὐρανόν* "I raise my hands to (toward) heaven," *στούς Φράγκους* "among the Europeans," *σ' αὐτῇ τῇ φτωχῇ κόρη* (TEXTS III. 4) "with this poor maid," *πῆγε στον πατέρα του* "he went to his father," *ἔλα σέ μένα* "come to me," *ἔστειλε στοῦ βασιλιά* "he sent to the king," *τὸ ἔχω στοῦ νοῦ μου* "I have it in my mind." For *εἰς* supplanting the dative, *v.* § 54, c; for the genitive construction after *εἰς*, *v.* § 46.

2. Point or duration of time in answer to the question *when?* *how long?* *e.g.* *σέ καιρό* "at a (in) time," *στήν ἴδια ἐποχῇ* "at the same epoch," *στήν ὥρα του* "at the right time," *σὰ χίλια ὀχτακόσια ἐνενῆντα πέντε* "in (the year) 1895," *στὶς ἑπτὰ [ὥρες]* "at seven o'clock," *σέ πέντε μέρες* "in, within, five days," *σέ λίγο (καιρό)* "in a short time, soon." For the accusative (without prep.) in the same function, *cf.* § 52.

3. A state or action during which something occurs, or which is regarded as the goal (or object): *e.g.* *στοῦ ταξίδι* "on the journey," *σέ φτώχειας ἀνάγκη* "in the grip of poverty," *στ' ἄστρον* "in (the light of) the stars," *σὰ σκοτεινά* "in the dark," *βγαίνω στοῦ σιργιάνι* "I go for (on) a walk," *πηγαίνω στοῦ κυνήγι* "I am going to the chase" (*cf.* § 51), *κόφτω σὰ δύο* "I cut in(to) two," *καταγίνεται σέ γράψιμο* "he is engaged (at) writing," *κάθισε στοῦ φαγί* "sit down to table (to eat)," *περιορίζομαι σέ τοῦτο* "I confine myself to this," *πάγαινε στοῦ*



καλό "go in peace," "success be with you" (ἐπήγγε στὸ καλό means also "he went away about his business").

Note also: προσέχω σέ "I care for," βλέπω στὰ μάτια μου "I see with my eyes" (usually μέ), τὸν περνῶ στὸ τρέξιμο "I surpass him in running," ὀρκίζομαι σέ "I swear by, upon," στὸ θεό (σου) "by (thy) God," στ' ἀλήθεια "in truth," "indeed."

For εἰς in the improper prepositions, v. § 170 f.

§ 161. ἀπό (also ἀπ', ἀφ' before the article; in dialects ἀπέ, πέ, and ἀπού) "of," "from," "out of," "ago," "by," denotes:

1. The point of departure in place or time: ἦρθε ἀπὸ τὴν πόλιν "he came from (out of) the city," τὸ νερὸ τρέχει ἀπ' τὸ πηγάδι "the water runs from the fountain," φεύγει ἀπ' τὸ χωριό "he flees out of the village," ἀπ' ὀπίσω "from behind," ἀπὸ χεῖλι σέ χεῖλι "from lip to lip," λέγω ἀπ' τὴν καρδιά μου "I say (it) from my heart," ἀπὸ τότε (also ἀ. τ. καὶ δώθε) "from that time," "since then," ἀπὸ δέκα ὥρες "ten hours ago," ἀπὸ τὶς τρεῖς "since three o'clock," ἀπ' τὴν αὐγή "since dawn,"<sup>1</sup> ἀπὸ καιρὸ σέ καιρό "from time to time";—with the nominative ἀπὸ παιδί or ἀπὸ μικρός "from childhood," ἀπὸ πλούσιος ἔγινε ζητιάνος "from being a rich man he became a beggar."

Notice the peculiar rendering in περνῶ ἀπὸ τὴν πόρτα σου "I go past your door," περάσανε ἀπὸ κάτω "they went by underneath," παίρνω ἀπὸ τὰ βουνά "I take the way over the mountains," θὰ περάσω ἀπὸ τὴ Σμύρνη "I will travel *via* S.," ἐβγήκε ἀπ' ἄλλη πόρτα "he went out through another door," ἐπήγγε ἀπ' ἄλλο δρόμο "he went another way" (πήγγε ἀπὸ κακὸ σπαθί στὸ σεφέρι (TEXTS II. b. 5) "he went to the war to his undoing [lit. with an evil sword]"), πιάνω ἀπ(ὸ) τὸ χέρι "I grasp by the hand," δένω ἀπ(ὸ) τὸ δέντρο "I bind to the tree," ἀρχίζω ἀπὸ τὰ εὐκολώτερα "I begin with the easiest."

2. That (person or thing) from which one separates (by becoming free or differing, etc.), against which he defends himself, or which he fears: τοὺς χωρίζω τὸν ἕνα ἀπ' τὸν ἄλλο "I separate them from one another," ἀχώριστος ἀπὸ "in-

<sup>1</sup> The expression "not for a long time" is peculiarly rendered: ἔχω καιρὸ (μέρες, χρόνια) νὰ τὸν ἰδῶ (without a negative) "I have not seen him for a long time (for days, years)," πόσον καιρὸ ἔχεις νὰ πᾶς στὴν πατρίδα σου; "how long have you not been in your native land?" τρεῖς χρόνους εἴχαμε νὰ γελάσωμε (TEXTS III. 4) "we had not laughed for three years."

separable from," *γλυτώνω ἀπὸ τοῦ θάνατο* "I rescue from death," *ἐλευθερώθηκε ἀπὸ τοὺς δράκους* "he freed himself from the monsters," *φυλάγομαι ἀπ' τοῦ κακοῦ* "I guard against evil," *μιὰ σκέπη ἀπ' τὴ βροχὴ* "a roof against the rain," *ἐσκιάζονταν ἀπ' τοὺς δράκους* "he was afraid of the draki" (but *φοβοῦμαι* "I fear" takes acc.).

3. Origin or author: *εἶναι ἀπὸ τὴν Ἀθήνα*, *ἀπὸ μεγάλο σπίτι* "he is from Athens, he is of a great house," *γεμίζω τὴν στάμνα ἀπὸ τὴ βρύσι* "I fill the pitcher from (at) the fountain," *ἔλαβα ἓνα γράμμα ἀπὸ τὴ μάννα μου* "I received a letter from my mother," *ἔχω (ζητῶ) τὴν ἄδεια ἀπὸ τοῦ βασιλιά* "I have (seek) permission from the king," *σκοτώθηκε ἀπ' τοὺς Τούρκους* "he was slain by the Turks," *φωτισμένο ἀπὸ τὸν ἥλιο* "illuminated by the sun," *ἐκόπηκε ἀπ' τὸ μαχαίρι* "he cut himself with the knife."

4. Material: *ἀπὸ μάρμαρο* "of marble."

5. Cause or motive: *γίνεται ἀπὸ ἀνάγκη* "it happens of necessity," *ἀρρώστησε ἀπ' τὰ γεράματα* "he became sick through old age," *ἀπέθανε ἀπὸ τὴ βλογιά* "he died of the small-pox," *τὸ κάνει ἀπὸ φόβο, ἀπὸ τὴ χαρά του* "he does it through fear, for joy," *ἀπ' αὐτὸ γνωρίζω* "I perceive thereby (from that)."

After verbs like *θαυμάζομαι* "I wonder at," *ξυπάζομαι* "I am astonished at," *γιά* and acc. may be employed equally with *ἀπὸ*.

6. Partitive sense: *κανεῖς ἀπὸ τοὺς φίλους* "none of the friends," *ἓνας δράκος ἀπὸ αὐτοὺς* "one of the monsters," *πολλοὶ ἀπὸ τοὺς ἐχτροὺς* "many of the enemy," *ὁ μεγαλύτερος ἀπ' ὅλους* "the greatest of all," *δειπνάω ἀπὸ χῶμα* (TEXTS I. a. 10) "I eat (of) earth," *δὲν ξέρει, δὲ νοιώθει ἀπὸ τοῦτο* "he understands nothing of this."

For *ἀπό* in improper prepositions, *v. §§ 170, 172*; with the comparative, *v. § 120*; distributive usage, *v. § 132*, which is not absolutely confined to the presence of a numeral; *cf. e.g. ἀπὸ βράδυ* "every evening," *ἀπὸ λίγο λίγο* "little by little," "gradually."

1. The preposition *ἀπό* has partly taken the place of the a. Gk. preps. *ἐξ*, *παρά*, *ὑπό*, and partly the place of the a. Gk. gen. (*cf. § 44*); it also competes with the present usage of the gen.; *cf. e.g. ἔχω ἀνάγκη ἀπ' ἀνάπαυσι* "I have need of rest," or *ἤθελε νὰ πάρῃ σκέδιος ἀπὸ τὸ σπίτι* (TEXTS I. d. 5) "he wished to make a plan of the house." In this way the gen. pl. can be avoided (*cf. § 41, n. 3*),

and in dialects (North. Gk.) the gen. has altogether been pushed into the background by *ἀπό* (cf. § 44, n. 2).

2. *ἀπό* with the gen. is found in some stereotyped formulae like *ἀπό καρδιᾶς* "from the heart" (TEXTS I. a. 6), *ἀπ' ἀνέμου* (Icarus) "away from the wind," i.e. "south (of the island)," *πὸν ρίζας* "from the ground" (Cyprus, where *ἀπό* with gen. is of more frequent occurrence).

§ 162. *μέ* (a. Gk. *μετά*) "with" denotes:

1. Accompaniment or presence and coincidence in time (cf. also *μαζί*, § 173): *ἔκανα ταξίδι μὲ τὸ φίλο μου* "I made a journey with my friend," *παρὰ μὲ Τούρκους μὲ θεριὰ καλύτερα νὰ ζοῦμε* "better to live with wild beasts than with Turks," *ἓνα σπίτι μὲ τρεῖς πατωσιές* "a house of three storeys," *γέρος μὲ κάτασπρα γένεια* "an old man with a very white beard," *ἐφύλαε μὲ τὸ ντουφέκι* "he lay in wait with the musket (in his hand)," *χρόνο μὲ χρόνο* "year after year," *τὴν αὐγὴ μὲ τὴ δροσούλα* "dawn at the time of (with) the early dew," (*μὲ νύχτα*) *μὲ τὸ φεγγάρι* "(one night) by the moonlight" (cf. also 3).

Note in addition: *πολεμῶ μὲ* "I fight with," *κουμπανιάρει μὲ* "it suits," "agrees with" (TEXTS I. a. 24. 27), *μοιάζω μὲ* "I resemble" (cf. § 54, c. n.), *μιλῶ μὲ* "I speak with (to)," also with gen. and acc.; *ἀντιλαλάει μὲ μένα* "echo answers me," *θυμῶν μὲ* "I am angry with," *εἶπεν μὲ τὸ νοῦ του* "he said to himself (in his mind)."

2. Means or instrument: *τὸ ἐσκέπασε μὲ τὴν κάπα του* "he covered it with his cloak," *τὸ εἶδε μὲ τὰ μάτια του* "he saw it with his own eyes" (cf. § 160, 2 n.), *τὸ γύρεψε μὲ οὔλα τὰ μέσα* "he sought it by all means," *κρατῶ μὲ τὸ χέρι* "I hold with (in) my hand," *μὲ τὰ ποδάρια* "on foot," *ἔκοψα μὲ τὸ μαχαίρι* "I cut with my knife," *γιατρεύω μ' ἓνα γιατρικό* "I cure with a cure," *θέλω νὰ 'πῶ μ' αὐτό* "I mean (wish to say thereby)"; *μέ* can also express material (cf. § 161, 4): *καλύβα πλεγμένη μὲ φτέρες* "a hut woven of ferns." Cf. also § 50, n. 2.

3. Accompanying circumstances: *διαβάζω μὲ τὸ κερί* "I read by candle-light," *μὲ (μεγάλῃ) χάρα* "with (great) joy," *μὲ πόνο* "with pain," *μὲ θυμὸ καὶ μὲ φωνές*, "with wrath and shouting," *μὲ τὰ ματάκια χαμηλά* "with downcast eyes," *ἔφυγε μὲ καμένη τὴν καρδιά* "he went away with a sad heart," *μ' ὅλο τὸν πόθο* "with, in spite of all the longing," *μ' ὅλο τοῦτο* "in spite of all this," *ποῦ πὰς μὲ τέτοια ψύχρα*



"where are you going in such cold?" *σηκωθηκαμε με̂ ένα δυνατό βοριά* "we set out in a boisterous north wind."

4. Manner: *με̂ τί τρόπο* "in what way? how?" *με̂ τήν ἰράδα* (also *στήν ἰράδα*) "in order," *ἐπερίμενε με̂ προσοχή* "he waited attentively," *μίλησε με̂ παραβολές* "he spoke in parables," *δανείζω με̂ σημάδι* "I lend on security," *νοικιάζω με̂ τὸ μῆνα* "I rent by the month." Note also adverbial expressions like *με̂ τὸ σωρό*, *με̂ τές φούχτες* "in heaps," *με̂ τὰ σωστά* (μου, etc.) "in earnest," "really," *με̂ λίγα λόγια* "in a word," "to put it briefly," *με̂ τῇ συμφωνία* "on the condition," *με̂ τὸ παραπάνω* (TEXTS III. 11) "still more"; *τὸ καράβι με̂ τήν πάντα* (TEXTS I. b. 16) "the boat (rides) on the side."

1. The preposition *μέ* continues to perform the duties of the a. Gk. *μετά* only in a limited way. Thus the *temporal* usage "after" has disappeared from the vernacular, for expressions like *με̂ τὸν καιρόν*,<sup>1</sup> *με̂ καιρούς* "in time," *με̂ χρόνους* "with (after) the years" belong under the usages of 1 or 3. The form *μετά* is still found in dialects (e.g. in Pontus), and also in connection with the personal pronoun of the 1st and 2nd persons (*μετὰ σένα*, *μετ' ἐσένα*), and finally in a few stereotyped formulae (v. n. 2).

2. The construction with the gen. is found (partly, no doubt, from the influence of the literary language) in some expressions; as, *με̂ μᾶς* "at once," *μετὰ βιάς* "with effort" (TEXTS II. a. 2), *μετὰ χαρᾶς* "with joy" (TEXTS II. b. 6). In Cyprus *μιτά* takes the gen. of personal pronouns and proper names, e.g. *μιτά μου* "with me," *ἐπῆγε μιτά τοῦ Τροφῆ* "he went with T."

§ 163. *γιά* (διά, v. § 25) "on account of," "for," "to," "as to," "because of," denotes:

1. Motion or extension in time to a goal or conclusion: *ἔφυγε γιὰ τὴν Πόλι* "he departed to (for) Constantinople," *ἐβγήκε γιὰ δυὸ ὥρες* "he went out for two hours," *γιὰ τρία χρόνια* "for three years," *γιὰ μιὰν ἄνοιξι* "for (the duration of) one springtime," *γιὰ πάντα* "for ever," *γιὰ ὕστερη φορά* "for the last time."

2. An aim or purpose: *πηγαίνω γιὰ νερό* "I go for water (to bring water)," *τὸν πᾶν γιὰ κρέμασμα* "they are leading him out for hanging (to the gallows)," *έτοιμάστηκε γιὰ τὸ γάμο* "he prepared for the wedding," *εἶναι γιὰ χαρά* "it is for joy," *εἶναι γιὰ φυλαχτό σου* "it serves thee for amulet," *γιὰ (τὸ) καλό μου* "for my good," *δὲν εἶναι γιὰ τίποτε* "he is (good) for nothing." With the nominative: *ἦρθε γιὰ δούλος*

<sup>1</sup> Also "at the stated time."

"he came as servant (to be a servant)," *περνᾷ γὰρ σοφός* "he passes as a sage."

For the competition of the double accusative in same sense, *v. § 50, 2. a.*

3. Proposed reason: *γὰρ τοῦτο* "therefore," *γιατί* "why," *γὰρ σᾶς* "for your sake," *γὰρ ὄνομα τοῦ θεοῦ* "for God's sake," *εὐκαριστῶ γὰρ τὴν καλοσύνην σου* "I thank you for your kindness," *τὸ κάνω γὰρ τὸ καλό, ποῦ μου ἔκανες* "I am doing it on account of the benefit which you did me," *τόνε θαμάζω γὰρ τὶς γνώσεις του* "I admire him for his learning," *χαίρομαι γὰρ τοῦτο* "I rejoice on this account" (*συχαίρω γὰρ* "I congratulate on"), *γὰρ μαῦρα μάτια χάνομαι* "for the sake of black eyes am I perishing," *i.e.* "I am desperately in love with black eyes." Less commonly *γιά* gives the motive: *e.g.* *τό 'καμε γὰρ ἔχτρα* (usually *ἀπὸ ἔχτρα*, *v. § 161, 5*).

4. The advantage (protection) or disadvantage for that (person or thing) in regard to which a declaration is made: *αὐτὸ εἶναι καλὸ γὰρ σένα* "that is good for thee," *ὅτι γὰρ μένα δὲν ζητῶ, γι' αὐτὸ (παιδί) γυρεύω* "what I do not seek for myself I request for this (child)," *πλερώνω γὰρ ὅλους* "I pay for all," *φροντίζω, φοβοῦμαι γὰρ* "I care for, fear for," *δὲ μὲ μέλει γὰρ τίποτις* "I worry about nothing," *εἶναι γὰρ μένα μυστήριον* "it is for me a secret."

5. "Concerning," "in regard to," *e.g.* *μιλήσαμε γὰρ σένα* "we spoke of you," *δὺὸ λόγια γὰρ τοὺς Χιώτες* "two words on the Chioties"; *ὅσο γὰρ* means "as for," "in regard to" (*Fr. quant à*).

6. Price: *γὰρ πέντε δραχμές* "for, at 5 drachmae" (*cf. § 52*).

1. The preposition *γιά*—in addition to preserving the usage of the *a. Gk.* *διά* with acc.—has acquired the function partly of the old dative and partly those of *ἐπί*, *περί*, *ὑπέρ*, *ἀντί*. The local meaning of *διά* *w. gen.* has entirely disappeared (*cf. μέσα*, § 171).

2. In connection with pronouns (especially of the 1st or 2nd person) *γιά* often takes the form *γιατά* (like *μετά* beside *μέ*, § 162, *n. 1*): *e.g.* *γιατά μένα*; note also *γιάτι αὐτό*, *TEXTS III. 11 (Velv.)*.

§ 164. *κατά* (rarely *κά*) denotes:

1. The direction toward, to, something (so far as the actual *reaching* of a goal does not come into consideration; *cf. γιά*): *ἔρχεται κατὰ τὸ χωριό* "he is coming towards the village," *γυρνᾷ κατὰ τὸ γέρον* "he turns to the old man,"

ἐπῆρε τὸ δρόμο κατὰ ποῦ τοῦ 'δειχνε "he took the way in the direction he pointed him," κύττα ἐκειδὰ κατὰ τὸ μεγάλο τὸ δρόμο "look there toward the highway."

2. "According to": κατὰ τὸ νόμο "according to the law," κατὰ τὸν καιρό "according to the weather," ὀλίγο κατ' ὀλίγο "little by little," "gradually"; κατὰ πῶς, κατὰ ποῦ, v. § 281, 1.

The a. Gk. usage of κατὰ is consequently greatly reduced. We miss above all the meanings "down" and "against"—for the expression κατὰ τῶν δυνατῶν, TEXTS II. b. 7, is taken from the *written* language. It is found with the gen. in the adverbial expressions καταγῆς "on the ground" (= χάμου), καταμεσῆς "in the midst," κατὰ θανατοῦ "fatally." The construction κατὰ διαβόλου "to the devil," lit. "in the direction of the devil," must be taken like εἰς w. gen. (§ 46).

§ 165. ἀντὶς "instead of," also ἀντὶς γιὰ: e.g. νὰ πὰς ἐσὺ ἀντὶς ἐμένα (ἀντὶς τὸν ἀδερφό μου) or ἀντὶς γιὰ μένα "go you in my place (instead of my brother)," ἐκρέμασαν ἀντὶς αὐτὸν τὸν παραγιό του "they hanged his adopted son in place of him."

§ 166. ὥς "to," "up to," "till," of *place* and *time*: ὥς τὴν πόρτα "(up) to the door," ὥς τὴν ὥρα "till this hour," "until now" (in Cyprus ὥς τῆς ὥρας), ὥς τὸ βράδυ "until evening."

Also ὥς τὰ σήμερα "until to-day," ὥς τὰ χτές "until yesterday."

§ 167. χωρὶς, δίχως (also μὲ δίχως) "without": χωρὶς κόπο "without trouble," χωρὶς ἄλλο "at all events," "without fail," δίχως βούλα "without signet-ring," δίχως (καμιὰ) ἀφορμή "without (any) cause."

In Cyprus it takes the gen. of a pronoun χώρις σου, δίχως σου.

§ 168. The following are rarely used :

1. πρὸς "toward," of *place* and *time*, e.g. TEXTS I. d. 3; the employment of πρὸς is in most cases due to the influence of the literary language.

2. ὁχ w. acc. (= a. Gk. ἐκ): e.g. in Vilaras, Solomos, and in the Ionic Islands, ὁχ or ἄχ in Pelopon., instead of ἀπό; cf. ὁχ τὸν κόπο "in consequence of the effort," ὁχ τὸ νοῦ μου "out of my memory." The genitive construction has persevered in ὁχνοῦς = ἐξ ἑνός; ἐξ οὐρανοῦ "from heaven," is ecclesiastical; in Icarus (ἐ)ξανέμου "from the North, in the North," is used.

3. Pontic employs ἀς instead of (and along with) ἀπό: e.g. ἀς



ἐμέτερον τῇμ φυλῇν ἔν “he is from our tribe,” ἐπιάσθεν ἀσὸ (*i.e.* ἀς τὸ) ἔϊλος “he was caught by the snout.”

### *Improper Prepositions.*

§ 169. The improper prepositions denote mostly spatial relations, rarely temporal or other relations. The component adverbs (otherwise used as independent adverbs) are converted into prepositions by a genitive coming after or by means of ’s, ἀπό, or also μέ. The simple gen. is used *only* with the (enclitic) conjunctive pronoun.

1. The line between proper and improper prepositions is more pronounced than in a. Gk., for the reason that in m. Gk. the presence of a proper preposition is necessary in the improper. Still no hard and fast line can be drawn; for, on the one hand, ἀντίς by the occasional addition of γιά (§ 165) approaches the improper prepositions, while, on the other hand, we find in dialects an approach between the improper and the proper through the former, like the latter, taking the simple accusative: *e.g.* ὀπίσω τὸλ λούρον “behind the rock” (Icarus). Neither can a hard and fast line be drawn between adverb and improper preposition; thus expressions like μακριά μου “far from me,” πουθενά του “nowhere with him,” ποτέ μου “never by me,” παντοῦ μας “everywhere with us,” or μακριά ἀπό, πουθενά ἀπ’ τῇ χώρα, παντοῦ ἀπ’ ὅλους, are on the border between substantival and prepositional construction.

2. The improper prepositions, compared with the a. Gk., are quite new formations, although the adverbs employed therein come from the a. Gk. or are formed from a. Gk. material.

§ 170. The improper prepositions are divided as below according to the auxiliary prepositions ’s, ἀπό, μέ: ’s expresses a simple statement of proximity or approach, ἀπό a definite standpoint or point of departure, μέ distinct accompaniment or connection.

The adverb sometimes comes *after*; in addition to the exx. given *passim*, *cf.* also the Pontic and Cappadocian prepositions given in § 174.

§ 171. Exclusively or usually with ’s:

κουτά ’s “(near) at, by, to”; (1) of *place*: κουτὰ στήν πόρτα “(near), at the door,” κουτὰ στή λίμνη “by the sea,” ὅλ’ οἱ ἅγιοι κουτά σου “all the saints (be) with thee”; ἦρθε κουτά του “he came up to him,” πέρασε ἀπὸ κουτά του “he passed near him”; (2) of *time*, “about, at, around”:<sup>1</sup> κουτὰ

<sup>1</sup> Also expressed by πάνω κάτω, *e.g.* π. κ. μεσάνυχτα “about midnight.”

στο δειλινό "in the course of the afternoon," κοντὰ στὸ γιόμα γιόμα "exactly at meal time"; (3) "in comparison with": τὰ τριαντάφυλλα χάνονται κοντὰ σ' ἐσέ, στὰ κάλλη σου "the roses lose in comparison with thee, with thy fairness"; (4) κοντὰ στ' ἄλλα "besides, moreover."

1. σιμά 's is used like κοντά (but less commonly).

μέσα 's "within, inside, into, between, among"; (1) of place: μέσα στὸ σπίτι (or στὸ σπίτι μέσα) "inside the house," μέσα στὸν οὐρανὸ "in the midst of heaven," μέσα μου "within, with me," τὸν ἔμπασε μέσα σ' ἓναν ὄντα "he led him into a room," μέσα στσοὶ πολλοὶ γιανοί (Ios) "among the many physicians."

2. Note TEXTS III. 12 μέσ' στὴ γιόλα μέσα "into the pool."

(2) Of time and other relations: μέσα στὴ ζέστη "in the (midst of the) heat," μέσα σὲ δυὸ βδομάδες "within two weeks" (cf. § 160, 2), εἶπε μέσα του "he said to himself," μέσα στ' ἄλλα "inter alia."

3. The abbreviated form μέσ' 's is almost a proper prep., since 's cannot be distinguished in the pronunciation and may equally well be dropped: e.g. μέσ' (σ)τὸ πέλαγο "in the sea," μέσ' (σ)τὴ μέση τοῦ χωριοῦ "in the midst of the village," μέσ' (σ') ἓνα π(η)γάδ(ι) "into a fountain" (Lesbos), μέσ' (σ)τὸ καλοκαίρι "in the middle of summer." ἀνάμεσα "into, in the midst of" is used like μέσα, e.g. ἀνάμεσα στὸ σιτάρι "in (into) the corn."

4. τὸ εἰπωμένο μέσο τοῦ Προφήτη (TEXTS II. b. 6) "the word (spoken) in the prophet" is rather unusual.

(ἀπὸ) μέσ' ἀπὸ is used to render "from, from the midst of," or "through, through the midst of": τὸν ἔβγαλε μέσ' ἀπὸ τὸ κιβούρι "she brought him out of the grave," περνᾷ τὸ κορδόνι μέσ' ἀπὸ τὸ δαχτυλίδι "he draws the cord through the ring," ἐπέρασε ἀπὸ μέσα ἀπὸ τοὺς ἐχτροὺς "he passed through the midst of the enemy."

δίπλα 's or πλά(γ)ι 's "beside, at": δίπλα στὸ σπίτι μου "beside my house."

μπροστά 's or (ἐ)μπρός 's, ὀμπρός 's (on the 's, cf. μέσ' 's) "before," "in front of," "in the presence of"; (1) of space: μπροστὰ 's τὴν πόρτα "before the door," ἔλα ἐμπρὸς ἐμπρὸς στὴ λίμνη "come quite near to the pond," μπροστά μου "before me, in my presence," κύτταζε μπροστά σου "look before you," φύγε ἀπὸ 'μπρός μου "get out of my sight";

also *εἰς τὸν κόσμον ὀμπρός* "before (the eyes of) the world"; (2) in *contrasts* or *comparisons*: *τὰ βάσανα ποῦ εἶχε τραβήξει ὡς τότε, ἦτανε τιπότενια μπρὸς στὰ σημερινά του* "the agonies which he had as yet endured were nothing compared with his present," *κανεὶς δὲ βγαίνει ὀμπρός του* "none can compare with him."

*ἀντίκρυ 'ς* or *ἀγνάτια 'ς* "opposite," "over against," of *space* and in *comparison*: *τὸ ξενοδοχεῖον εἶναι ἀντίκρυ στὸ σταθμό* "the hotel is opposite the station," *ἀντίκρυ του* "opposite him."

5. Note *ἔβγαν γνέντα μας* (TEXTS III. 14. b) "they came to meet us."

*πέρα 'ς* "over (across) to": *ἐπήγαμε πέρα στὸν Ἀϊ-Γιάννη* "we went across to St. John's (chapel)."

*χάμου 'ς* or *κάτω 'ς* "down in," "below in": *χάμου στὴ ρούγα* "below in the street."

*(ἀ)πάνω 'ς* (a. Gk. *ἐπ' ἄνω*) or *(ἀ)πάνου* (in dialects *πά 'ς*) "above, upon, on"; (1) of *place*: *(ἀ)πάνω στὸ τραπέζι* "(above) upon the table" (also metaphorically "at the table," "at dinner"), *ἀπάνω στὰ γόνατά μου* "upon (before) my knees," *πάνω σὲ μία ψάθα* "on a straw mat," *ἔπεσε στ' ἀγκάθια ἀπάνου* "it fell upon the thorns," *πέφτουν κατ' ἀπάνω τους* "they fall upon them," *δὲν ἔχω παράδες ἀπάνω μου* "I have no money on my person," *ἀπ' ἀπάνω του* "away from him"; (2) of *time*: *ἦρθεν ἀπάνω στὴν ὥρα* "he came on the hour" (i.e. "punctually"), *πάνω στὴν οὐσία* "in the prime of life"; (3) extended to different senses; cf. e.g. *ὄρκος ἐπάνω στὸν Σταυρόν* "oath by the cross," *τὸ παίρνω πάνω μου* "I take it upon me (make myself answerable)," *ἀπάνω σ' ὅλα* "in addition to all, besides"; (4) seldom "about, concerning": e.g. *κρίσι ἀπάνω σ' ἓνα τραγούδι* "criticism about a poem."

6. To render "over, above, beyond, out of" *ἀπάνω* is combined with *ἀπό*: e.g. *τὸ σπαθὶ τοῦ σκίστηκεν ἀπὸν ἀπὸ τῆ φούχτα* "the sword went to pieces in (over) his fist," *παραπάνω ἀπὸ* "beyond (a certain measure)," *ἀπὸ τὸ 'να καὶ πάνω* "beyond, more than the one."

7. Note *ἀπάνωθεν*, TEXTS I. a. 2 = *ἀπάνω*.

*γύρω 'ς*, *τριγύρω 'ς* or *τριγύρου 'ς*, *ὀλόγυρα 'ς* (also with *ἀπό*) "around, round, round about": e.g. *(τρι)γύρω στὸ (ἀπ' τὸ) βωμό* "round the altar," *(τρι)γύρω του* "around him," *τριγύρω στὰ βουνά* "round about on the mountains."



§ 172. Exclusively or usually with *ἀπό*:

*μακριὰ ἀπό* "far from": *e.g.* *μακριά μου* "far from me."

*ἔξω* (*ὄξω*) *ἀπό*, *ἀπέξω* (*ἀπόξω*) *ἀπό* "outside, without, in front of"; (1) of *place*: (*ἀπ*)*έξω ἀπὸ τοῦ σπιτί* "outside (out of) the house," *ὁ ἔξω ἀπ' ἐδῶ* = "the devil"; (2) figuratively "beyond, except, besides" (*praeter*): *e.g.* *ἔξω ἀπὸ τοῦ μέτρο* "beyond the measure," *ἔξω ἀπ' αὐτά* "besides (this)," *ἔξω ἀπὸ τοὺς φίλους* "except my friends."

*κάτω ἀπό*, *ἀποκάτω ἀπό* (also *παρακάτω ἀπό*) "below, beneath, under, from under": *e.g.* (*ἀπο*)*κάτω ἀπὸ τὸ κάστρο* "under the fortress," *ἀποκάτω ἀπ' τὸ ποδᾶρι τοῦ ἀλόγου* "underneath the horse's hoof," *ἀπολαίει ἀποκάτω ἀπὸ τὴν καπὸτα του* "he brings out from under his cloak."

(*ὀ*)*πίσω ἀπό*, *ἀποπίσω ἀπό* "behind": *e.g.* *πίσω ἀπὸ τὴν πόρτα* "behind the door," *νὰ ὀδῆς πίσω σου* "look behind thee." More rarely (*ὀ*)*πίσω 'ς*: *e.g.* *ἐγὼ πάνω πίσω σ' αὐτόν* "I go behind him" (TEXTS I. d. 2).

Similarly *ἔπεσε κατόπι του* "he fell behind him," *σέρνομε κατόπι μας* "we drag after us."

*ἀπ' ἐδὼ ἀπό* or *ἀπὸ—κ' ἐδῶ* "on this side": *e.g.* *ἀπ' ἐδὼ ἀπὸ τὸ ποτάμι* or *ἀπὸ τὸ ποτάμι κ' ἐδῶ* "on this side of the river."

*ἀπὸ πέρα ἀπό* or *ἀπέκει* (*ἀπεκεῖ*, *παρέκει*) *ἀπό* or *ἀπὸ—καὶ πέρα* "on that side, beyond": *e.g.* *ἀποπέρα (ἀπέκει) ἀπὸ τὰ σύνορα* or *ἀπὸ τὰ σύνορα καὶ πέρα* "beyond the border," *ἀπὸ δὼ καὶ πέρα* "from here, beyond." Similarly *παραπέρα ἀπό* "further than, beyond."

*ὕστερα ἀπό* "after," of time: *ὕστερα ἀπὸ λίγο καιρό* (*ἀπὸ δυὸ μέρες*) "after a little while (after two days)," *ὕστερα ἀπὸ πολλὰ γυρέματα* "after much searching." Note *ὕστερα ἀπὸ μένα* "after me."

*πρωτύτερα ἀπό*, *πρὶν ἀπό* "before," of time: *ἔφτασα πρωτύτερα ἀπὸ σένα* "I arrived before you," *πρὶν ἀπὸ τὶς δεκαπέντε (τοῦ) Ἀπρίλι* "before the 15th April."

But *time past* ("ago") is rendered by (*ἀπ'*) *ἐδὼ καὶ* or *τώρα καί*: *e.g.* *ἔγινε (ἀπ') ἐδὼ καὶ πέντε χρόνια* "it happened five years ago," *τώρα καὶ δέκα χρόνια ἤμουν στὴν Ἑλλάδα* "I was in Greece ten years ago," or also *εἶναι (τώρα) δέκα χρόνια ποῦ ἔγινε* "it happened ten years ago."

*κρυφὰ ἀπό* "secretly, without the knowledge of" (Lat.

*clam*): e.g. *κρυφὰ ἀπ' τῇ γυναῖκα του* "without his wife's knowledge," *κρυφά μου* "without my knowledge."

§ 173. Usually with μέ:

*μαζί μέ* "(together) with": e.g. *μαζί μέ τοὺς φίλους* "together with his friends," *μαζί σου* "with thee"; also "inclusive": e.g. *τὸ γέμα μαζί μέ τὸ κρασὶ κοστίζει τρεῖς δραχμές* "the meal costs 3 drachmae inclusive of wine."

1. Similarly *ἀντάμα μέ* "together with."

*ἕως(ι)α μέ* "till," "up to"; (1) of *place* or *time*: *γεμάτο ἴσια μέ τὰ χεῖλια* "full to the lip," *ἴσια μέ τὴν κορφή τοῦ βουνοῦ* "up to the top of the mountain," *ἴσια μέ τὸ μεσημέρι* "till noon"; (2) in statements of *measure*: (*μεγάλο*) *ἴσια μ' ἓνα φουντούκι* "as (large) as a nut," *ἴσα μέ πέντε δραχμές* "up to, about 5 drachmae"; (3) "*like as, just like*": *τὸν ἀγαπῶ ἴσια μέ παιδί μου* "I love him as my own child," *δὲν εἶναι ἴσια μέ σένα* "he is not like you."

2. Note *ἴσια στὸ χωριό* "up into the village," *ἴσια κατὰ τὸν κάμπο* "as far as the field."

*σύ(μ)φωνα μέ* "in accordance with," "after," *σύ(μ)φωνα μέ τοὺς νόμους* "according to the laws."

§ 174. Other formations of similar kind are found in the dialects. The Pontic and Cappadocian dialect, which reveals a propensity for placing the adverb last, gives, e.g., *ἀπές* (= *ἀπ' ἐσω*) or *ποπές* (= *ἀπὸ ἀπέσω*) "in, within," etc.; cf. *ποῖος ἀποπέσ' ἔσουν* (TEXTS III. 13. b) "who among you," *στὰ πηγὰδια ποπές* (TEXTS III. 14. b) "into the fountain"; cf. also *σὸ τρυπὶν κεικά* (TEXTS III. 13. b) = *στὸ τρυπὶν ἐκεῖ κατω* "into the hole," *ἀπὸ τρία μῆνες ὅμπρο* (TEXTS III. 14. a) "three months ago."

## THE VERB.

### *Preliminary Observations.*

§ 175. In modern Greek the verb has two voices, an Active and a Passive: *χτυπῶ* "I strike," *χτυπιεῖσθαι* "I am struck." The passive forms are, however, much less in vogue than in German or in English. The modern Greek passive serves not only as passive but is frequently employed (like the ancient middle) to express an action, or a condition, or even as a reflexive.

1. The a. Gk. middle has only formally disappeared, its original signification still survives. The special middle verbal forms (aorist)

have become obsolete, the passive forms maintaining the field and appropriating the meaning of the middle. Thus, generally speaking, the m. Gk. passive covers the usages also of the old middle, only that the delicate distinctions between the active and the so-called "dynamic," or the indirect reflexive middle, are lost.

2. A remarkable peculiarity of the m. Gk. verb is its faculty of forming compounds with a substantive or with another verb. The former (with a substantive) started with such a. Gk. formations as *θανματουργῶ*, *καρποφορῶ*, etc. However, the combinations with an adjective outnumber those with a substantive; cf. e.g. *μοσκομυρίζω* "I smell of musk," *καλοπερνῶ* "I live well," *καλογνωρίζω* "I perceive well," *ἀργοσαλεύω* "I move slowly," *ἀκρανοίγω* "I open a little," *γλυκοφιλῶ* "I kiss affectionately," *κουτσοπίνω* "I drink a little," *χαμηλολογιάζω* "I meditate with bowed head," *βαρειακούω* "I am hard of hearing, hear with difficulty," *μισανοίγω* "I open half-way." As we should expect, participial combinations are specially frequent, as *πολυχρονημένος* "one worthy of many years," *χαροτεντωμένος* "stark in death," *χιλιοπατημένος* "trodden of thousands (*i.e.* oft)." Two verbs can unite to form a *dvandvac* construction; as, *ἀνοιγοσφαλίζω* "I open and shut," *ἀνεβοκατεβαίνω* "I pace up and down," *τρεμοσβήνω* "I tremble and die away." Cf. § 41, a. 1. d and 2. c for the verb in compound substantives.

§ 176. The *Active* voice has—besides the transitive—also very frequently an intransitive, middle or reflexive meaning, and *vice versa* intransitive active verbs are often employed as transitive: e.g.

(a) *ἀλλάζω* "I change" trans. and intr., *ἀνοίγω* "I open" and "stand open," *βόσκω* "I feed" trans. and intr., (ξ)*απλώνω* "I spread out" trans. and intr., *γεμίζω* "I fill" and "am full," *γλυτώνω* "I rescue" and "escape," *γυρίζω* "I turn (round)" trans. and "return, turn back" intr., *θεμελιώνω* "I establish," "found" and "I have, obtain firm ground," *καθαρίζω* "I purify" and "am pure," *κολλῶ* "I glue to" (trans.) and "grow to," *κουνῶ* "I move" trans. and intr., *λύνω* "I loose, dissolve" and "melt" intr., *ξεχωρίζω* "I separate (from)" trans. and intr., *ξεσπᾶω* "I break off" trans. and "break forth," *προβάλλω* "I hold forth (propose)" and "advance" intr., *σκορπίζω* "I scatter" and "am scattered," *σταματῶ* "I cause to stop, prevent" and "stop" intr. "remain," *σέρνω* or *τραβῶ* "I draw, drag" and "withdraw, go" intr., *ταιριάζω* "I associate, pair," and *ταιριάζει* "it is becoming," *τρομάζω* "I terrify" and "am terrified," *χαλνῶ* "I spoil" trans. and intr., *χορταίνω* "I satisfy" and "am satisfied," *χτυπῶ* "I strike," intr. of the clock (also "dash against," "am flung against").



(b) ἀρρωστῶ "I am sick" and "I make one sick" (*e.g.* με φωνές μου "by my screaming"), ἀστράφτει "it lightens" and ἀστράφτω "I thrash one," βαραίνω "I am heavy, weigh" and "I burden," βρέχει "it rains" and βρέχω "I cause to rain," βροντᾶ "it thunders" and βροντῶ "I beat down," γελῶ "I laugh" and "deceive," ζῶ "I live," and "I keep alive, preserve," καθίζω "I sit" and "place, seat," καταντῶ "I degenerate" and "reduce into a state," ξυπνῶ "I wake" and "rouse from sleep," περνῶ "I pass by" and "surpass," "exceed," πετῶ "I flee" and "throw away," πηγαίνω (πάγω, *a. Gk.* ὑπ-άγω) "I go" and "I bring," "lead," σιωπῶ "I am silent" and "keep secret," φτάνω "I arrive" (φτάνει "it suffices") and "I attain, reach." Note also a word of a different kind, μαθαίνω "I learn" and "I teach."

The causes of such numerous transitions between transitive and intransitive are to be sought partly in the *a. Gk.* itself; *cf.* *a. Gk.* ἄγω, ἐλαίνω, κινῶ, κλίνω, ἴημι, which by the ellipsis of an object became intrans., or καίω, κτυπῶ, σιωπῶ, ὦω, and ὦει, which even in antiquity served both as trans. and intrans. This usage persisted and occasionally reversed the *a. Gk.* status: *e.g.* πηγαίνω and πάγω "I go" (*a. Gk.* ὑπάγω) is to-day predominantly intransitive, κινῶ "I move, depart" is intransitive only (*cf.* κοινῶ). Moreover, the formal levelling of verbs in -άω, -έω, and -ίζω (*v.* § 204) has contributed to the levelling of their functions.

### § 177. The middle is found—

1. In the so-called *deponents*: like αἰστάνομαι "feel," ἀπελπίζομαι "doubt," ἀφικρούμαι "hear," γίνομαι "become," διγούμαι "relate," ἔρχομαι "come," κάθομαι "sit," κοιμούμαι "sleep," σιχαίνομαι "feel an aversion," στοχάζομαι, συλλογίζομαι "think," φοβοῦμαι "fear," φταρμίζομαι "sneeze," χασμουρειοῦμαι "yawn," χαίρομαι "rejoice," χρειάζομαι "need," μέλλεται "is about to." In many instances the middle has developed as of secondary nature from an original passive or reflexive meaning: *e.g.* κουράζομαι "am tired" (κουράζω "make tired"), ξενιτεύομαι "go abroad," ξεραινομαι "become dry" (ξεραίνω "dry" trans.), καμώνομαι "feign, pretend," βαστάζομαι "collect myself" (βαστάζω "I bear"), ὀρκίζομαι "swear" (ὀρκίζω "cause to swear"), παραξενεύομαι "wonder," περηφανεύομαι "am proud," πνίγομαι "drown" intr. (πνίγω "strangle, drown" trans.), σιάζομαι "set about, begin," σκιάζομαι "fear," φανερώνομαι "appear" (φανερώνω "reveal, disclose"), φαίνομαι "manifest myself, appear,"

χάνομαι "perish, am lost," also "am eager for, in love with" (χάνω "I lose"). On στεφανώνομαι "wed," cf. § 49.

1. The majority of these cases represent the same or similar a. Gk. phenomena. Sometimes modern Greek—following ancient models—has increased its stock of deponents; cf. e.g. χαίρομαι for a. Gk. χαίρω somewhat after λυποῦμαι "I regret," etc. Both are found together in θαμάζω and θαμάζομαι (a. Gk. θανμάζω) "admire" or "wonder" (both with acc.), φαντάζω and φαντάζομαι "imagine." Note, further, καί(γ)ομαι "I burn," intr. beside καίω trans. and intr., and στέκομαι "I stand," beside the more common στέκω, after model of κάθομαι.

Conversely the active form has displaced the ancient middle: e.g. in ἐξηγῶ "explain," θυμῶν "am enraged," παραιτῶ "abandon."

2. Only a few traces of the *dynamic* middle are left; thus, e.g., beside ἐξοδεύω "I spend (money)," "incur expenses," we find ἐξοδεύομαι in the *intensive* sense.

## 2. As Reflexive:

(a) Direct reflexive: ντύνομαι "dress (myself)," λούζομαι "bathe (myself)," ξουρίζομαι "shave (myself)," πλένομαι "wash (myself)," χτενίζομαι "comb (my hair)," σηκώνομαι "raise myself, rise," σιάζομαι "prepare (myself)," συγυρίζομαι "adjust myself, prepare," σκοτώνομαι "kill myself," ταμπουρώνονται "they entrench themselves," φανερώνομαι "allow myself to perceive," φορτώνομαι "load (burden) myself with," φυλάγομαι "(protect myself), guard against."

The reflexive sense may be emphasised by the addition of the pronoun "self" (§ 157): ξουρίζομαι μόνος (μοναχός) μου "I shave myself," σκοτώθηκε ὁ ἴδιος or αὐτός του "he killed himself."

(b) Reciprocal reflexive: ἀγκαλιάζονται "they embrace each other," ἀποχαιρετειοῦνται "they take leave of each other," γνωρίζονται "they recognise one another," ἐρωτεύονται "they are in love with each other," καλημερίζονται "they bid good-day to each other," μαζώνονται "they assemble," παντρεύονται "they intermarry," κυνηγειοῦνται "they chase one another," πιάνονται "they take hold of each other (to wrestle), come to close quarters," φιλειοῦνται "they kiss each other."

The reciprocal idea may also be expressed by or strengthened by ὁ ἕνας τὸν ἄλλο and by (ἀνα-)μεταξύ μας, etc. (v. § 141): e.g. μαλώνουν or μαλώνονται μεταξύ τους "they scold each other."

(c) Causative reflexive, generally with a negative: πιάνεται "he allows himself to be caught," δὲ γελεῖται "he does not

allow himself to be deceived," δὲ μιλεῖται "he refuses to be interviewed," τὸ κρασὶ τοῦτο δὲν πίνεται "this wine cannot be drunk."

The active may likewise express the same meaning: *e.g.* ἔχτισα σπίτι "I got a house built," ἔκοψα τὰ μαλλιά μου "I caused my hair to be cut."

§ 178. Altogether there are eight *Tenses*, which are subdivided into two classes, simple and compound:

### I. Simple.

1. Present.
2. Imperfect.
3. Aorist.

### II. Compound.

4. Future present (*Fut. continuum*).
5. Future aorist (*Fut. absolutum*).
6. Perfect.
7. Pluperfect.
8. Future perfect

1. The tenses 6, 7, and 8 are much less in use than the others (*cf.* § 229).

2. Only the simple tense forms correspond to the a. Gk. formations; the compound tenses are m. Gk. formations to fill the places of the ancient forms that have disappeared.

§ 179. There are four *Moods*: three simple, Indicative, Subjunctive (Conjunctive), Imperative; and one compound, the Conditional or "Unreal." As far as terminations are concerned the Subjunctive is perfectly identical with the Indicative; it possesses a special form only in the aorist stem (active and passive). The subjunctive is employed always in dependence on conjunctions or particles (νά, θά, ἄς) (*cf.* § 193 f., and also the rules for subordinate clauses, § 264 ff.). There is a double imperative, representing both present and aorist mode of action (*Aktionsart*); but only the 2nd person sing. and pl. has distinct forms of its own, the 3rd person being supplemented from the subjunctive. The conditional has likewise two forms, for present and for past time.

Compared with the Moods of the ancient language m. Gk. shows an impoverishment—the optative having quite disappeared, and the subjunctive being considerably reduced. Indicative and subjunctive are only orthographically distinguished from each other in some of



their forms in the a. Gk. fashion: (*na*) *γράφis* = *γράφεις* indic.,—*vá* *γράφης* subj., (*na*) *γράφome* *γράφόμε*—*vá* *γράφωμε*; but in the spoken language both forms are absolutely identical.

§ 180. If modern Greek has suffered many losses compared with the parent language, it has not failed also to enrich its resources. It has not only preserved the distinction between present and aorist kind of action<sup>1</sup> (continuative or repeated action and a simplex [point] act) in the difference between imperfect and aorist, and in that between present and aorist imperative and subjunctive, but it has also developed further along the same lines in the analogous new creation of two futures, one of duration and one of simplex (point) act; thus:

		Duration and repetition.	Simplex act (Point action).
Tenses.	Present.	Present.	
	Past.	Imperfect.	Aorist.
	Future.	Future present ( <i>continuum</i> ).	Future aorist ( <i>absolutum</i> ).
Moods.	Timeless.	Present subjunctive.	Aorist subjunctive.
		Present imperative.	Aorist imperative.

For the usage of these forms, *v.* § 186 ff.

§ 181. The *verb infinite* is represented by only two *participles*, a present active and a perfect passive. For fragments of other participial formation, *v. seq.*

There is *no infinitive* in modern Greek. Its place is usually taken by *vá* with the subjunctive (*v.* § 262), or, less commonly, by abstract verbal nouns (*v.* especially § 104).

M. Gk. has lost heavily in the department of the participles and the infinitives. A very serious loss is the complete extinction of the infinitive through a process the germs of which are already apparent in the beginning of our era (in the language of the New Testament).

<sup>1</sup> [Ger.] *Aktionsart*.

It is a remarkable fact that other languages of the Balkan Peninsula (Bulgarian, Albanian, Roumanian) also share in this loss. The infinitive survives as a living form only in the Pontic dialects. Elsewhere it is preserved merely in stereotyped shape in certain compound verbal forms (for which *v.* § 227, n. 1) and in a few substantives (τὸ φαγί "eating, repast" = τὸ φαγεῖν, τὸ φιλί "the kiss" = τὸ φιλεῖν, *v.* § 97, 1).

§ 182. *Augment.* Verbs—whether simple or composite—beginning with a consonant regularly prefix an augment, *i.e.* the vowel ἐ-, to the historic tenses (imperfect and aorist) of the indicative: γράφω "write" aor. ἔγραψα "I wrote," γυρίζω "turn" aor. ἐγύρισα "I turned," πηγαίνω "go" imperf. ἐπήγαινα "I went," φοβοῦμαι "fear" aor. ἐφοβήθηκα "I feared," μαγειρεύω "cook" imperf. ἐμαγέρευε "he cooked," ξεφυτρώνω "shoot forth" aor. ἐξεφύτρωσα "I shot forth," καθίζω "sit" aor. ἐκάθισα "I sat," καταλαβαίνω "understand" aor. ἐκατάλαβα "I understood," κατεβαίνω "descend" aor. ἐκατέβηκα "I descended," περιμένω "await" imperf. ἐπερίμενα "I was waiting," προσέχω "take heed" aor. ἐπρόσεξα "I took heed," κατέχω (in dialects) "know" imperf. ἐκάτεχα "I knew," καλοπερνῶ "live well" aor. ἐκαλοπέρασα "I lived well."

Usually the augment is employed when the accent would fall upon it; thus in cases like ἔγραψα fr. γράφω, ἔδωκα aor. fr. δίδω "give," ἔβαλα aor. fr. βάλλω "place, lay," ἔμαθα aor. fr. μαθαίνω "learn," ἔστειλα aor. fr. στέλλω "send," ἔφυγα aor. fr. φεύγω "flee, depart," etc. On the other hand (when the accent would not fall upon the augment if used) the augment may be omitted: γράψαμε "we wrote," βάλαμε "we laid," βαστοῦσα imperf. "I was carrying"; and in polysyllabic verbs: γύρισα, στενάσανε "they groaned," φοβήθηκα, φταρμίστηκα (aor. fr. φταρμίζομαι "sneeze"), ξέφυγα (ξεφεύγω "escape"), ξόρισα (ξορίζω "exile"), κατάλαβα, κατέβηκα, στραβοπάτησα (στραβοπατῶ "make a false step"), etc.

1. No uniform rule can be laid down, because the augment is treated differently in different regions. Southern Greek, *i.e.* the dialects which best represent the common vernacular, shows most regularity in prefixing the augment especially to words of two syllables. In many regions the augment is always employed, in others (in the North) it is avoided in verbs of more than two syllables. The augment is easier omitted the farther the accent is removed from it: *e.g.* σκοτώνω "kill" aor. ἐσκότωσα "I killed," σκοτωθήκανε 3rd pl. aor. pass. "they were killed."

2. The augment is not so essential a factor in m. Gk. as it was in the ancient language. Even in forms like *ἔδωκα* it disappears in *liaison*; cf. *τό 'δωκα* = *τὸ ἔδωκα*, *τοῦ 'στείλα* = *τοῦ ἔστείλα*: the *e* must disappear after preceding *a*, *o*, *u*, according to the laws of word *liaison* (§ 11). In Lesbos and elsewhere *δῶκα* = *ἔδωκα* (cf. also *δέκειν*, TEXTS II. 13. c) takes absolutely no augment.

The augment having thus become practically negligible as a sign of tense, augmented forms were often generalised, *i.e.*, for example, *(τὸν) ἐκάνω* could be used beside *κάνω* "I make," etc. *κατεβαίνω* and *ανεβαίνω* "I go down, go up," are quite common. Note, further, *ἀνέζητῶ* "I seek, inquire after" and (TEXTS II. b. 6) *συνεπνίγω* "choke." The very common verbal preposition *ξε-*, a. Gk.

*ξ-*, has come from augmented forms: *e.g.* a. Gk. *ἐκφεύγω*—aor. *ἐξέφυγον* = m. Gk. *ξεφεύγω*—(*ἐ*)*ξέφυγα*. The augment has penetrated even into substantival derivatives: *e.g.* *κατεβασιά* "catarrh" (lit. "what runs down").

§ 183. Verbs beginning with a vowel as a rule undergo no change for augment: *ἀκούω* "hear" aor. *ἄκουσα*, *ἀργῶ* "delay" aor. *ἄργησα*, *ἀφήνω* "leave" aor. *ἄφησα*, *ανεβαίνω* "ascend" aor. *ἀνέβηκα*, *ἐγγίζω* "touch" aor. *ἐγγίξα*, *ἐρπίζω* "hope" aor. *ἐρπισα*, *αἰστάνομαι* "perceive" imperf. *αἰστανόμουν*, *ὀμῶνω* "swear" aor. *ὀμοσα*, *ὀνομάζω* "name" aor. *ὀνόμασα* (also spelled *ὠμοσα*, *ὠνόμασα*). Only a few verbs beginning with *ἐ-* give preterite forms with an *i* (written *εἰ-* or *ἦ-*): *ἔχω* "have" *εἶχα*, *ἔρχομαι* "come" aor. *ἦρθα*, imperf. *ἦρχουμουν* and *ἔρχουμουν*, *εὐρίσκω* (*βρίσκω*) "find" aor. *ἦύρα* (but imperf. *εὕρισκα*). Here also the defective aorists *εἶδα* "I saw" and *εἶπα* "I spoke."

Also a few verbs beginning with a consonant augment with *ῆ-* instead of *ἐ-*; thus, *θέλω* "wish, will" *ἦθελα*, *ξέρω* (*ἤξέρω*) "know" *ἤξερα*, *πίνω* "drink" *ἦπια*, and less frequently *φέρνω* "bear" *ἦφερα*.

1. Especially in the Aegean Islands the augment *i* (*ῆ-*), instead of *ἐ-*, after the model of the verbs just given, has become practically the rule: *ἦφαγα* "I ate," *ἦκαμα* "I made," *ἦλαβα* "I received," *ἦπαιζα* "I played," *ἦπιασα* "I took," *ἦφυ(γ)α* "I went away," *ἦβγαλα* "I took out," *ἦκάθουμουν* "I sat," *ἦπρόσταξα* "I commanded," etc., for the usual *ἐφαγα*, *ἐκαμα*, etc.

2. Verbs beginning with *α-* take likewise occasionally an augment in *ῆ-* (*ἦκουσα* = *ἄκουσα*, *ἦγάπησα* = *ἀγάπησα*, *ἦνοιξα* = *ἀνοιξα*, *ἦφηκα* = *ἄφηκα* "I discharged," etc.), or (in Asia Minor especially and in the islands on the coast of Asia Minor) instead of retaining the *α-* in the historic tenses they take an *ἐ-* like verbs beginning with a consonant (cf. *ἔκσα* = *ἄκουσα*, *ἐπέντεσα* = *ἀπάντησα* in Pontus, *ἐρχίνισα* = *ἀρχίνισα* in Ios). Finally, the proximity of *i* and *e* pro-



duced a form like  $\epsilon\pi\epsilon$  beside  $\epsilon\tilde{\iota}\pi\epsilon$  and  $\epsilon\delta\alpha\epsilon$  beside  $\epsilon\tilde{\iota}\delta\alpha\epsilon$  (Ios, v. TEXTS III. 5).

§ 184. Reduplication entirely disappeared with the extinction of the old perfect: it is wanting also in the perfect participle passive (§ 209 ff.).

§ 185. The modern Greek verb possesses for active and passive separate personal endings which are attached to the tense stem. All the terminations may be divided into two groups, present and preterite: in addition to which there is also a separate termination for the 2nd sing. imperative. The present terminations are valid for the present and for all moods, the preterite for the imperfect indicative and for all aorists. For details on the terminations, cf. § 213 ff. on the inflexion of the verb.

1. The m. Gk. endings correspond essentially to those of a. Gk., although they have undergone much modification in details. The distinction between primary and secondary endings is maintained (and as in a. Gk. many endings are alike in form). The uniform declension of *all* aorists and imperfects (apart from dialect variations) is especially remarkable.

2. The dual has entirely disappeared, as in the noun.

## THE USE OF TENSE AND MOOD.

### *Present and Aorist Stem.*

§ 186. The distinction between present and aorist action (*Aktionsart*) has been carried further than in a. Gk. in the formation of two futures (§ 180). Even the *present indicative*, at least in the verb  $\pi\eta\gamma\alpha\acute{\iota}\nu\omega$  and  $\pi\acute{\alpha}\gamma\omega$  "go," indicates the beginning of such a distinction, i.e. the creation of a separate "*aorist present*" ( $\pi\acute{\alpha}\gamma\omega$ ); thus,  $\pi\eta\gamma\alpha\acute{\iota}\nu\omicron\mu\epsilon$  "we keep going, go again and again, go without resting," in contrast to  $\pi\acute{\alpha}\mu\epsilon$   $\sigma\pi\acute{\iota}\tau\iota$  "we are going (go) home" (single act). Cf., further,  $\acute{\omicron}$  βασιλέας  $\pi\alpha\gamma\alpha\acute{\iota}\nu\epsilon\iota$   $\kappa\acute{\alpha}\theta\epsilon$   $\nu\acute{\upsilon}\chi\tau\alpha$   $\sigma'$   $\alpha\tilde{\upsilon}\tau\eta\varsigma$   $\tau\eta\varsigma$   $\phi\tau\omega\chi\eta\varsigma$   $\tau\acute{\omicron}$   $\sigma\pi\acute{\iota}\tau\iota$  (TEXTS III. 4) "the king *keeps going* every night to the house of this poor girl,"  $\pi\omicron\tilde{\upsilon}$   $\pi\alpha\gamma\alpha\acute{\iota}\nu\epsilon\iota\varsigma$  "whither do you (continue to) go?" but  $\pi\acute{\alpha}\gamma\epsilon\iota$   $\eta$   $\pi\acute{\epsilon}\rho\delta\iota\kappa\alpha$   $\nu\acute{\alpha}$   $\pi\iota\tilde{\eta}$  (I. a. 16) "the partridge goes to drink" (this time, "point" action), or  $\sigma\tau\acute{\omicron}$   $\sigma\pi\acute{\iota}\tau\iota$   $\mu\omicron\upsilon$   $\pi\eta\gamma\alpha\acute{\iota}\nu\omega$ ,  $\pi\acute{\alpha}\gamma\omega$   $\nu\acute{\alpha}$   $\pi\acute{\alpha}\rho\omega$   $\tau\acute{\omicron}$   $\psi\omega\mu\acute{\iota}$  (I. a. 9), "I am on my way home, I am going to fetch bread." Or it may be said of a dried up fountain  $\tau\acute{\omicron}$   $\nu\epsilon\rho\acute{\omicron}$   $\pi\acute{\alpha}\epsilon\iota$  "the water

is *gone* (goes, and does not come again)." Of course this distinction between *πηγαίνω* and *πάγω* is not consistently maintained; cf. e.g. *πηγαίνει στὸν πατέρα της καὶ τοῦ λέει* (I. d. 1) "she goes to her father and says to him." As a rule the present combines *cursive* (durative, continuous, etc.) and *aorist* action. The latter is specially prominent in the historic present, which stands in vivid narrative beside an aorist as an equivalent: e.g. *τὸ παιδί μπῆκε μέσα, βρίσκει τὸν Ἀράπη* "the child came in, (and) finds the Arab (Moor)," *στὴ φωτιά χουμάει, ἔκοψε Τούρκους ἄπειρους* "into the fire he rushes, (and) slew countless Turks." The association of *καὶ λέει* "and says" with a preceding aorist is very common (just as *λέει* "says he" in parenthesis).

1. The vivid effect in the course of a narrative secured by the interchange of historic present and aorist is seen, e.g., in TEXTS I. a. 9, l. 16 ff. (*φέρει* "brings out," *ἀβροντάει* "casts down"); but the present serves also for vivid description of a situation, the central event being related in the aorist; cf. TEXTS II. a. 14, strophe 9.

2. The present sometimes has a future meaning when the connection leaves no doubt as to the *time*, as in *κάνε τὸ πρώτα κ' ὕστερα βλέπουμε* "do it first and then we (shall) see," or *αὔριο τὸ πρωὶ περνῶ ἀπ' τὸ σπίτι σας* "early to-morrow morning I (will) go past your house."

3. In Cappadocia (Silli) under the influence of Turkish the present continuous is expressed in a peculiar way by the addition of *κὶ κάσουμι*, i.e. *καὶ κάθομαι*: e.g. *ἔρχουμι κὶ κάσουμι* "I am going."

§ 187. The *present stem* presents an action in progress without regard to its beginning or to the result (*cursive* action), and thus is well adapted to portray the circumstances, the duration or repetition of an action. The *aorist stem* denotes a single action complete in itself or conceived as complete and as a whole ("punctiliar"<sup>1</sup> action), and also the beginning (initial point) or the result (final point) of an action (terminative, or ingressive and effective action). The m. Gk. vernacular shows a decided preference—especially in the subjunctive (future) and imperative—for the aorist stem against the present.

In contrast to the classical Greek we find already in that of the New Testament a decided preference for both the indicative and subjunctive aorist, so that the process had already set in in the Hellenistic vernacular.

<sup>1</sup> The translator has borrowed this term from Moulton's *Gram. of N.T. Gk.*, vol. i. 3rd ed. p. 109 (T. & T. Clark), the word "punctual" having been already assigned its duties in English.

§ 188. The *Imperfect* is employed :

1. In a narrative to emphasise that an action (not in itself momentaneous) or an occurrence (of the same kind) was conceived as in progress, the result of the action being entirely left out of question : *e.g.* *νά τον καὶ κατέβαινε τσὺν κάμπους καβελλάρης* "behold, there was coming a knight down over the fields" (TEXTS I. a. 8), *ἐξεψυχοῦσε ἀπὸ ἀγάπῃ* (II. b. 3) "he was pining away of love," *τὴν τελευταία της πνοὴ ὁ Χάρως ἐροφοῦσε* (II. a. 21) "Charon was about to sip her last breath," *ἔδενε ὅλα τὰ δέντρα μὲ πέτσες* (I. d. 3) "he was engaged binding all the trees with cords," *ἡ δουλειὰ πᾶγαινε καλὰ* "the work was progressing excellently," *ἐζούσανε καλὰ* "they were living well," *ἀγαποῦσα ἓνα νέον καὶ τὸν ἀγαπῶ πολύ* "I was in love with a youth and I love him dearly (still)," *ἔσταμάτησε κ' ἐπερίμενε* "he stopped and kept waiting," *τρεῖς ὥρες ἐπολέμαε* "he was struggling three hours."

The imperfect is therefore to be employed to represent an action as a situation which forms the background or consequence of an event : *βροντοῦσε καὶ ἄστραφτε ἐχτὲς καὶ ὁμως περπατήσαμε πολλὴ ὥρα* "there was thundering and lightning yesterday, but nevertheless we took a long walk," *μιὰ μέρα ἔβγαινε πάλι ἡ βασιλοπούλα*, etc. (II. b. 4) "one day the princess again came forth . . .," *ἔφκειακαν ἓνα παλάτι καὶ ζούσαν μαζί* "they built a palace and lived together"; and especially when a circumstance (or property) is narrated : *e.g.* *δὲν ἤξευρα* "I was not aware," *μία φορὰ ἦτανε ἓνας βασιλέας* "once there was a king," *ἐκεῖ ἐκαθότανε οἱ δράκοι* "there dwelt (were dwelling) the monsters," *τὸν ἔλεγαν Λάζαρο* "his name was (they called him) L.," *ἀπολάει τὸ λαγό, ὁ ὁποῖος ἔτρεχε πολύ* (TEXTS I. c. 6) "he lets go the hare which ran (had the property of running) well." From the nature of such instances the imperfect is relatively more common in accessory clauses.

Note, *ἔλεγε* in *πῇγ' ἡ γάτα καὶ σγουροτρίβονταν καὶ μιοῦριζε καὶ τοῦ ἔλεγε* (TEXTS I. d. 2) is a kind of attraction to the preceding descriptive imperfects.

2. The Imperfect also calls attention (*a*) to the attempt at, or non-completion of, an action, and (*b*) the duration of an action : (*a*) *τοῦ ἔδινε παράδες νὰ τὸν ἀφήσῃ μέσα* "he tried (wished) to give him money to allow him inside," *κανένas δὲν*



ἀνέβαινε ποτὲ στὴν κορφὴ τοῦ βράχου (TEXTS II. b. 5) "nobody ever attempted (succeeded) to climb to the summit of the rock," δὲν ἐκινούσε τὸ καράβι "the boat would not move," δὲν ἀνεγνώριζε "he could not perceive," δὲν τὸν ἄφηνε νὰ 'μπῇ μέσα (I. d. 5) "he refused to allow him to come in" (but he came in all the same); (b) τοὺς ἔβριζε (I. a. 2) "he kept scolding them," σ' ἐκύτταζα 'ναχόρταγα κ' ἐρώταγα (I. a. 19) "I was gazing insatiably upon thee and kept asking," ἐγροίκουνα τὰ κάλλη σου (I. a. 24. 12) "I was (always) hearing of thy fairness," πλούταινε "he kept growing richer."

This meaning of the imperf. can be strengthened by the repetition of the verb: e.g. τὴν ἐπῆγαινε τὴν ἐπῆγαινε "he kept leading her still farther" ("lead and lead"), δούλευε δούλευε "he kept working without interruption."

3. Hence (from 2) arises the employment of the imperfect to present that which was customary or the repetition of an occurrence: μᾶς ἔβγαζε περίπατο, μᾶς ἐμάθαινε (TEXTS II. b. 2) "he used to take us out for a walk and used to instruct us," τῆς ἔλεαν ὅλοι "they all used to tell her," τὸν ἐρώτα (I. a. 2) "he asked him again and again," δομέστικοι τὸν διώχνανε (II. b. 4) "the courtiers used to chase him," στὰ σκοτεινὰ τὴν ἔλουζες (I. a. 11) "you used to wash her in the dark." For the imperf. in temporal clauses, cf. §§ 272–275.

Note TEXTS I. d. 1, σὰν ἔφτασε στὸ σπίτι του, τὸν ρώταγαν οἱ τσιούπρες του "when he came home his daughters asked him (the one after the other)."

### § 189. The *Aorist Indicative* is employed:

1. To portray simply an action or occurrence of the past; it is therefore the usual tense in progressive narrative, numerous instances of which are supplied by every narrative. The action is not necessarily a punctiliar or uniform act (like, e.g., ἦρθε "he came," ἐπῆγε "he departed"), it may extend over any length of time, and may even consist in a repetition of occurrences: ἔμειν' ὁ Διάκος στὴ φωτιά "D. remained in the fire," ἔζησαν ὅλη τὴ ζωὴ τους καλὰ "they lived well their whole life," γιὰ μιὰν ἀνοιξί . . . ἐτραγούδησε τ' ἀηδόνη (II. a. 12) "throughout a whole springtime sang the nightingale." When a verb is colourless in regard to its kind of action (*Aktionsart*) the aorist often lends it a

punctiliar (terminative) meaning, *i.e.* designates the initial or final point of the action: *e.g.* τὸ καράβι κίνησε "the boat began to move," ἀρρώστησα "I became sick," κολύμπησε στὸ νερό "he dived into the water," ἔφυγε "he went away," ἐπῆγε "he departed," ἔφερε "he brought," ἐπῆρε "he took away" or "fetched," ἔπεσαν τὰ λουλούδια "the flowers fell," ἐμαύρισε "it grew black."

2. The aorist indic. denotes an action just completed the effect of which still continues into the present. Here German employs the perfect or present, and English also the perfect or present, or more rarely the preterite: *e.g.* ἔμαθα "I (have) learned" and so "know," τὰ ἔφερα "I (have) brought them" and so "have them with me," ἔτσι θέλησε ὁ θεός "so God willed, so is it," τὸ καταφέραμε "we (have) attained it," ὁ Ἀπρίλις ἔφτασε "April came" and so "is here," νύχτωσε "it became night, night is come," ἔπαψαν τὰ παγωτιά "the frost ceased, is past," πείνασα "I grew hungry," "am hungry still," χάθηκα "I am undone," ἄκουσες "did you hear? do you hear?" In cases like φέρνω "here I bring," ἀκούς "do you hear?" the present may also be employed, but in other cases like παύουν τὰ παγωτιά the present would not properly express the idea of completion, since there is no "aorist" present.

1. The idea of completion and of the effect of an action is sometimes re-enforced by composition with ἀπο-: *e.g.* ἀπόφαγα "I (have) finished eating, ate up," τὸ εἶδε καὶ τὸ ἀπόειδε "he saw it, and saw it perfectly (only too well)"; *cf.* § 159, 1.

2. Even completion in the immediate future (and so the function of an aorist present or a future perfect) may be expressed by the aorist, provided the connection leaves no ambiguity about the time intended (*cf.* § 186, n. 2): *e.g.* κὶ ἂν μὲ σουβλίσετε, ἕνας Γραικὸς ἐχάθη (TEXTS I. a. 2) "even if you impale me only one Greek perishes (shall have perished)." Sometimes a πάει is placed immediately before such an aorist.

§ 190. In the present and aorist subjunctive or imperative, as well as in the two futures, this distinction of kind of action (*Aktionsart*) is similarly maintained; examples for the imperative, *v.* § 196; for the futures, § 191.

1. The *Present Subjunctive* denotes a timeless action (occurrence, etc.) depicted in progress, either durative or repeated: δὲν εἶμ' ἄξιος κ' ἐγὼ τέτοιο ρόδο νὰ φορῶ (TEXTS II. a. 12) "I am not worthy to bear such a rose," τῆς μαν-

νούλας σου ἡ εὐχὴ νὰ 'ναι γιὰ φυλαχτό σου, νὰ μὴ σὲ πιάνη βάσκαμα (I. a. 14), "thy mother's prayer be thy protection that witchcraft touch thee not," δὲ μοῦ δίδ' ὁ νοῦς μου πλιὸ νὰ φεύγω (I. a. 24. 12) "my reason allows me no longer to flee (think of flight)," τοῦ εἶπαν οἱ δράκοι νὰ πηγαίνουν μὲ τὴν ἀράδα γιὰ νερό "the *draki* said to him they should go for water by turns," δὲ μπορῶ κάθε μέρα νὰ ἔρχωμαι νὰ παίρνω νερό "I cannot come every day to fetch water."

νὰ with the pres. subj. is always used after ἀρχίζω (ἀρχινῶ, etc.) "begin"; as, ἀρχίνισαν νὰ τὴν ρωτοῦν "they commenced to question her," ἀρχίζεις νὰ γίνεσαι σπλαχνικὴ "thou beginnest to be merciful." If the paratactic construction with καί (§ 261) is preferred to νὰ, then the imperf. must follow; as, ἀρχίρησε ὁ γιατρός κ' ἔλεγε τὸ παραμῦθι "the doctor began to tell the fable." Note also the expressions νὰ τὰ κοντολο(γ)οῦμε, νὰ μὴν τὰ μακραίνουμε "in a word, to put it briefly."

2. The *Aorist Subjunctive* denotes a single action complete in itself or conceived as a whole, including, of course, the initial and the final point: λαχταρῶ νὰ τρέξω στὴν ἀγκάλη σου "I long to run into thy embrace," σὲ παρακαλῶ νὰ καθίσσης "I beg you to take a seat," κállλιο νὰ σκάσω παρὰ νὰ μὴ σὰς θυμηθῶ "'twere better that I perish than not think of thee (forget thee)," ξέρει νὰ ζήσει μὲ τιμὴ "he knows how to live honourably," τοῦ εἶπε νὰ περβατήση τρεῖς ὥρες (TEXTS I. d. 1) "he told him to walk three hours," τὸ ζαλίκι . . . δὲν μποροῦσα νὰ σηκώσω "I was not able to lift the burden," πρέπει νὰ φορέσης, νὰ βγάλῃς τὸ παλτό "you must put on, put off, your cloak." Note TEXTS II. b. 4, κατέβαινε στὴν Πόλι νὰ μοιράσῃ ἐλεημοσύνες "she used to go down to the city to distribute alms."

The usages under 1 and 2 may be brought out more clearly in some contrasted examples in which the present and the aorist stem may be viewed in proximity: ἂ δὲν ξέρεις κάτι, πρέπει νὰ ρωτᾷς ἄλλους "whenever (every time) you don't know anything you must ask others," and πρέπει νὰ ἐρωτήσης ἄλλονε γιὰ τὸ πρᾶμα αὐτό "you must ask (once) somebody about this (definite) matter"; ἀπὸ τώρα θέλω νὰ τρώγω σ' ἄλλο ξενοδοχεῖο "henceforth I wish to eat (as often as I eat) in another hotel," and σὲ παρακαλῶ νὰ φᾶς αὔριο στὸ σπίτι μου "I request you to dine at my house to-morrow"; τὸ ἄκουσε χωρὶς νὰ καταλαβαίνει "he heard it without being able to understand it," and χωρὶς νὰ καταλάβῃ "without grasping it"; δὲ μπορῶ πλιὸ νὰ ἐλπίζω "I can no longer indulge in hopes," and δὲ μπορῶ πλιὸ νὰ ἐλπίσω "I can no longer hope at all"; δὲ θέλω νὰ τόνε βλέπω "I don't want to see him (have him before my eyes)," and θέλω νὰ τόνε



᾿δω "I want to see him (catch one glimpse)," *γένεσαι Τούρκος, τὴν πίστι σου ν' ἀλλάξῃς, νὰ προσκυνᾷς εἰς τὸ τζαμί;* (I. a. 2) "are you turning Turk in order to change (once for all) your faith, and (henceforth) pray in the mosque?" *παρακάλεσε τὸν πατέρα της νὰ τὸ δώσῃ κ' ἓναν Ἀράπη νὰ τὸν στέλνῃ ὅπου θέλει* (I. d. 2) "she begged her father to give (single act) her a Moor whom she might (at any time) send wherever she wished." Cf., further, TEXTS II. a. 10 for the marked interchange of both kinds of action, or I. a. 17 for the two presents *νὰ σκῶνω τὰ ματάκια μου, νὰ ρίχν' ἀστροπελέκια* (practically "I will play the coquette with my eyes") among pure aorists, all of which have "effective," or "terminative," value.

TEXTS I. a. 8. 14 f. (where *νὰ χαροῦν* and *νὰ χαίρουνται* are used in proximity and under like conditions) shows that sometimes it depends merely on the caprice of the speaker how he will formulate his ideas.

§ 191. The usage of the two *Futures* is already clear from the fundamental distinction of the aorist and the present stem discussed in the above paragraphs:

1. *θανὰ σοῦ στέλνω μάλαμα* (TEXTS I. a. 14) "I will (from time to time) send you gold," *συχνὰ συχνὰ θὰ ροβολᾷν στοὺς κάμπους . . . νὰ πιάνουν Τούρκους* "full oft will they descend to the plains (again and again) to seize the Turks."

The future continuous (fut. pres.) has sometimes potential value: e.g. *ποιὸς θὰ εἶναι (τάχα);* "who will (might) it (perhaps) be?" *ποιὸς θὰ κτυπᾷ;* (II. b. 3) "who can be knocking?" The aoristic future here would give no sense.

2. *Γραϊκὸς θανὰ πεθάνω* "a Greek will I die," *θὰ φύγω, θὰ ξεριτεντῶ* "I will depart, I will go abroad," *ἡ ἀλήθεια θὰ μείνῃ ἀλήθεια* (II. b. 1) "truth will remain truth (till the end of time)," *πάντα θὰ σᾶς καταδικάσῃ ἡ ἐπιστήμη* (II. b. 1) "always will science condemn you."

Cf., further, *θὰ γυρίσουμε δυὸ τρεῖς χιλιάδες χρόνια πίσω καὶ θὰ περπατοῦμε στὴν ἀγορὰ νὰ ρωτοῦμε κτλ.* (II. b. 2) "we shall turn back (one act) two or three thousand years and we shall pace over the agora (like our forefathers) in order to ask (in the usual way)," etc.; *τὸ χειμῶνα θὰ πηγαίνω ταχτικά στὸ θέατρο* "during winter I will go regularly to the theatre," but *αὔριο θὰ πάω στὸ θέατρο* "I will go to-morrow to the theatre."

§ 192. The relative stages of time are usually—as in a. Gk.—marked only by present, imperfect, or aorist and future, the new compound forms for pluperfect and future perfect (fut. *exactum*) are rather rarely employed; cf. § 229. In ordinary narrative the aor. indic. may have exactly the value of a pluperfect; cf. e.g. *τί γιομάτισε* (TEXTS II. a. 3)

"had dined." This usage of the *aorist* is almost general in dependent clauses, and is the rule in temporal clauses, *v.* § 272, 1.

### *The Moods.*

§ 193. The *Subjunctive* has its sphere principally in secondary clauses, that is, dependent on conjunctions, especially *νά*. Also in principal sentences it is usually distinguished by *νά* (neg. *νὰ μὴ*). The independent subjunctive with *νά* has:

1. Deliberative (dubitative) force: *τί νὰ γίνῃ*; "what is to happen? what must we do?" *νὰ τὸ κάνω ἢ νὰ μὴν τὸ κάνω*; "shall I or shall I not do it?" *τί νὰ σοῦ 'πῶ*; "what am I to say to thee?" *τί νὰ τῆς εὐκηθοῦμε*; "what shall we wish her?" *ὡς πάτε, παλληκάρια, νὰ ζῶμεν στὰ στενά*; (TEXTS II. a. 1) "how long, boys, are we to live in the passes?"

This subjunctive is closely akin to the potential (a. Gk. optative with ἄν): *e.g.* *ποιὸς νὰ 'ναι*; "who might it be?" *πῶς νὰ πᾶνω στὸν ἀφέντη μου*; "how can I go to my master?" *τί νὰ 'χω*; "what shall I then have?" *τί νὰ 'δῇς*; "what can you possibly see?" *γιατί νὰ μὲ γελάσῃς*; (I. a. 11. 22) "how can you laugh at me?" *γιατί νὰ μὴν ἐρθῇτε ἐχτές*; "why then could you not come yesterday?" For other forms of the potential, *cf.* §§ 191, 1 n., and 195.

2. Voluntative (in the 1st person): *ν' ἀνοίξω ππραμευτάδικο* "I wish to open a business," *νὰ ἰδῶ (νὰ ἰδοῦμε)* "I (we) will (wish to) see." Very frequently it is preceded by an encouraging *γιά*, *ἔλα*, *σῆκω*, *ἄντε*, etc. "now then!" "come!": *e.g.* *γιά νὰ ἰδῶ* "now then, I will see," *ἔλα νὰ παίξωμε* "come! let us play," *γιά, ἔβγα νὰ παλέψωμε* "now come let us wrestle." *ἄς* is more frequently used than *νά*; *v.* § 194, 2.

The conjunction is occasionally re-enforced by *πά*; as, *ἐγὼ νὰ πὰ σ' τὸ φέρω* "I want to (will) bring it to you," *νὰ πὰ πάρωμεν δά* (Chios) "we will fetch it"; this *πά* is a stereotyped 3rd sing. of *πά(γ)ω* "I go."

3. Optative meaning: *δόξα νὰ 'χῃ ὁ θεός* "God be praised (have the glory)," *νὰ φυλάγεται κανεὶς ἀπ' ἀνθρώπους ἀγενεῖς* (II. a. 8), "may everybody be on his guard against men of low birth," *νὰ μὴ μᾶς πλακώσῃ τέτοιο κακό* "may such an evil not overtake us." It may be strengthened by the particles *εἴθε*, *ἄμποτες*, or *μακάρι*: *e.g.* *εἴθε*

(μακάρι) νὰ ζήσῃ χίλια χρόνια "may he live a thousand years."

A request (in the imperative) may be politely introduced by the optative expression (ἔτσι) νὰ ζήσῃς "may you live" = "be so kind," "kindly."

4. Imperative meaning, both in the 2nd and 3rd person : νὰ πὰς χωρὶς ἄλλο "depart without fail," νὰ πάψῃς στὸ ἐξῆς "cease for the future," νὰ γράφετε τὴν ἐθνικὴ γλῶσσα "keep on writing your national language"; strengthened γιὰ (or σήκω, etc.) νὰ πῆς "come now, tell," ὁ νόμος νὰ 'ναι πρῶτος ὁδηγός "let the law be your first guide." In the 3rd sing. ἄς is more common; *v.* § 194, 2.

§ 194. The subjunctive without νὰ is used:

1. After μὴ(ν) as negative voluntative and as prohibitive (neg. imperat.) beside νὰ μὴ (§ 193): *e.g.* μὴν τρέχουμε "we don't want to run," μὴ φοβᾶσαι "fear not," μὴν ἀφήνῃς τὸν Ἅγιο Βασίλει νὰ φύγῃ ἔτσι (TEXTS II. b. 3) "let not the holy B. so depart," μὴν κλαίς "weep not," μὴ λέγῃς "say not," μὴ φεύγῃς "go not away."

In cases like μὴ κλαίτε, μὴ σκοτώνετε (I. d. 2), μὴ φοβηθῆτε, μὴ πιστέψετε, etc., the imperat. and the subj. are identical in form. As a prohibitive the *aorist* subj. is on the whole less commonly used than the present.

2. With the particle ἄς (neg. ἄς μὴ) to denote the 1st person voluntative and the 3rd person imperative: ἄς 'διοῦμε "let us see," ἄς μὴν ἀπελπιζούμεαστε "let us not doubt," ὁπῶχει μάτια, ἄς βλέπῃ "who has eyes let him see," ἄς ἔρθῃ "let him, may he, come," ἄς ἰδοῦν "let them see." Cf. § 193. 2, 4.

This ἄς,—which corresponds to a. Gk. ἄφες (fr. ἀφίημι = ἀφήνω) "leave, allow," or to a. Gk. ἔασε—has sometimes purely *concessive* force: *e.g.* ἄς εἶναι "let it be (as far as I am concerned)," ἄς λένε "let them (have permission to) speak," and so is employed to form concessive clauses; *v.* § 278, 3.

3. In a few formal expressions like ὁ θεὸς φυλάξῃ "God forbid," and with the adverb ἴσως "perhaps"; as, ἴσως βροῦμε "perhaps we may find" beside ἴσως νὰ (also θὰ) βροῦμε (but ἴσως σοῦ εἶπε "perhaps he told you").

Note also ἔλα μὲ πλερώς (TEXTS III. 9) "now then, pay me," ἀργὰ ντυθῇ (I. a. 12) "let her dress slowly" (followed below in this



connection by *νά* with subj.) and *ἄμε τσαὶ μάνα γιὸ φιλήσῃ κτλ.* (III. 5) "well, let the mother kiss her son," etc.

§ 195. The *Imperfect* has modal force in expressions like *ἔπρεπε* "it must (have)," "was fitting," *ἤθελα (νὰ ξέρω)* "I should like to (know)," *ταίριαζε* "it was proper, becoming," *μ' ἔφτανε* "it sufficed me," *ἔλεγες* "you might have said," *νόμιζες* "you would think, have thought" (but *λές* "you might say, mean"). The imperfect is converted to conditional (*v.* § 230) by taking *θά*, etc.; for unreal conditional clauses, *v.* § 277, 4. An impossible (unreal) wish is expressed by (*μακάρι* or *ἄμποτες*) *νά* "O that," or by *ἄς* and the imperfect: *e.g.* (*μακάρι*) *νὰ ἦμουν πλούσιος* "oh that I were only rich," *νὰ μπορούσα* "if I only could," *ἄς τό 'λεγες* "had you but said so," *νὰ μ' ἄκουε* "would that he could hear me," *ἄς εἴχαμε παράδες* "would that we had money," *νὰ (ἄς) μᾶς ἔκαμναν τὴ χαρά* "oh that they had given us joy," *νὰ μὴν εἶχα γεννηθῇ* "would I had not been born." Moreover, the *imperfect* or *aorist* may be converted by *νά* to past potentials in questions and exclamations: *νὰ γελάστηκα*; "could I have deceived myself?" *νὰ μὴν ἦρθε ὁ Χάρος στὸ σπιτικό σας*; "is it possible that Death entered not thy house?" *νὰ μὴν ἦσουν αὐτοὶ μεθυσμένοι*; "were you not (possibly) drunk?" *πόσες μέρες νὰ ἦταν*; "how many days might it be?" *ποῦ νὰ πῆγε*; "where can he have gone?" *τί νὰ 'καναν*; "what could they have done?" *ποῦ νὰ 'γλιπὶς ἐκεῖ πούπουλου*; (III. 11) "how could you see a multitude there?" Finally, the probability of an occurrence in the past is expressed by *θαί* with the *aorist* indic.; thus, *θαί τό 'κανε* "he will, of course, have done it."

Sometimes the last mentioned mode of expression is extended to an action completed in the future (*cf.* § 189, n. 2): *e.g.* *τί θὰ συνέβη, πρῶτα νὰ στοχαστῇς* (TEXTS I. b. 14) "consider first what will have happened."

§ 196. The usage of the *aor.* and *pres. Imperative* (2nd sing. and pl.) is apparent from the following examples:

1. *πά(γ)αινε στὸ καλὸ* "go to success" = "farewell," *τοῦτο βλέπε* "look (often) at this," *σώπα* "keep still," *ξύπνα* "keep awake," *στέκα* "keep standing."

Notice, however, that the imperatives in *-α* (*τρέχα* "run," *φεύγα* "get off," etc., *v.* § 218, n. 2), no doubt affected by *ἔλα*, take also *aoristic* force.

2. (για) ἰδές “just look,” στάσου “stop,” ἄφσε γειά “say good-bye,” μείνε “stay,” περβάτησε (I. a. 11) “get started.” And even an action which in its nature is durative or repeated may be summed up into a whole by the aor. imperat.: χαρήτε τούτην τὴν ζωὴν “enjoy this life,” θυμήσου με “think of me (to the last),” μὲ τὸ δικό σου φάγε καὶ πιὲ καὶ πραγματεῖα μὴ κάμνης (I. b. 5) “with thy neighbour eat and drink together, but do no business (let the good fellowship cease in money matters).”

Compare, further, φύτεψε τρανταφυλλιά κτλ. καὶ πότιζέ τα ζάχαρι (I. a. 4) “plant a rose tree . . . and keep nourishing it with sugar”; γράφε μου ταχτικά “write me regularly,” and γράψε μου, πότε θὰ ῥθῇς “write me when you are coming”; πίνετε κρασί “drink wine (from time to time),” and πιέτε ἓνα κρασάκι “drink (now) a little glass of wine.”

#### STEM FORMATION OF VERBS.

§ 197. Two stems of the verb must be taken into account in the formation of tense, the present and the aorist stem. The former is simply that part of the verb which is left when the -ω (or -ομαι in the middle) of the 1st pers. sing. pres. is stripped off; for the latter we strip off -σα or -α (1st pers. sing.) of the aorist.

From the present stem are formed the present and imperfect tenses with their moods and the future present (*continuum*); from the aorist stem are formed the aorist tense (active) in its different moods (subjunctive and imperative) and the future absolute (aor. future). For the compound tenses, v. § 223 ff.

The stem formation of the aor. pass. and the perfect participle pass. is in most cases identical with that of the aor. active; for details, v. §§ 205 ff., 209 ff.

§ 198. According to the varieties of the present and the aorist forms, verbs may be classified as follows:

*Present stem.*

*Aorist stem. Aorist form.*

#### I. Barytones (in -ω):

##### 1. Labial.

(a) simple labial: π, μπ, ν	labial	} + σ = ψ
(v3), φ		
(b) labial + -τω (-φτω) or -νω (-φνω)		

<i>Present stem.</i>	<i>Aorist stem.</i>	<i>Aorist form.</i>
2. Guttural.		
(a) simple guttural: κ, γγ, γ, χ	guttural	+ σ = ξ
(b) guttural + -τω or -νω (-χτω, -χνω)		
3. Dental.		
(a) simple dental: τ, δ, θ, σ, ξ (σσ)	dental or guttural	+ σ = σ or ξ
(b) dental + -τω νω, (-στω, -ξνω)		
4. In -σχω . . . . .	various	. . . + σ
5. Nasal or liquid.		
(a) radical μ, ν, λ, ρ + -(ν)ω	μ, ν, λ, ρ	non- sigmatic
(b) -αίνω . . . . .	(a) minus -αίνω (β) -αν- or -ην-	
6. Vowel (a, e, i, o, u) + -νω . . . . .	a, e, i, o, u	
II. Contracted verbs (in -ῶ):		
(a) in -ῶ	i, e, a	+ σ.
(b) in -νω	a, i	
(c) semi-contracted	various	

The a. Gk. division of verbs into those in -ω and those in -μι holds no longer, as the latter class has disappeared in m. Gk., the verb εἶμαι "am" being the solitary survivor of the -μι verbs (v. § 224, 2). All the rest have passed over into one or other of the above present forms; thus, τίθημι became θέτω, ἵστημι became στήνω or στένω, ἵσταμαι became στέκω, δίδωμι became δίδω δίνω δώνω, κείμαι became κέιτομαι,<sup>1</sup> κάθημι became κάθομαι, κρέμαμαι became κρέμομαι. The verbs in -νυμι became verbs in -νω (but μίγνυμι became σμίγω, πήγνυμι became πήζω). Others have been lost or replaced by new verbs; thus, δύναμαι by (ἐ)μπορῶ (beside δύνομαι<sup>2</sup>), οἶδα by ξείρω, φημί by λέγω or λαλῶ, πίμπλημι by γεμίζω, and so forth.

## § 199. Present Stems.

### I. *Barytones.*

1. (a) In -πω (rare): βλέπω (also ἐβλέπω) "see," (ἐ)ντρέπομαι "am ashamed," πρόπει "it is becoming."

In -μπω (rare): λάμπω "shine."

In -φω: βάφω "dye," γράφω "write," ζίφω "press," θρέφω (τρέφω) "nourish," στρίφω "turn, twist," στρέφω "turn," καταστρέφω "destroy."

<sup>1</sup> κείται, TEXTS III. 13. c, is a solitary instance.

<sup>2</sup> δύνομαι, TEXTS I. a. 3, comes from the literary language.



In -βω : παύω "cease," κόβω "cut," νίβω "wash," τρίβω "rub," κρύβω "hide," σκύβω "bow," γένομαι "eat, try," ἀλείβω beside ἀλείφω "anoint."

Verbs in -εύω are very numerous: *e.g.* ἀρχινεύω "begin," βασιλεύω "set" (of sun), γυρεύω "seek," δουλεύω "work," κοντεύω "approach," μαζεύω "collect," πιστεύω "believe," σημαδεύω "mark," φιλεύω "greet, entertain," φυτεύω "plant," ψαρεύω "fish," τουρκεύω "turn (act) Turk," καβαλλικεύω "ride," κονεύω "stop, spend the night," μισεύω "start, depart on journey."

In the region of the Aegean with Crete (but not in Aegina) and in Cyprus these verbs end, not in -vo (-βω) but in *vzo* (-βγω); thus, νίβγω, κόβγω, κρύβγω; δουλεύγω, μαζεύγω, πιστεύγω, χορεύγω "dance," etc. (in Chios *εύγω*); ζεύγω "yoke" and φεύγω "flee" are formally identical with these, wherefore also ζεύω, φεύω, *e.g.* in Pontus.

These verbs appear in Bova in the form *-égwo* (*platégwo* "speak"), in Terra d' Otr. *-éo* (*pistéó*), in Zaconian *-éngu* (*ḍuléngu*).

(b) -φτω : ανάφτω "light, kindle," ἀστράφτει "it lightens," κλέφτω "steal," πέφτω "fall" (irreg.), ράφτω "sew," σκάφτω "dig," σκέφτομαι "consider," χάφτω "am greedy for, gulp," σκοντάφτω and σκοντάφνω "stumble."

The partition between the forms of *a* and *b* is not consistently maintained; many verbs take now the one and again the other mode of formation; thus, γράφω and sometimes γράφτω, κάβ(γ)ω and καύτω (κάφτω) "burn," κλέβω, κλέφω and κλέφτω "steal," κόβ(γ)ω and κόφτω "cut," ράβγω and ράφτω "sew," σκάβ(γ)ω, σκάφω and σκάφτω "dig," etc.

## 2. (a) -κω : πλέκω "plait."

-γγω : σφίγγω "press together, squeeze," φέγγω "shine."

-γω : ανοίγω "open," ἀρμέγω "milk," λέγω "say," πνίγω "choke," σμίγω "blend, unite with," τυλίγω "envelop," φυλάγω "watch, beware."

-χω : βήχω "cough," βρέχω "moisten, make wet," δέχομαι "receive," ἔρχομαι "come," ἔχω "have," κατέχω (in dialects) "know, understand how," προσέχω "attend," τρέχω "run," ψάχω (by feeling) "search, feel."

(b) -χτω : δείχτω "show," διώχτω "pursue," ρίχτω "throw."

-χνω : ἀδράχνω "seize," δείχνω "show," διώχνω "pursue," ρίχνω = ρίχτω, σπρώχνω "push," ψάχνω = ψάχω.

1. On the interchange of -χτω and -χνω and of 2. a and b, *cf.* the note above; -χνω is more common than -χτω. The form -κνω or -χνω

is specially wide-spread in Cappadocia: *πλέκνω*, *δάκνω* "bite," *βήχνω*, *τρέχνω*; there, too, *φύγνω* "flee."

2. Some verbs, which properly belong elsewhere, by the insertion of a *γ* (§ 23) fall into this class; thus, *πλέ(γ)ω* "sail," and *φται(γ)ω* "am guilty" (for which also *φταίχω*).

3. (a) *-τω*: *θέτω* "place," *κείτομαι* "lie."

*-θω*: *ἀλέθω* "grind," *ἀμπώθω* "push," *ἀναγνώθω* "read," *γνέθω* "spin," *κλώθω* "spin," *νοιώθω* "notice, feel," *πλάθω* "form."

*-δω*: only in *δίδω* "give" (with its compounds), for which other forms are more common, *v. 6*.

*-σω*: *ἀρέσω* "please" (beside *ἀρέζω* and *ἀρέγω*, rarely *ἀρέσχω*; TEXTS I. d. 5, Syra).

*-σσω*: see following note.

*-ζω*: *παίζω* "play," *σκούζω* "shout," *λούζω* "bathe" (trans.), *πήζω* "become firm, curdle."

*-άζω*; these verbs are very numerous: *βράζω* "boil," *διαβάζω* "read," *κράζω* "cry," *πράζω* "do," *σκάζω* "explode," *στάζω* "drop," *σφάζω* "slay," *τάζω* "promise," *προστάζω* "command," *φράζω* "enclose," *ἀγοράζω* "buy," *ἀλλάζω* "exchange," *ἀρπάζω* "rob, seize," *βαστάζω* "endure, hold," *διασκεδάζω* "entertain," *κυττάζω* "behold," *θαμάζω* "admire," (ἐ)ξετάζω "prove," *μοιράζω* "divide," *νυστάζω* "fall asleep," *πειράζω* "tease," *σκεπάζω* "cover," *σπουδάζω* "study," *στενάζω* "sigh," *τρομάζω* "fear," *φαντάζω* "imagine," *φωνάζω* "cry, shout," *ἀγκαλιάζω* "embrace," *βουλιάζω* "sink" (trans. and intr.), *βραδυνάζω* "it becomes evening," *θυμιάζω* "sprinkle with incense," *κοπιάζω* "try, take pains," *λογιάζω* "consider, meditate," *ξελογιάζω* "seduce," (ὁ)μοιάζω "resemble," *πλαγιάζω* "go to sleep," *σιάζω* "arrange," *συννεφιάζω* "becloud," *φωλιάζω* "dwell, nestle," *χρειάζομαι* "need," *ὀρδινιάζω* "command."

1. Many verbs in *-ζω* are transformations of a. Gk. verbs in *-σσω* (Att. *-ττω*); the latter present form occurs still in some regions, as in Crete and other Aegean Islands and in Cyprus; thus, *πράσσω* "do," *τάσσω*, *ταράσσω*, etc. Also *κατανύσσομαι* "am excited" belongs here.

*-ίζω* (*-ύζω*): *καθίζω* "sit," *σκίζω* "split," *χτίζω* "build, found," *ἀντικρύζω* "meet with," *ἀξίζω* "am worth, cost," *ἀρμενίζω* "vacillate, swing," *ἀρχίζω* "commence," *γεμίζω* "fill," *γεματίζω* "dine," *γνωρίζω* "know, recognise," *γυρίζω* "turn (back)," *δακρύζω* "weep," *δανείζω* "lend," *ἐγγίζω*

"touch," καλοτυχίζω "congratulate," κοκκινίζω "blush," νομίζω "think," όρίζω "command," πασκίζω "endeavour," σκορπίζω "scatter," σφυρίζω "hiss, whistle," τσακίζω "smash," (ύ)βρίζω "insult," χαρίζω "bestow," ακολουπιζω "rely on," βιγλίζω "keep watch, lie in wait," κοστιζω "cost," σεργιανίζω "go walking," ταμπακίζω "smoke tobacco."

2. -έζω (in dialects): άρέζω "please," εύκαιρέζω "am at leisure," φορέζω "wear."

(b) rare: σκίζνω (Pontus) "split," βρίστω "find," βαρίστω "strike" (cf. 4).

4. The present suffix -σκω is rare in the ordinary language; besides the commonly used βρίσκω (εύρίσκω, also βρέσκω) "find," cf. also μνήσκω (also μνέσκω), άπομνήσκω = (άπο)μένω "remain (behind)," άποθνήσκω "die" = άποθαίνω, βόσκω "feed," πρήσκω "swell," βαρίσκω and βαρέσκω "strike" (usually βαρώ), χάσκω "gape." Cf. also άρέσκω, 3. a.

The usage is only locally further extended; thus, e.g., in Cyprus the suffix -νίσκω is in vogue: πλυνίσκω = πλύνω, πλουτνίσκω = πλουτίνω, etc. In Pontus the suffix -σκω is commonly employed to form the passive: e.g. ταγίζω "nourish," ταγίσκουμαι "am nourished," but is also otherwise employed; as, λάσκουμαι (TEXTS III. 13. c) "I seek aimlessly."

5. (a) -μω: τρέμω "tremble," κρέμομαι "hang" (intr.).

-μνω: κάμνω (beside κάνω and κάμω) "make, do."

-νω: άπομένω "remain (over)," περιμένω or προσμένω "expect, await," γίνομαι and γένομαι "become, take place," κρίνω and κρένω "speak" (also "judge"); -βαίνω "go, march" in άνε-, κατε-, δια-, σε-βαίνω, βγαίνω "go out," μπαίνω "go in," γιαινω "heal," ξαίνω and ξάνω "card wool," πεθαίνω (and άποθάνω) "die," φαίνομαι "appear" ("show myself").

-λ(λ)ω: βάλλω "place, put, lay," βγάλλω "take out," προβάλλω "bring forward," ψάλλω "sing."

1. Instead of βάλλω, etc., we find also βάνω, βγάνω, καταβάνω "cast down," and even βαίνω (Aegina), also βάζω, βγάζω. The latter is really a different verb (a. Gk. βιβάζω), which has in meaning become identical with βάλλω, βγάλλω (and from the same verb άνεβάζω "set up," διαβάζω "read," [ε]μπάζω "bring in").

-λνω: παραγγέλλω "order," στέλλω (also στέρνω according to § 31) "send," ψέλλω (= ψάλλω).



2. The ancient forms in -λλω are still to be found in those dialects that can enunciate double consonants; thus, *e.g.*, in Cyprus, Chios, Rhodes, and the surrounding islands, *v.* § 36.

-ρω: *προφέρω* "pronounce" (from the literary language), *χαίρω* and *χαίρομαι* "rejoice."

3. *Cf.* also *ξέυρω*, *ξέρω* "I know," and Italian loan-words like *ἀρριβάρω* (*ριβάρω*) "arrive," *κουμπανιάρω* "accompany," *κουντραστάρω* "go to meet," *ξεμπαρκάρω* "disembark," *σερβίρω* "serve," etc. But these verbs in the rest of their formation do not belong under this category.

-ρνω: *δέρνω* "whip," *γδέρνω* "flay," *γέρνω* "bow," *ἀναγέρνω* "search all over," *παίρνω* (in dialect also *παίρω*) "take, fetch," *σέρνω* (in Bova *sérro*) "draw," *ἀνασέρνω* "draw up," *σπέρνω* "sow," *φέρνω* "bring."

(b) Present suffix -αίνω: (a) with -αιν- vanishing in the aorist stem: *λαβαίνω* "obtain, get" (for which, however, *παίρνω* is more common), *καταλαβαίνω* "understand," *ξαναλαβαίνω* "acquire again," *λαθαίνω* "am concealed, escape notice," *λαχαίνω* "obtain by lot," *μαθαίνω* "learn, teach," *πηγαίνω* (and *παγαίνω*) "go," *παθαίνω* "suffer, endure," *τυχαίνω* "hit (get) by accident," *ἀποτυχαίνω* "have ill-luck," *ἐπιτυχαίνω* "am lucky."

Forms like *καταλαμβάνω* and *μανθάνω* belong to the literary language; only *αἰστανόμαι* has survived unaltered (but *ἀσταινόμε* = \**αἰσταίνομαι* in Velv.).

(β) with -ν- also in the aorist stem: *ἀνασαίνω* "breathe," *βαθουλαίνω* "hollow, excavate," *ζεσταίνω* "make warm," *μακραίνω* "am prolix," *μαραίνω* "wither" (trans.), *ξεθυμαίνω* "give vent to (anger), subside," *ξεραίνω* "dry," *πικραίνω* "embitter," *μεγαλαίνω* "magnify," *πλουταίνω* "become rich," *φτωχαίνω* "become poor."

#### 6. Vowel + νω.

*πιάνω* "seize, catch," *φτάνω* "arrive, attain," *προφτάνω* "overtake," *φκειάνω* *φτειάνω* "make," *χάνω* "lose," *ἀμαρτάνω* "commit sin," *βυζάνω* "suckle," *δαγκάνω* "bite."

*δένω* "bind," *πλένω* "wash," *στένω* (*σταίνω*) "place," *κατασχένω* "seize, appropriate," *ἀβγαταίνω* "multiply," *α(ὺ)ξαίνω* "increase," (*ξανα*)*βλασταίνω* "shoot forth," *κερδαίνω* "gain," *σωπαίνω* "keep silent," *χορταίνω* "satisfy."

*ἀφήνω* "leave, allow," *γδύνω* "put off," *ντύνω* "put on," *δίνω* (also *δίδω*) "give," *κλείνω* "shut," *λύνω* "loose," *πίνω*

"drink," *ρύνω* "pour in," *σβήνω* (spelled also *σβύνω*) "extinguish," *χύνω* "pour."

Verbs in *-ώνω* are quite numerous: *ζώνω* "gird," *στρώνω* "spread (out)," *χώνω* "penetrate," *ὀμώνω* "swear," *ἀπλώνω* "extend," *γλυτώνω* "release, rescue," *διορθώνω* "mend," "improve," *κρυώνω* "freeze," *λγώνω* "dissolve," *μαλώνω* "wrangle," *πλερώνω* "pay," *σηκώνω* "raise," *σκοτώνω* "slay," *φορτώνω* "burden, load," *βουλώνω* "seal, lock up."

1. Some verbs fluctuate between the present suffix *-άνω*, *-αίνω* (*-ένω*) and *-ήνω* (*-ύνω*); thus, *βυζαίνω* and *βυζάνω* "suckle," *στήνω* and *στένω* "put," *ψήνω* and *ψένω* "roast," *ξύνω* and *ξένω* "scrape," *πλύνω* and *πλένω* "wash." Occasionally also *δώνω* is employed for *δίνω* (in the region of the Aegean).

2. In the Cyprian dialect and wherever twin consonants are in vogue (§ 36) the suffix *-νω* becomes *-νω*: *πίννω* "drink," *πιάννω* "seize," *χάννω* "lose," *ξεχάννω* "forget," *πηαίννω* (*πασαίννω*) "go," *σηκώννω* "lift," *φανερώννω* "reveal."

3. The class in vowel + *νω* has supplanted many of the a. Gk. *verba pura* together with verbs in *-μι* (*-νυμι*) and the old contract verbs in *-όω*. The *verba pura* which have not taken this or another present suffix (like *κλείνω*, *λούζω* or *λούνω*, *παλεύω* = *παλαίω* "wrestle," *φταίγω*, etc.) have wholly or partly passed over into the conjugation of the contracted or semi-contracted verbs, v. II.

Interchange among various present forms for the same verb takes place not only within the same class but even between different classes; cf. e.g. the collateral forms *συνάζω* and *συνάγω*, *πρήσκω* and *πρήζω*, *τινάζω* and *τινάγω*, *κερδαίνω*, *κερδεύω* and *κερδίζω*, *σιάνω* and *σιάζω*, (*ἐ*)*μπερδεύω* "entangle" beside *δένω* "bind," *νοιώνω* beside *νοιώθω*, *χορταίνω* and *χορτάζω*, *λούνω* and *λούζω*, *παγαίνω* and *πάνω*, (*ἐ*)*ξοδεύω* and *ξοδιάζω*, *μαζεύω* and *μαζώνω*, *ρίφτω* and *ρίχτω*, *θέτω*, in Asia Minor *θήκω* *θέχτω* and *τέκνω*, *βρίσκω* *βρίστω* *βρίχνω* *εύρήκω*, etc.

II. Contracted verbs: the stem vowel had already in ancient Greek mostly become blended with the present endings.

(a) In *-ῶ*: *ἀγαπῶ* "love," *ἀπολῶ* "let off," *κυλῶ* "roll," *μεθῶ* "am drunken," *μηνῶ* "announce," *ρουφῶ* "suck in," *φιλῶ* "kiss," *βολεῖ* "it is possible," *παρηγορῶ* "console," *πονῶ* "am grieved," *παραπονοῦμαι* "lament," *φορῶ* "wear (a garment)"; *γελῶ* "laugh," *πετῶ* "fly."

(b) In *-ῶ*: *ἀπολυνῶ* "let off," *γερνῶ* "grow old," *γυρνῶ* "turn back," *κερνῶ* "pour in, give a drink," *κρεμνῶ* "hang,"

ξερνῶ "vomit," ξεχνῶ "forget," περνῶ "pass by," χαλνῶ "spoil," φυρνῶ (also φυρῶ) "lessen," σφαλνῶ "close, lock," καλνῶ "call."

(c) Half-contracted: ἀκούω "hear," καίω "burn," κλαίω "weep," κλείω "shut" (beside κλείνω), κρούω "knock, strike against," φταίω "am to blame," πλέω "sail."

For the peculiarities of the contracted verbs (*e.g.* the analytical forms in -άω for -ᾶ) in the present system, see below, § 237 ff. Subdivision *a* contains the *a. Gk.* contract verbs in -άω, -έω; *b* is a new formation (intermixture of verbs in -ᾶ and -νω); *c* contains remains of the *verba pura*, for which also other forms (see above) are in use. Some of the *verba pura* have been converted completely into contracted verbs (of subdivision *a*) (*cf.* κυλῶ = *a. Gk.* κυλίω, ἀπολῶ = ἀπολύω, μηνῶ = μηνύω, μεθῶ = μεθύω); to the semi-contracted belong also some forms of the verbs λέ(γ)ω, πά(γ)ω, τρώ(γ)ω; *cf.* § 251 f.

The contracted verbs have also quite frequently secondary forms like the barytones, just as *vice versa* the barytones take secondary forms similar to the contracted. The interchange is specially frequent between -άζω or -ίζω and -ᾶ: *e.g.* βαστάζω and βαστῶ "stop," διψάζω and διψῶ "thirst," ξητῶ = ἐξετάζω, elimonízo (= ἀλησμονῶ) "forget" (Otranto), πεινάζω and πεινῶ "hunger," κρεμάζω, κρεμῶ and κρεμνῶ "hang," σκάζω and σκῶ "burst asunder," βογγίζω and βογγῶ "groan, roar," ξεσκίζω and ξεσκῶ "cleave," συλλογίζομαι and συλλογοῦμαι (συλλογεῖμαι) "consider," χαιρετίζω and χαιρετῶ "greet," ψηφίζω and ψηφῶ "value, esteem," ἀρπάζω, ἀρπάχνω and ἀρπῶ "plunder"; ξύνω (ξένω), ξύζω (Pontus) and ξῶ "scrape"; ἀβγατῶ and ἀβγαταίνω "increase," ἀρχίζω (also ἀρχεύω), ἀρχινῶ, ἀρχινίζω (and ἀρχιρίζω) "begin"; ξεχνῶ and ξεχάνω, θαρρῶ "think" and θαρρεύω "take courage," φιλῶ "kiss" and φιλεύω "welcome, regale," βαρίσκω, βαρῶ, βαραινῶ "strike," βόσκω, βοσκίζω and βοσκάω "feed."

1. The verbs φωνάζω (ξεφωνίζω "cry out"), πειράζω "tease," ζωγραφίζω "paint," have generally supplanted the corresponding ancient contracted verbs. Similarly, in Asia Minor (Pontus and Cappadocia) μεθύζω = μεθῶ, σείζω = σείω "shake," ξύζω = ξύνω. In the Peloponnesus, on the other hand, verbs like φυλά(γ)ω have passed over into the conjugation of contracted verbs (*v.* also § 239).

2. The interchange and variety of present systems assume much larger proportions in the different dialects than could be brought out in the above survey.



## THE AORIST STEM.

(a) *Aorist Active.*

§ 200. The aorist active of a verb—so far as it is in use—is formed either with or without  $\sigma$ . Aorists are thus divided into sigmatic and non-sigmatic. The  $-\sigma-$  merges with the original stem ending into  $\sigma$ ,  $\xi$  or  $\psi$ , so that all sigmatic aorist stems must end in one of these three sounds. The non-sigmatic aorist stems differ from the present stem (1) in the loss of the present formative suffix ( $\pi\alpha\theta\text{-}\alpha\acute{\iota}\omega$  :  $\acute{\epsilon}\pi\alpha\theta\text{-}a$ ,  $\phi\acute{\epsilon}\rho\text{-}\nu\omega$  :  $\acute{\epsilon}\phi\epsilon\rho\text{-}a$ ), or (2) by vowel change in the stem ( $\phi\acute{\epsilon}\nu\gamma\omega$  :  $\acute{\epsilon}\phi\nu\gamma a$ ,  $\mu\acute{\epsilon}\nu\omega$  :  $\acute{\epsilon}\mu\epsilon\iota\nu a$ ,  $\xi\epsilon\rho\alpha\acute{\iota}\nu\omega$  :  $\acute{\epsilon}\xi\acute{\epsilon}\rho a\nu a$ ), or (3) by the combination of both characteristics ( $\sigma\acute{\tau}\acute{\epsilon}\lambda\nu\omega$  :  $\acute{\epsilon}\sigma\tau\epsilon\iota\lambda a$ ). Deponents have an aorist passive. For other less common formations, see below.

§ 201. The large majority of modern Greek verbs form their aorist with a  $\sigma$ . This holds, with few exceptions, of the present systems under I. 1, 2, 3, 4 (partly), 6, and II. The blending of the  $\sigma$  with the radical consonant produces the following aorist forms:

## I. Barytones.

1. (*a* and *b*)  $-\psi-$  in place of the final radical of the present; thus,  $\acute{\epsilon}\lambda a(\mu)\psi a$ ,  $\acute{\alpha}\lambda\epsilon\iota\psi a$ ,  $\acute{\epsilon}\gamma\rho a\psi a$ ,  $\acute{\epsilon}\pi a\psi a$ ,  $\acute{\epsilon}\kappa o\psi a$ ,  $\acute{\epsilon}\kappa\rho\nu\psi a$ ,  $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\epsilon\psi a$ ,  $\acute{\epsilon}\tau o\acute{\upsilon}\rho\kappa\epsilon\psi a$ ,  $\acute{\epsilon}\chi\acute{o}\rho\epsilon\psi a$ ;  $\acute{\alpha}\nu a\psi a$ ,  $\acute{\epsilon}\sigma\kappa a\psi a$ , etc.;  $\zeta\acute{\epsilon}\nu\gamma\omega$  gives  $\acute{\epsilon}\xi\epsilon\psi a$ , and  $\pi\rho\acute{\epsilon}\pi\epsilon\iota$  irregularly  $\acute{\epsilon}\pi\rho\acute{\epsilon}\pi\iota\sigma\epsilon$ . The verbs  $\beta\acute{\lambda}\acute{\epsilon}\pi\omega$ ,  $\pi\acute{\epsilon}\phi\tau\omega$  and  $\phi\acute{\epsilon}\nu\gamma\omega$  belong to a different aorist system; v. § 203, 2, 4, 5.

The spelling  $\acute{\epsilon}\delta o\acute{\upsilon}\lambda\epsilon\nu s a$  for  $-\psi a$  does not represent the real pronunciation, but arises from the literary language.

2. (*a* and *b*)  $-\xi-$  in place of the present final:  $\acute{\epsilon}\pi\lambda\epsilon\xi a$ ,  $\acute{\alpha}\nu o\acute{\iota}\xi a$ ,  $\acute{\epsilon}\phi\acute{\upsilon}\lambda a\xi a$ ,  $\acute{\epsilon}\beta\rho\epsilon\xi a$ ,  $\acute{\epsilon}\pi\rho\acute{o}\sigma\epsilon\xi a$ ,  $\acute{\epsilon}\tau\rho\epsilon\xi a$ ,  $\acute{\epsilon}\psi a\xi a$ ;  $\acute{\alpha}\delta\rho a\xi a$ ,  $\acute{\epsilon}\delta\epsilon\iota\xi a$ ,  $\acute{\epsilon}\rho\rho\iota\xi a$ ,  $\acute{\epsilon}\delta\iota\omega\xi a$ , etc. Notice especially  $\acute{\epsilon}\sigma\phi\iota\xi a$  from  $\sigma\phi\acute{\iota}\gamma\gamma\omega$ ,  $\acute{\epsilon}\phi\epsilon\xi a$  from  $\phi\acute{\epsilon}\gamma\gamma\omega$ ; for  $\phi\acute{\epsilon}\nu\gamma\omega$ , v. § 203, 2; for  $\zeta\acute{\epsilon}\nu\gamma\omega$ , v. 1. On  $\acute{\epsilon}\rho\chi o\mu a\iota$ , v. § 203, 5;  $\acute{\epsilon}\chi\omega$  has no aorist, v. § 224, 1. On  $\acute{\iota}\pi\acute{o}\sigma\chi o\mu a\iota$ , v. § 205, I. 2.

3. (*a*) usually  $\sigma$ , though many verbs in  $-\zeta\omega$  give also  $\xi$ :  $\acute{\epsilon}\theta\epsilon s a$ ,  $\acute{\alpha}\lambda\epsilon s a$ ,  $\acute{\epsilon}\gamma\gamma\epsilon s a$ ,  $\acute{\epsilon}\nu o\iota\omega s a$ ,  $\acute{\epsilon}\pi\lambda a s a$ ,  $\acute{\alpha}\rho\epsilon s a$  (also  $\acute{\alpha}\rho\epsilon\xi a$ ).

Verbs in  $-\zeta\omega$ :  $\acute{\epsilon}\pi a\iota\xi a$ ,  $\acute{\epsilon}\sigma\kappa o\upsilon\xi a$ ,  $\acute{\epsilon}\pi\eta\xi a$ , but  $\acute{\epsilon}\lambda o\upsilon s a$ .

Verbs in  $-\acute{\alpha}\zeta\omega$  (*a*) with aor.  $-\sigma a$ :  $\acute{\epsilon}\beta\rho a s a$ ,  $\acute{\epsilon}\delta\acute{\iota}\acute{\alpha}\beta a s a$

(ἀνέβασα, κατέβασα, ἔμπασα), ἐξετάζω "prove," ἐξέτασα, καταδικάζω "condemn," καταδίκασα, ἔσκασα, ἀγόρασα, διασκέδασα, ἐθάμασα, ἐμοίρασα, ἐσκέπασα, ἀγκάλιασα, ἐκόπιασα and the majority in -ιάζω. (β) with aor. -ξα, the most commonly in use are: ἔκραξα, ἔταξα (ἐπρόσταξα), ἔφραξα, ἄλλαξα, ἄρπαξα, ἐβάσταξα, ἐβούλιαξα, ἐκύνταξα, ἐνύσταξα, ἐσπούδαξα, ἐπείραξα, ἐστέναξα, ἔσφαξα, ἐτρόμαξα, ἐφώναξα.

1. Many verbs show both forms; as, ἐξέταξα and ἐξέτασα, ἐκύνταξα and -σα, ἔμοιασα and ἔμοιαξα (μοιάζω "resemble").

Verbs in -ίζω (-ύζω) usually have -σα: ἔχτισα, ἔσκισα, ἐκάθισα or (usually) ἔκατσα, ἀντίκρυσα, ἄρχισα, ἐγνώρισα, ἐγύρισα, ἐδάκρυσα, ὄρισα (ᾠρισα), ἐστόλισα, ἐτσάκισα, ἐχάρισα, ἐβίγλισα.

2. Here, too, some verbs take -ξα beside -σα: βρίζω "insult," ἔβριξα, ἀγγίζω "touch," ἄγγιξα, σφαλίζω "lock," ἐσφάλιξα, σφουγγίζω "dry off," ἐσφούγγιξα, σφυρίζω "whistle," ἐσφύριξα. Especially in dialect -αξα and -ιξα have been carried far beyond their original a. Gk. usage.

3. In North. Gk. dialects notice the expulsion of the unstressed ι; as, γύρσιν = ἐγύρισεν, γονάτσιν = ἐγονάτισεν. In ἔκατσα = ἐκάθισα the expulsion of the ι is quite usual.

4. Verbs in -έζω give -εσα; as, φορέζω ἐφόρεσα; on ἀρέζω, see above.

3. (b) either like α (σκίζνω) or like the corresponding verbs of the following system.

4. Here belong πρήσκω ἔπρηξα, βαρίσκω (βαρέσκω) ἐβάρισα and ἐβάρεσα; ἐβόσκισα (pres. βόσκω and βοσκίζω) and ἐχάσκισα (from χάσκω) are irregular.

5. (a) Only the loan-words given in § 199, I. 5. a, n. 3 form sigmatic aorists: ἀρριβάρισα, ξεμπαρκάρισα, σερβίρισα, and the solitary θέλω "wish, will," ἠθέλησα.

(b) likewise belongs to a different aorist system (§ 203).

6. Vowel + σ; thus, -ασα, -εσα, -ισα, -ωσα, -ουσα:

ἐπιασα, ἔφτασα, ἔφκειασα, ἔχασα, ἐβύζασα, ἐδάγκασα, and ἀμάρτησα from ἀμαρτάνω.

ἐδεσα, ἔστεσα or ἔστησα, ἐκέρδεσα and ἐκέρδισα. Other verbs of this class in -αίνω (-ένω) give only -ισα; as, ἔπλυσα, ἄ(υ)ξησα, (ξανα)βλάστησα; σωπαίνω and χορταίνω have also ἐσώπασα and ἐχόρτασα (in form aorists from σωπάζω and χορτάζω).

1. For the fluctuation among e, α, and ι, cf. also that among -ένο, -άνο, -ίνο in the present system, § 199, I. 6, n. 1.

2. The verbs *ἀμαρτάνω*, *αὔξαινω*, *βλασταίνω*, *κερδαίνω* belong in their origin properly to 5. b. Occasionally also *πηγαίνω* (*παγαίνω*) gives an aorist *ἐπάγησα* (in place of the more common *ἐπήγα*, § 203, 1).

*ἄφησα* (see also § 202), *ἔγδυσα*, *ἔκλεισα*, *ἔλυσα*, *ἔσβησα*, *ἔχυσα*, *ἔψησα*; *δίνω* (*δώνω*): *ἔδωσα* or (in dialect) *ἤδωσα* (on which see also § 202). For *πίνω*, cf. § 199, 1.

*ἔζωσα*, *ἔστρωσα*, *ἔχωσα*, *ἄπλωσα*, *ἐγλύτωσα*, etc.

3. In the *-νω* system also *-ξα* forms are sometimes to be found beside the usual *-σα*; as, *ἐβύξαξα*, *ἐμάζωξα* (fr. *μαζώνω*), *ἡμεγάλωξα* (*μεγαλώνω*), *ἔφταξα* (*φτάνω*). *μαζώνω*—in addition to *ἐμάζωξα*—has also an aorist *ἔμασα*, a present to which (*ὁ*) *μάζω* occurs in dialect (Cappadocia).

## II. Contracted verbs.

These have without exception sigmatic aorists; that is, *i-*, *e-*, *a + σ*.

(a) Usually in *-ισα* (*-ησα*): *ἀγάπησα*, *ἀπαντῶ* “meet,” *ἀπάντησα*, *ἀποχτῶ* “acquire,” *ἀπόχτησα*, *γλιστρῶ* “slide,” *ἐγλίστρησα*, *ἐρωτῶ* “ask,” *ἐρώτησα*, *ζῶ* “live,” *ἔζησα*; *ζητῶ* “seek,” “ask,” *ἐζήτησα*, *περπατῶ* “go walking,” *ἐπερπάτησα*, *φιλῶ* *ἐφίλησα*, etc. Notice the spelling *ἀπόλυσα*, *ἐμέθυσα* because originally *ἀπολύω*, *μεθύω*; *ἐμήνυσα*, *ἐκύλισα* because originally *μηνύω*, *κυλίω*.

*-εσα* is rare: *βαρῶ* “strike” *ἐβάρεσα*, *βολεῖ* “it is possible” *ἐβόλεσε*, *μπορῶ* “am able” *ἐμπόρεσα*, *παινῶ* “praise” (*ἐ*)*παίνεσα*, *παρακαλῶ* (*περικαλῶ*) “request” *παρακάλεσα* (also *παρεκάλεσα*), *παρηγορῶ* “console” *παρηγόρεσα*, *πονῶ* “am grieved” *ἐπόνεσα*, *φορῶ* *ἐφόρεσα*, *πλανῶ* “deceive” *ἐπλάνεσα*, *συμπονῶ* “sympathise” *συμπόνεσα*, *συχωρῶ* “forgive” *συχώρεσα*, *φελῶ* “am useful” *φέλεσα*, *χωρῶ* “hold (of space)” *ἐχώρεσα*.

*-ασα* is likewise rare: *γελῶ* *ἐγέλασα*, *διψῶ* “thirst” *ἐδίψασα*, *πεινῶ* “am hungry” *ἐπείνασα*, *πετῶ* “flee away” *ἐπέτασα* (and *ἐπέταξα*).

1. For the Pontic *ἐπέντεσα* = *ἀπάντησα*, *ἐτρύπεσα* = *ἐτρύπησα*, cf. § 6, n. 2.

2. In North. Gk. unstressed *ι* drops out; thus, *ἀγάπσιν* = *ἀγάπησε*, *γένντισιν* = *ἐγέννησε* (*γεννῶ* “bear, give birth”), (Lesbos) *ἡρόρσα* = *ἡμπόρρησα* (for usual *ἐμπόρεσα*) etc. (cf. above). Through the accent of the sing. being generalised plural forms resulted like *ζάλσαμ* (Capp.) = (*ἐ*)*ζάλισαμε* for (*ἐ*)*ζαλίσαμε*.

(b) Commonly *-ασα*: as *περνῶ* *ἐπέρασα* also *ἐγέρασα*,



ἐκέρασα, ἐκρέμασα, ἐξέρασα, ἐξέχασα, σκολνῶ (also σκολῶ)  
ἐσκόλασα, ἐφύρασα, ἐχάλασα.

-ισα: ἀπόλυσα, ἐγύρισα, ἐσφάλισα.

-εσα: ἐκάλεσα.

(c) ἄκουσα, ἔκλεισα, ἔκρουσα; φταί(γ)ω ἔφταισα and ἔφταιξα, πλέ(γ)ω ἔπλεξα. ἔκαψα (καίω, usually κάβω, etc.) and ἔκλαψα (κλαίγω) are quite irregular.

Analogous to the interchange between contracted verbs and other present systems, especially those in -ζω (-άζω, -ίζω), we find in the aorist also sometimes -αξα and -ηξα instead of -ασα and -ησα; thus, apart from ἐπέταξα: e.g. ἀπαντῶ ἀπάντηξα, ἀρωτῶ "ask," ἀρώτηξα (TEXTS I. d. 5), βαστῶ "carry," ἐβάσταξα, βογγῶ "groan," ἐβούγγηξα, ρουφῶ "suck in," ἐρούφηξα, σκουντῶ "push against," ἐσκούνταξα, τραβῶ "draw," ἐτράβηξα, φυσῶ "blow," ἐφύσηξα, σφαλνῶ "close," ἐσφάλισα, etc. The number of such forms may be easily enlarged from the different dialects.

§ 202. Three verbs form aorists in -κ- in addition to the σ- aorist forms: ἔδωκα (in dialect ἥδωκα) beside ἔδωσα from δίνω (δίδω, δώνω), ἔθεκα beside the more common ἔθεσα from θέτω, ἀφήκα and ἄφηκα (North. Gk. ἄφ'κα) or ἥφηκα, rarely ἄφησα, from ἀφήνω.

1. The three κ-Aorists are a. Gk. In some dialects (Aegina, Athens, Cyme in Euboea, Scyros, Maina, Epirus, and elsewhere) the aorists in -κα- spread to such an extent as to supplant the -σα- form: ἐχτύπηκα, ἐγέλακα, ἄκουκα, ἐπιακα, ἔκάθικα, ἔφκειακα, (ἐ)γύρικα, (ἐ)ζύμωκα, etc. On εἰρήκα, cf. § 208.

2. Notice Pontic ἐντῶκα "I struck" from (ἐ)ντούννω, (ἐ)ποίηκα "I made, did" from ποίω.

§ 203. The non-sigmatic aorists fall into three groups according to § 200, together with a few isolated formations. The non-sigmatic aorist formation is, with few exceptions, confined to the present system of barytones under class 5. τρέμω (I. 5) has no aorist.

1. The aorist stem differs from the present in the loss of the present suffix:

Loss of -ίσκω (I. 4): εὐρίσκω "find": ηῦρα (beside εὐρήκα, v. § 207 f.).

Loss of -νω (I. 5. a): κάμνω (κάμω, κάνω) "do, make": ἔκαμα, φέρνω "bring": ἔφερα. πίνω "drink": ἤπια (ἔπια).

Loss of -αίνω (I. 5. b): λαβαίνω "receive," κατα-, ξανα-, περι-λαβαίνω: ἔλαβα, (ἐ)κατάλαβα, (ἐ)ξανάλαβα, (ἐ)περίλαβα. λαθαίνω "I am concealed, escape notice": ἔλαθα.

λαχαίνω "obtain by lot": ἔλαχα.

μαθαίνω "learn": ἔμαθα (which serves also as aorist to ξεύρω "I know").

παθαίνω "endure": ἔπαθα.

πηγαίνω "go": ἐπήγα (accent !); cf. also ἐπάγησα, § 201, 6, n. 2, and ἐπάγηκα, § 207.

τυχαίνω "chance" (ἀπο-, ἐπι-τυχαίνω "am unlucky, am lucky"): ἔτυχα.

2. The aorist stem differs by radical vowel change:

(I. 2. a) φεύγω "flee": ἔφυγα.

(I. 5. a) μένω (or μνήσκω, μνέσκω, I. 4) "remain" (ἀπο-, περι-, προσ-μένω): ἔμεινα.

(ἀ)ποθαίνω, (ἀ)πεθαίνω "die": ἀπόθανα, ἀπέθανα, ἐπέθανα.

ξαίνω "card-wool": ἔξανα.

The vowel difference between aorist and present is not always clearly expressed if the present has two forms:

(I. 5. a) γένομαι and usually γίνομαι "become," ἔγινα and also ἔγενα (cf., further, § 207).

Note the Cappad. ἔννε (with both consonants pronounced) from ἔγινε.

κρίνω and κρίνω "judge, speak," ἔκρινα.

(I. 6) πλένω and πλύνω "wash": (in dialect, in Amorgos) ἔπλυνα, but commonly ἔπλυσσα. Cf. also βραδύνει "it is growing evening": (ἐ)βράδυνε.

Besides μένω: ἔμεινα there exists also a present μέινω.

Here belong also all verbs in -αίνω (I. 5. b) which have not been given already under 1. The *e* in some converts to *a*, in some to *i*.

-αίνω: -αν-α:

ἀνασαίνω "breathe": ἀνάσανα.

βαθουλαίνω "hollow out": (ἐ)βαθούλانا.

γαιίνω "heal": ἔγιανα.

ζεσταίνω "heat": ἐζέστανα.

μαραίνω "make to wither": ἐμάρανα.

μοιραίνω "appoint one's destiny": ἐμοίρανα.

ξεθυμαίνω "give vent to my rage, compose myself": ἐξεθύμανα.

ξεραίνω "dry": ἐξέρανα.

πικραίνω "embitter": ἐπίκρανα.

τρελλαίνω "drive crazy": ἐτρέλλανα.

ξαναφαίνω "I appear again" follows the model of these: ξανάφανα (but more usually ξαναφαίνομαι: ξαναφάνηκα).

-αίνω (-ένω): -ην-α:

χοντραίνω "become thick": έχόντρηνα.

μακραίνω "am diffuse": ἐμάκρηνα.

πλουταίνω (πλουτένω) "become rich": ἐπλούτηνα.

τραναίνω (τρανένω) "become great": ἐτράνηνα (Pontus).

φτωχαίνω (φτωχένω) "become poor": ἐφτώχηνα.

3. Where the aorist stem differs both in the dropping of the present suffix (-νω) and in radical vowel change (all in I. 5. a):

γέρνω "bow": ἔγειρα; ἀναγέρνω "search all over": ἀνάγειρα.

δέρνω "whip, beat": ἔδειρα.

γδέρνω "flay": ἔγδειρα and ἔγδαρα.

παίρνω "take": ἐπῆρα (accent!) and (less commonly) ἔπηρα.

παραγγέλλω "order": παράγγειλα.

σέρνω "draw": ἔσυρα.

σπέρνω "sow": ἔσπειρα (pres. also σπείρω).

στέλλω (στέρνω) "send": ἔστειλα.

ψέλλω "sing": ἔψαλα (pres. also ψάλλω). Likewise βέλλω, though more commonly βάλλω (βγάλλω, προβάλλω): ἔβαλα (ἔβγαλα, for which also ἔβγανα).

Even in βάλλω ἔβαλα, ψάλλω ἔψαλα, σφάλλω "am mistaken" ἡσφαλα the aorist and the present stem become absolutely identical. The two forms are distinguished only in those dialects which pronounce double consonants (§ 36).

4. The aorist formation (I. 1. b) of ἔπεσα from πέφτω "fall" stands solitary; it serves also as the aorist to κείτομαι.

5. A number of aorists that belong here take presents from a quite different root (defective verbs), viz.:

βλέπω "see": εἶδα (ἔδιδα, TEXTS I. d. 5).

έρχομαι "come": ἦρθα (ἦρτα, also in the Aegean ἦρχα, in Pontic ἔρθα, in Capp. ἦλτα).

λέγω "say, speak": εἶπα.

But διαλέγω "choose": διάλεξα.

τρώγω "eat": ἔφαγα.

Note also in Pontic the aorists ἐσέγκα "I brought, led in," and ἐξέγκα "I took out" = a. Gk. εἶσ-, ἐξ-ήνεικα (-ήνεγκα) from -φέρω = m. Gk. φέρνω.



For the formally middle aorist active of *-βαίνω*, see below, § 207.

§ 204. *The historic relation of the aorist and the present stem.* The m. Gk. aorist active corresponds exactly to its a. Gk. predecessor. M. Gk. on the whole reflects the a. Gk. phenomena in the subdivision of the different aorist systems (sigmatic, aorist of liquid verbs, and strong aorist). Only in a few cases the sigmatic aorist has encroached upon the territory of the non-sigmatic; thus, *ἐκέρδεσα* fr. *κερδαίνω*, *ἐσύναξα* fr. *συνάγω* (*συνάξω*), *ἐπρόσεξα* fr. *προσέχω*, *ἁμάρτησα* fr. *ἁμαρτάνω* (*ἥμαρτο* = a. Gk. *ἥμαρτον* has become stereotyped to mean "pardon, beg your pardon"). The two a. Gk. groups of the non-sigmatic aorist—the a. Gk. strong aorist and the aorist of liquid verbs—cannot any longer be sharply discriminated from the m. Gk. standpoint; thus, *ἀπέθανα* fr. *ἀποθαίνω* is formally identical with *ἔξέστανα* fr. *ζεσταίνω*, although the former belongs historically to the "strong" aorists, the latter to the liquid aorists. Conversely, *ψάλλω*: *ἔψαλα* is formally identical with *βάλλω* *ἔβαλα*, although the former originally came under the type of *ἔστειλα*. Consequently further interchange of the two forms is not surprising: beside *παραγγέλνω* *παράγγεila* one may also employ *παράγγεla* on the analogy of *κάμνω* *ἔκαμα*. The origin of the new creation *φέρνω* *ἔφερα* (for *φέρω* *ἤνεγκα*) is to be attributed to such models.

While in general the ancient aorist has maintained its place, the present stem has been quite frequently remodelled, and that on the basis of the aorist. Thus the type *μένω* *ἔμεινα*, *στέλλω* *ἔστειλα* set the model for *κρένω* (*κρίνω*) *ἔκρινα*, *πλένω* (*πλύνω*) *ἔπλυνα*, *σπέρνω* *ἔσπειρα*, *σέρνω* *ἔσσυρα*, etc. The most numerous examples are found in verbs with a sigmatic aorist: the phonetic identity among *ἔτριψα*: *ἐπίστυψα*: *ἔκοψα*: *ἄλειψα*: *ἔκαψα*: *ἔγραψα*: *ἔκλειψα* gave rise to such analogous series as *τρίβω*: *πιστεύω*: *κόβω* (a. Gk. *κόπτω*): *ἀλείβω* (a. Gk. *ἀλείφω*): *κάβω* (a. Gk. *καίω*) or *κόφτω*: *γράφω*: *κάφτω* or *ἀλείφω*: *γράφω*: *κλέφω* (a. Gk. *κλέπτω*). *ἔκραξα*: *ἄρπαξα*: *ἔταξα*: *ἐτάραξα*, etc., produced the series *κράζω*: *ἄρπάζω*: *τάζω*: *ταράζω* (for a. Gk. *τάσσω*, *ταράσσω*). As *-isa* may be aorist to verbs in *-ίζω* or verbs in *-ῶ*, so *βογγίζω* and *βογγῶ* or even *ξεσκῶ* for *ξεσκίζω*. *ἐγέλασα* from *γελῶ*, etc., set the analogy for *ἔσκασα*: *σκῶ* (beside *σκάζω*, a. Gk.).

Sometimes the present system was still further affected by the form of the aorist stem; thus, *παθαίνω* for *πάσχω* from *ἐπαθα* on analogy of *μαθαίνω*: *ἔμαθα*. The a. Gk. *ἐξέυρον* came to be regarded as an imperf. and a new present (*ἐ*)*ξείρω* was formed (which then received *ἔμαθα* as complementary aorist). In several dialects (Aegean Sea and Pontus) from *ἔστειλα*, *ἔμεινα* there arose a *στέλλω*, *μείνω* for *στέλλω* (*στέλλω*) *μένω* like *σπείρω* (*σπέρνω*) from *ἔσπειρα*.

The imperfects *ὑπῆγα*, *ἐπῆγα* (*ὑπάγω*) and *ἔφερα* were conceived as aorists (thus exactly the contrary of what took place with *ἐξέυρον*) and took presents *πηγαίνω* and *φέρνω* according to existing models. Certain present suffixes (e.g. *-νω*, *-αίνω*, *-ίζω*, *-[ε]άζω*) are especially productive, as may be seen in the crop of new verbs.

The confusion reigning in the present sometimes affected also the

aorist: *τάζω* (a. Gk. *τάσσω*): *ἔταξα, παράζω* (*παράσσω*): *ἐτάραξα*, etc., caused *ἐξετάζω*: *ἐξέταξα, σπονδάζω*: *ἐσπούδαξα*. *Πήζω* (*πήγνυμι*): *ἔπηξα*, etc., carried *ἐγγίζω*: *ἔγγιξα*, etc., along. And, finally, *-ῶ* and *-ίζω*, *-άζω* and *-άνω* being frequently interchangeable, there arose types like *ρουφῶ ἐρούφηξα, ἀπαντῶ ἀπάντηξα, βυζάνω ἐβύζαξα*, which here and there spread apace.

Thus the m. Gk. present and aorist systems are manifestly the evolution of older forms aided by the action of widely ramified analogies with the aorist as a fixed centre. Still greater variety obtains if all the different dialect forms were taken into account. It is enough to have discussed the principle in some examples, as with this principle there is no difficulty in the majority of cases in explaining the deviations of the modern forms from those of ancient Greek.

(b) *The Aorist Passive and kindred Formations.*

§ 205. The aorist passive (indicative) is regularly formed by attaching *-θη-κα* (1st pers. sing.) or less commonly *-ηκα* to the original verbal stem, that is, that stem which forms the basis of the *σ*-aorist. If a spirant (*σ, φ, χ*) precedes the *-θηκα*, then *-θηκα* converts into *-τηκα* (according to § 18), although the spelling with *θ* is often retained (§ 18, n. 1). The following examples show how from the several present systems the corresponding aorist passive in *-θηκα* is formed (for verbs with aorist in *-ηκα*, v. § 207):

I. 1. The final radical *φ*, and so *-φτηκα*:

*ἐβάφτηκα, (ἐ)στρίφτηκα, ἐκαύτηκα, ἐκόφτηκα, ἐπαύτηκα, ἐκρύφτηκα* (less commonly irreg. *κρ[ο]υβήθηκα*), *ἐγεύτηκα, ἐπαντρεύτηκα* (*παντρεύω* "marry"); *ἐσκέφτηκα*. On *βλέπω*, v. § 206; on *γράφω, θάβω, θρέφω, κάβω, ντρέπομαι, στρέφω, τρίβω*, v. § 207.

*παντρεύειν*, in Velv., etc., is a phonetic transformation of *παντρεύ-τ(η)κε* according to § 7, n. 1, or § 37 n.

2. Final radical *χ*, and so *-χτηκα*:

*ἐπλέχτηκα, ἐσφίχτηκα, ἀνοίχτηκα, ἐφυλάχτηκα, ἐδέχτηκα, ἐβρέχτηκα; ἐδείχτηκα, ἐδιώχτηκα, ἐρρίχτηκα (ἐρρίφτηκα)*.—*ὑπόσχομαι (ὑπόσκομαι)*: *ὑποσχέθηκα* "promise" is irregular. On *λέγω*, cf. § 206; on *βρέχω, πνίγω*, § 207.

3. Final radical *σ*, and so *-στηκα*:

*ἐκλώστηκα, ἐπλάστηκα, ἐλούστηκα, ἐβράστηκα, ἀγορά-στηκα, ἐξετάστηκα, σκεπάστηκα, (ἐ)τοιμάστηκα, στοχάστηκα, ἀγκαλιάστηκα, χρειάστηκα*.

Verbs with aorist in *-ξα* form the aorist passive in *-χτηκα*:

ἐπαίχτηκα (παίζω), κράχτηκα, ἐτάχτηκα, ἐφράχτηκα, ἀρπάχτηκα, ἐβαστάχτηκα, ἐπειράχτηκα, ἐτρομάχτηκα; ἐσκιάχτηκα beside ἐσκιάστηκα (σκιάζομαι "fear"). On σφάζω, v. § 207.

κατανύσσομαι: κατανύχτηκα.

ἐχτίστηκα, ἐσκίστηκα, ἐγνωρίστηκα, ἐσκορπίστηκα, ἐστολίστηκα, ἐξαλίστηκα (ζαλίζομαι "become dizzy"), ὀρκίστηκα (ὀρκίζομαι "swear"), ἐφταρμίστηκα (φταρμίζομαι "sneeze").

1. -ίχτηκα is rare; as, ἐσφαλίχτηκα (σφαλίζω "loek").

2. Without -σ- only in σαπίζω "putrefy": ἐσαπήθηκα (beside the more usual ἐσάπισα with the same value).

3. θέτω takes aorist passive ἐτέθηκα (rare); δίδω: ἐδόθηκα.

4. βρίσκω (βρίστω): εὐρέθηκα; the form (ἐ)βαρέθηκα belongs formally to βαρίσκω, βαρέσκω, but according to its meaning to the middle βαρεῖμαι "am weary of"; πρήσκομαι: ἐπρήστηκα, βόσκω: ἐβοσκήθηκα.

5. When an aorist in -θηκα is found the forms are:

(α) (ἀ)ποκρίθηκα (ἀποκρίνομαι "answer"), ἐβάλθηκα (ἐβάρθηκα), ἐψάλθηκα (ἐψάρθηκα, ἐψάρτηκα), ἐσύρθηκα, ἐφέρθηκα.

1. ξεμπαρκαρίστηκα from ξεμπαρκάρω.

The vowel of the present (e) is changed to α in:

(ἐ)δάρθηκα, (ἐ)γδάρθηκα, ἐπάρθηκα (serves also to λαβαίνω), ἐσπάρθηκα, ἐστάλθηκα.

2. κάμνω "make" appropriates the aorist passive from φτειάνω (ἐφτειάστηκα). On North. Gk. πάρκα=πάρθηκα, cf. § 37 n.

(b) (α) αἰστάνομαι: αἰστάνθηκα (used as scarcely different from λαχίθηκα, or like μαθεύτηκα from μαθαίνω from a different present stem).

(β) ἐξεστάθηκα, ἐμαράθηκα, ἐξεράθηκα, ἐσιχάθηκα, ἐτρελλάθηκα.

6. Partly in -θηκα, partly -στηκα:

-θηκα (with vowel modification in some cases): χάνω: ἐχάθηκα, δένω: ἐδέθηκα, πλένω (πλύνω): ἐπλύθηκα, κερδαίνω: ἐκερδέθηκα, ἀξαίνω: ἀξήθηκα; ἀφήνω: ἀφέθηκα and ἀφήθηκα, γδύνω (ντύνω): ἐγδύθηκα (ἐντύθηκα), δίνω (δώνω): ἐδόθηκα, λύνω: ἐλύθηκα, χύνω: ἐχύθηκα, ψήνω (ψένω): ἐψήθηκα, στήνω "place": ἐστήθηκα (ἐστάθηκα, which belongs to the same verb, serves as aorist to στέκω "stand"),



στρώνω: ἐστρώθηκα, σώνω "attain, finish": ἐσώθηκα, χώνω: ἐχώθηκα; also ἀπλώθηκα, μαζώθηκα, ἐπλερώθηκα, σκοτώθηκα, ἐφορτώθηκα, etc.

-στηκα: δαγκάνω: δαγκάστηκα, πιάνω: ἐπιάστηκα, φτειάνω: ἐφτειάστηκα, further ἐσωπάστηκα, χορτάστηκα; κλείνω: ἐκλείστηκα, ξύνω: ἐξύστηκα, σβήνω: ἐσβήστηκα, ζώνω: ἐζώστηκα.

-χτηκα rare: βυζάχτηκα from βυζάνω.

II. -θηκα (-στηκα) is attached to the radical vowel (there are here no -ηκα forms).

(a) -ή-θηκα: ἀγαπήθηκα, γεννήθηκα ("I was born"), ἐκοιμήθηκα (κοιμouμαι "sleep"), ἐζητήθηκα, ἐφιλήθηκα, εὐκή-θηκα (εὐκοῦμαι "bless"), ἐφοβήθηκα (φοβοῦμαι "fear").

-έ-θηκα: καταφρονέθηκα (καταφρονῶ "despise"), παινέ-θηκα, ἐπλανέθηκα, παραπονέθηκα, συμπονέθηκα, συχωρέθηκα, ἐφορέθηκα.

-στηκα is rare: ἐγελάστηκα, ἀρνήστηκα beside ἀρνήθηκα (ἀρνούμαι "I deny"), καυκήστηκα (καυκοῦμαι "I boast"), καταρήστηκα (καταρειέμαι "curse"), ἐκαλέστηκα (fr. καλῶ and καλνῶ), παρακαλέστηκα. πετῶ takes πετάχτηκα.

(b) Mostly -στηκα: ἐκεράστηκα, ἐκρεμάστηκα, ἐξεχάστηκα, ἐχαλάστηκα, ἐσφαλίστηκα, (ἐ)καλέστηκα (παρα-).

So also Pontic ἐπελύστα = ἀπολύθηκα.

(c) ἀκούστηκα, ἐκλείστηκα, ἐκρούστηκα, ἐκλαύτηκα.

The two forms -ήθηκα and -ήστηκα correspond to the double forms in -ῶ and -ζω. The aorist pass. -χτηκα from the -ξα form is less common; apart from the usual ἐπετάχτηκα notice also ἐμαζώχτηκα (beside ἐμαζώθηκα already cited, or also ἐμαζεύτηκα from μαζεύω) and τραβῶ "draw," ἐτραβήχτηκα.

§ 206. A separate stem increased by ω is employed as the basis of the aor. pass. in the following verbs:

βλέπω "see": ἰδῶθηκα (διώθηκα).

λέγω "say": beside ἐλέχτηκα also εἰπώθηκα.

πίνω "drink": (ἐ)πιώθηκα.

τρώγω "eat" (aor.) ἔφαγα: (ἐ)φαγώθηκε.

§ 207. The aorist formed with -ηκα (without θ) is found in the following verbs:

(I. 1) γράφω "write": ἐγράφηκα, but usually ἐγράφητηκα.

θάβω "bury": ἐτάφηκα, but usually ἐθάφητηκα.

θρέφω "nourish": ἐτράφηκα, ἐθράφηκα.

καίβω (καύτω) "burn": ἐκάηκα (beside ἐκαύτηκα).

κλέφτω "steal": ἐκλάπηκα (and ἐκλέφτηκα).

κόβω (κόφτω) "cut": ἐκόπηκα.

ντρέπομαι "am ashamed": (ἐ)ντράπηκα.

στρέφω "turn": ἐστράφηκα (καταστρέφω "destroy": καταστράφηκα).

τρίβω "rub": ἐτρίβηκα (and ἐτρίφτηκα).

(II. 2) βρέχω "wet": ἐβράχηκα (and ἐβρέχτηκα).

πνίγω "drown" (trans.): ἐπνίγηκα (and ἐπνίχτηκα).

(II. 3) σφάζω "slay": ἐσφάγηκα (and ἐσφάχτηκα).

(II. 5) φαίνομαι "appear": ἐφάνηκα.

χαίρομαι (χαίρω) "rejoice": ἐχάρηκα.

γίνομαι "become": ἐγίνηκα (North. Gk. ἐγίν'κα) and ἐγένηκα (beside ἔγνυα, see above).

The verb -βαίνω (only in compounds, see p. 133) forms its aorist active with violent modification of the stem—likewise in -ηκα:

ἀνε-, κατε-, δια-βαίνω "I go up, down, past": ἀνέβηκα, κατέβηκα, διάβηκα (North. Gk. κατήβηκα, διάβηκα, v. TEXTS III. 12).

βγαίνω "go out": (ἐ)βγήκα.

μπαίνω "go in": (ἐ)μπήκα.

σεβαίνω (in dialect) "go in": (εἰ)σέβηκα.

On some other forms of -βαίνω, cf. § 208.

συνέβηκε "it happened" belongs to συμβαίνει (borrowed from the literary language, instead of which the ordinary people use γίνεται). The model of ἀνεβαίνω: ἀνέβηκα, etc., gave rise to a πάγηκα from παγαίνω; cf. πάγ'κανε, i.e. ἐπάγηκαν, TEXTS III. 10.

The word in general use εὔρηκα or (ἐ)βρήκα beside ἡῦρα from εὐρίσκω formally belongs under this category (cf. § 208).

§ 208. *Historical note.* The m. Gk. aorist passive (together with ἀνέβηκα, etc.) corresponds to the a. Gk. aorist in -θη-ν or -η-ν, the stem formation being based entirely on a. Gk. (cf. especially the vowel system of ἐστάλθηκα, ἐγδάρθηκα). Innovations on analogy took place only in a few cases: e.g. in the formation of ἐβάλθηκε for a. Gk. ἐβλήθη after the model of the rest of the stem βαλ-. Moreover, the relation between the formation in -θη-ν and in -η-ν has altered only slightly in favour of the former, cf. ἐστάλθηκα, ἐγδάρθηκα = a. Gk. ἐστάλην, ἐδάρην; to which are to be added some new formations which lack any corresponding a. Gk. form: e.g. ἐγίνηκα and the aorists in -ώθηκα cited in § 206.

The enlargement of the -θη- by the addition of -κα (which is

inflected exactly like a *-σα*-aorist) is practically but not absolutely universal. The unenlarged form is also found particularly in the 3rd sing.: e.g. *εῦρέθη*, *ἀποκρίθη*, *ἡχάρη* (Ios), *τοῦ (κακο)φάνη*, *κατέβη*, *ἐδιάη* beside *ἐξιδιάητόε* (Maina) = *ἐδιάβηκε*; the unenlarged form is usual in Pontus and Cappadocia; cf. in TEXTS III. 13, 14, *ἐπελύστα* "I was left behind, remained behind," *ἐσκώθεν* "he rose," *φοβήθαμ* "we feared," *ἐσκώθαν* "they rose," *ἐκλειδώθαν* "they were locked in," *ἐχάραν* "they rejoiced," *ἐξέβεν* "he went out," *ἐδέβεν* "he went away" (similarly in Syra, TEXTS I. d. 5, *ἦμπε*; Chios, TEXTS III. 9, *ἦμπεν* = *ἐμπήκε*), *ἐβγαμ(εν)*, *ἐβγαν* "we, they went out." Besides the formation in *-θη-κα* there is another *-θη-να*; thus in Aegina *ἐλυπήθηνα*, *ἐδέθηνα*, *ἐνκήθηνα* beside *-θηκα*; cf. also the inflection of the aorist passive in § 221. Finally, an enlargement in *-σα* is found, v. TEXTS III. 2, n. 22.

The form *εῦρηκα* comes formally under the type of aorist in *-ηκα*; it is identical with the a. Gk. perfect active of the same form, and is therefore the *only certain remnant of the ancient perfect*.

(c) *The Perfect Participle Passive and kindred Forms.*

§ 209. Immediately connected with the aorist passive is the passive participle of the past tense, a form considerably more in use than the aorist passive. Besides the usual form in *-μένος* there is also a less used form in *-τός* (§ 212).

§ 210. The ending *-μένος* is regularly attached to the same root as *-θηκα*. The connection of this ending with the verb stem results in the following forms:

I. 1. *-(μ)μένος*:

*βαμμένος*, *γραμμένος*, *στριμμένος*, *στρέμμενος*; *θαμμένος* (*θάβω* "bury"), *θλιμμένος* "afflicted" (*θλίβω*), *κομμένος*, *τριμμένος*, *κρυμμένος*; *μαζε(μ)μένος*, *ἐμπιστε(μ)μένος* ("trusted"), *ἐρωτε(μ)μένος* "beloved," *φυτε(μ)μένος*, *ἀναμμένος*, *κλεμμένος*, *ραμμένος*, etc.

*κάβω* has besides the normal participle *κα(μ)μένος* also another *καημένος* (from *ἐκάηκα*), used in the figurative sense "poor, unhappy"; but even *κα(μ)μένος* may take this sense.

*πέφτω*: *πесμένος*. On *βλέπω*, v. § 211.

2. *-(γ)μένος*:

*πλε(γ)μένος*, *ἀνοι(γ)μένος*, *πνι(γ)μένος*, *τυλι(γ)μένος*, *βρε(γ)μένος*; *δευγμένος*, *διωγμένος*; *ρίχτω* (*ρίφτω*): *ριμμένος* (like 1) or even *ριχμένος*, so also *σπρώχνω*: *σπρωχμένος*. On *ἔρχομαι*, *λέγω*, *τρώγω*, v. § 211.

The phonetic combination *-γμ-* is retained only in North. Gk., elsewhere *γ* before *μ* disappears (cf. § 24).



## 3. Usually -σμένος :

θεσμένος, ἀλεσμένος, κλωσμένος (ἀρεσμένος).

λούζω : λουσμένος, παίζω : παιγμένος or παισμένος.

βρασμένος, ἀγορασμένος, (ἐ)ξετασμένος, θαμασμένος, σκεπασμένος, σπουδασμένος, τρομασμένος, ἀγκαλιασμένος, ἀραχνιασμένος "filled with cobwebs," βουλιασμένος (in spite of ἐβούλιαξα).

Corresponding to the aorist forms in -ξα and -χτηκα some participles end in -(γ)μένος : πη(γ)μένος (from πήζω), τα(γ)μένος, φρα(γ)μένος, ἀραγμένος (ἀράζω "land," from a ship), ἀρπαγμένος, κατασπαργμένος ("torn, rent," metaph.), πειραγμένος, ρημαγμένος "isolated" (beside ρημασμένος), also τρομαγμένος, βουλιαγμένος.

χτισμένος, σκισμένος, καθισμένος, γυρισμένος, δακρυσμένος, εὖ-, δυστυχισμένος "happy, unhappy," ζαλισμένος, ὀρισμένος, σκορπισμένος, τσακισμένος, ἀκουμπισμένος, etc.

σφαλιγμένος beside σφαλισμέν s.

4. (ἐ)βρίσκω : βρεμένος and βρημένος, πρήσκω : πρησμένος. βόσκω : βοσκισμένος, βαρίσκω : βαρισμένος.

## 5. -μένος.

(α) κρίνω : κριμένος, γιαίνω : γιαμένος, ξαίνω : ξαμένος, πεθαίνω : (ἀ)πεθαμμένος, βάλλω : βαλμένος, ψάλλω : ψαλμένος.

ἀνε-, κατε-βάζω, ἐμπάζω : ἀνε-, κατε-βασμένος, (ἐ)μπασμένος.

στέλνω : σταλμένος.

ἐμπαρακάρω : ἐμπαρακαρισμένος, σερβίρω : σερβιρισμένος (πικαριῦμένος, TEXTS I. d. 5 = πικαρισμένος "embittered").

(γ)δέρνω : (γ)δάρμενος, παίρνω : παρμένος, γέρνω : γειρμένος (also γερμένος), σπέρνω : σπαρμένος, σέρνω : συρμένος, φέρνω : φερμένος. Οἷον γίνομαι, κάμνω, v. § 211.

(b) (α) λαθαίνω : λαθαιμένος, λαχαίνω : λαχαιμένος ; μαθαίνω : μαθημένος, πηγαίνω : πηγαιμένος. Οἷον παθαίνω as also οἷον πηγαίνω, v. § 211.

(β) ζεσταίνω : ζεσταμένος, similarly μαραμένος, ξεραμένος, πικραμένος, σιχαμένος.

## 6. -μένος and -σμένος.

-μένος : χαμένος ; ἀμαρτημένος ; δεμένος, πλυμένος, κερδεμένος (and κερδημένος, κερδισμένος), ἀξημένος, ἀφημένος, ντυμένος, δομένος, λυμένος, στημένος (and στεμένος), χυμένος, ψημένος ; στρωμένος, χωμένος, ἀπλωμένος, κρυωμένος, μαζωμένος, πλερωμένος σκοτωμένος, etc.

*σμένος*: *πιασμένος*, *φτασμένος*, *φτειασμένος*; *βυζασμένος* (less commonly *βυζαγμένος*), *δαγκασμένος* (also *δαγκαμένος*); *χορτασμένος*; *κλεισμένος*, *ξυσμένος* (and *ξυμένος*), *σβησμένος* (and *σβημένος*), *ζωσμένος*; also *δοσμένος* beside *δομένος* (from *δίνω*, *δώνω*).

II. (a) Usually *-μένος*:

*-η-μένος*: *ἀγαπημένος*, *εὐκαριστημένος* ("satisfied," from *εὐκαριστῶ*), *ἀρρωστημένος* "sick," etc.

*-ε-μένος*: *πονεμένος* "troubled" (*παρα-*), *συχωρεμένος*, *φορεμένος*.

*-σμένος*: *καλεσμένος*; *γελασμένος*, *διψασμένος*, *πεινασμένος*.

*μεθῶ*: *μεθυσμένος*, *ψοφῶ* "die": *ψοφισμένος*.

*πετῶ*: *πετα(γ)μένος*.

Cf. also *ἀκουμπισμένος* fr. *ἀκουμπῶ* and *ἀκουμπίζω* and *κοιμισμένος* "sleeping," from *κοιμοῦμαι*, together with other verbs in *-ῶ* = *-άζω*, and *-ίζω* (cited p. 137 f.).

(b) Usually *-σμένος*:

*κερασμένος*, *κρεμασμένος*, *ξερασμένος*, *ξεχα(σ)μένος* ("forgetful"), *περασμένος*, *χαλασμένος*; *γυρισμένος* (cf. also *γυρίζω*), *σφαλισμένος* (cf. also *σφαλίζω*); *καλεσμένος*.

But *ἀπολυμένος* (from *λύνω*).

(c) *-σμένος* and *-μένος*:

*ἀκουσμένος*, *κρουσμένος*, *κλεισμένος* (cf. *κλείνω*); *κλαίω*: *κλαμένος* "bathed in tears" (cf. *καίω*, *κάβω*: *καμένος*).

§ 211. The following are the participles corresponding to the aorist formation given in § 206:

*βλέπω*: *ἰδωμένος* (*δωμένος*).

*έρχομαι*: *έρχωμένος*.

*λέγω*: *εἰπωμένος* (and *λε[γ]μένος*).

*τρώγω*: *φαγωμένος*.

*πίνω*: *πιωμένος* "drunken."

*γίνομαι*: *γινωμένος*.

*κάμνω*: *καμωμένος*.

*παθαίνω*: *παθωμένος*.

*πηγαίνω*: *παγωμένος* (usually *πηγαιμένος*).

1. *καμώνομαι*, *καμώθηκα* means "act as if, pretend." Similarly, *γεννημένος* (fr. *γεννῶ*) represents the aor. pass. participle of *γίνομαι*.

2. *ὑπόσχομαι*: *ὑποσχεμένος*.

3. What has been said about the aorist passive [§ 208] applies practically to the relation between the m. Gk. and the a. Gk. parti-

ciple formation. The passive participle is (with the same limitations that apply to the aorist passive) the continuation of the same a. Gk. form, *i.e.* the ancient perfect participle passive.

§ 212. The verbal adjectives in *-τός* belong by their formation to the aorist passive and participle (*-τος* instead of *-θηκα* or *-μένος* respectively). They are found, however, to only a few verbs, and have become for the most part pure adjectives. *Cf. e.g.* *ανοιχτός* "open," *βολετός* "possible," *ζηλευτός* "enviable," *κλειστός* "shut," *πλουμιστός* "adorned," *σβηστός* "extinguished," *σκυφτός* "bent," *σφαλιχτός* "enclosed," *σφιχτός* "fixed," *ἀγέλαστος* "without laughter," *ἀπάτητος* "untrodden," *ἀπρόσεχτος* "inattentive," *ἀτίμητος* "inestimable," *ἀχώριστος* "inseparable"; *πρωτόβγαλτος* "brought out for the first time, *débutant*."

From these forms inherited from the a. Gk. must be distinguished those (few) formations in *-άτος* (Lat. *-atus*) which are used as adjectives or sometimes even in the function of a participle: *γεμάτος* "filled, full," *πεμπάτος* "sent" (fr. *πέμπω*), *τρεχάτος* "running, precipitate," *φευγάτος* "flown" (*φεύγω*); the last three verbs are defective in the participle in *-μένος*. (*Cf.* § 227, n. 2). The suffix *-άτος* is appropriated also for derivatives from substantives: *e.g.* *ἀφράτος* "fresh" (from *ἀφρός* "foam"), *μυρουδάτος* "perfumed, fragrant" (from *μυρουδιά* "perfume"), *χιονάτος* "white as snow" (from *χίονι* "snow"). It has even produced another suffix in *-άτικος*, the usage of which may be seen in examples like *πρωτοχρονιάτικος* "relating to, of the New Year," *χειμωνιάτικος* "wintry."

## CONJUGATION OF VERBS.

### I. BARYTONES.

Paradigm: *δένω* "I bind."

#### SIMPLE TENSES.

##### ACTIVE.

##### § 213.

##### *Present.*

Indicative.	Subjunctive.
<i>δένω</i> "I bind"	<i>νὰ δένω</i> "that I may bind"
<i>δένεις</i> "thou bindest"	<i>νὰ δένῃς</i> etc.
<i>δένει</i> etc.	<i>νὰ δενῇ</i>
<i>δένουμε, δένουμε</i>	<i>νὰ δένωμε, δένουμε</i>
<i>δένετε</i>	<i>νὰ δένετε</i>
<i>δένουν, δένουνε</i>	<i>νὰ δένουν(ε).</i>



1. Indicative and subjunctive differ merely in historic orthography: both forms may be spelled quite alike.

2. In the North. Gk. territory the paradigm runs: δένου, δέν'ς, δέν' or δέν', δένουμι, δένιτι, δέν'ν(ε); cf. e.g. the Pontic forms στρώνν = στρώνουν, θέλνε = θέλουν, etc., or also Velv. τσακών = τσακώνουν.

3. Sometimes also outside the North. Gk. territory (e.g. in the Peloponnesus) the 1st sing. ends in -ον instead of -ω.

4. The -s has dropped off in *pézzi* and so forth in Bova = παίζεις (v. § 29 n.).

5. In Cyprus, Crete, the Maina, Aegean and Lower Italy, the 3rd pl. takes also the forms δένουνι (Crete), δένουνα (cf. τρέχνα, πέφνα, TEXTS III. 12 = τρέχουνα, πέφτουνα), or according to the ancient way δένουσι, δένουσιν(ε).

## § 214.

*Imperfect.*

ἔδενα "I bound, was binding"

ἔδενες etc.

ἔδενε

ἔδέναμε

ἔδένατε or ἔδένετε

ἔδεναν, ἔδέναν(ε).

*Aorist.**Indicative.*

ἔδεσα "I bound"

ἔδεσες

ἔδεσε

ἔδέσαμε

ἔδέσετε (also ἔδέσατε)

ἔδεσαν, ἔδέσανε

*Subjunctive.*

νὰ δέσω "that I might bind"

νὰ δέσης

νὰ δέση

νὰ δέσωμε, δέσουμε

νὰ δέσετε

νὰ δέσουν(ε).

Similarly also the non-sigmatic aorist:

κατάλαβα "I understood"

κατάλαβες

κατάλαβε

κατάλαβame

κατάλαβete (also -ate)

κατάλαβαν, κατάλαβαν(ε)

νὰ καταλάβω

νὰ καταλάβης

νὰ καταλάβη

νὰ καταλάβωμε (-ουμε)

νὰ καταλάβete

νὰ καταλάβουν(ε).

So also ἔστειλα "I sent" νὰ στείλω, ἔφαγα "I ate" νὰ φάγω, etc.

1. On the augment, v. § 182 f. The position of the accent is sometimes the same throughout; that is, ἐκάμα, ἐφάγα, etc., may also be employed (but seldom) after analogy of ἐκάμαμε, ἐφάγαμε or (North. Gk.) ἔφαγάμε, etc., after ἔφαγα (cf. § 38 n.), which explains forms like ζάλασα (§ 201, II. a, n. 2).

2. The imperfect and both aorists have therefore taken identical inflection. The aor. subj. is inflected like the pres. indic.

3. The North. Gk. forms result from the phenomena given § 7, n. 1. Cf. *e.g.* from Velvendos: *ἐπιρνις* = *ἐπαιρνες*, *δούλιβιν* = *ἐδούλευεν*, *γύρσιν* = *ἐγύρισε(ν)*, *πάϊνιν* = *ἐπάγαιεν*, *δούλιψάμι* = *ἐδουλέψαμε*, *τὸ 'φαγάμι* = *τὸ ἐφάγαμε*; *νὰ φκιάσου* = *νὰ φκιάσω*, *νὰ πάρς* = *νὰ πάρης*, *νὰ δείξ* = *νὰ δείξης*, *νὰ πιθάν'* = *νὰ πεθάνῃ*, *νὰ πχιάσουμι* = *νὰ πιάσωμε*, *νὰ κριμάσιν* = *νὰ κρεμάσουν*. On *νὰ σ'χουρέης* = *συχωρέσης* *νὰ πλερώης* = *πλερώσης*, etc., with expulsion of the σ, cf. § 29 n.

4. In many dialects (*e.g.* Pontus, Macedonia, Naxos, Epirus) the 3rd sing. ends in -εν (thus *ἔδενεν*, *ἔδεσεν*) or in -ενε (*e.g.* in Naxos, Cythnos): *ἤκουε νε* = *ἄκουε*, *ἤπαιζε νε* = *ἐπαιζε*, *ἤβούλωσενε* = *ἐβούλωσε*. This -νε has occasionally (particularly in Naxos) been carried over also to other personal endings, *e.g.* to the 2nd pl.; cf. *ἀκούτε νε* = *ἀκούτε*, *θέτε νε* = *θέτε* (to *θέλω*). The 1st and 2nd pl. end also in -αμιν, -εταν (-αταν), the 3rd pl. in -ανι and -ασιν(νε) (*ἔδεναν*, *ἔδεσασιν*), the last in the same dialects that give -ουσι. Note further *ἐπεφτὰνα*, TEXTS III. 12. In Cappadocia (TEXTS III. 14. b) the 1st pl. ends in -αμ or -αμτι: *e.g.* *ἤλεγαμ*, *ζάλσαμ*, *πόρκαμ* (n. 6), *εἴπαμτι*, and the 2nd pl. in -εστι: *e.g.* *ἤλεγεστι*.

5. The -κα- aorist is inflected exactly like the -σα- aorist: *ἄφηκα* *ἄφηκες*, etc. *ἐκάθιτσε*, etc. (TEXTS III. 14) = *ἐκάθικε*; cf. § 17. The subjunctive of *ἄφηκα*, *ἔδωκα* is usually *ν' ἀφήσω*, *νὰ δώσω*, *i.e.* after the manner of the sigmatic aorist; likewise *ἄκουκα* — *ν' ἀκούσω*, *ἐγέλακα* — *νὰ γελάσω*, *ἔφκειακα* — *νὰ φκιάσω*, etc., though side by side with these are found also *νὰ δώκω* (Naxos, Epirus, Aegina, Cappadocia), *ν' ἀφήκου* (Velv.), *ν' ἀφήκῃ* (Naxos), *νὰ φκειαίω*, etc. (Epirus). Likewise (in Asia Minor) *νὰ πκῶ*, *νὰ πκῆς* (= *ποικῶ* for *ποικῶ*) from (ἐ)ποίη (§ 202, n. 2) and *νὰ εὐρήκω* (3rd sing. *νὰ εὐρήκ*, TEXTS III. 13. c) from *εὐρήκα* (or *ἡῦρα* or *εἶρα*).

6. There are some peculiar imperfect forms in Cappadocia, thus in Pharasa imperfects in -(ι)γκά, or -κα: *e.g.* *φέριγκα* = *ἔφερα*, *πνώγκα* "I slept" from *πνώνω*, *πόρκα* "I was able" from *μπορῶ*, *κατζέφκα* "I conversed" from *κατζεύω*; in Sili in -ισκα, -ινόςκα, and -ινόνδζισκα: *e.g.* *ἡσιλίσκα* or *σελινόςκα* = *ἡθελα*, *παγαινινόνδζισκα* = *ἐπάγαينا*.

§ 215. In some verbs the subjunctive of the non-sigmatic aorist differs from the indicative in the radical vowel (cf. § 203):

*ἐπῆρα* "I took": *νὰ πάρω*

*ἐπῆγα* "I went": *νὰ πάγω*

*ἦρθα* "I came": *νὰ ἔρθω*

(*ἔγινα* "I became": *νὰ γένω*, usually *νὰ γίνω*).

1. The reason for this—except in the case of *ἔγινα*—is the retention of the ancient augment (ὑπ-ῆγον, ἐπ-ῆρα) in the indicative.

A few dissyllabic aorists take final accent in the subjunctive:

είπα "I said":

να εἶπῶ	να εἰποῦμε
να εἶπῆς	να εἰπῆτε
να εἶπῃ	να εἰποῦνε

or να 'πῶ, etc. (beside να εἶπω).

Likewise εἶδα "I saw": να ἰδῶ, να 'δῶ and να διῶ (διῆς, and so on), ξαναεἶδα (ξανάειδα) "I saw again": να ξαναἰδῶ.

ἦρθα (ἦρχα) "I came": να 'ρθῶ, να 'ρτῶ (να ἐλθῶ) beside να 'ρθω, να ἔρθω (να ἔλθω, να ἔρχω, να 'ρχω).

ἦύρα "I found": να βρῶ beside να εὔρω.

ἦπια "I drank": να πιῶ.

ἔγινα "I became": να γενῶ beside να γένω (and να γίνω).

2. On να ἐρθοῦ, να 'ποῦ (TEXTS III. 3), cf. § 213, n. 3.

### § 216. Imperative.

#### Present.

(ἄς, να δένω "let me bind")

δένε "bind thou"

ἄς (or να) δένη etc.

ἄς (να) δένουμε (δένουμε) „

δένετε „

ἄς (να) δένουν(ε) „

#### Aorist.

(ἄς, να δέσω) (ἄς, να μείνω) (ἄς, να φάγω)

δέσε μείνε φάγε

ἄς δέση ἄς μείνη ἄς φάγη

ἄς δέσωμε (δέσουμε) ἄς μείνωμε ἄς φάγωμε

δέσετε μείνετε φάγετε

ἄς δέσουν ἄς μείνουν ἄς φάγουν.

In polysyllabic words the accent of the 2nd sing. withdraws unto the third last syllable; as, πῆγαινε "go thou," κάθισε (or κάτωσε) "sit down."

Only the 2nd sing. and pl. correspond to the ancient forms, with this difference, however, that the terminations of the present (-ε, -ετε) have been carried over also to the aorist. The Pontic forms like γράψον, ποίσον (ποίησον), and such forms from the Terra d' Otranto as krátiso (κράτησον), rístefso (πίστευσον), correspond exactly to an a. Gk. γράψον, etc. The other forms of the imperative are constructed with the aid of the particle ἄς (negative ἄς μὴ) or νά (να μὴ) and the subjunctive, cf. § 193 f.

γ. 238 στέλλω  
239 στέλλω



2. On analogy of ἔλα ἐλάτε a few other imperatives in -α, -άτε have been formed: στέκα στεκάτε (beside στέκου) from στέκομαι "stand" (aor. στάσου σταθήτε, v. below), τρέχα τρεχάτε from τρέχω "run" (aor. τρέξε τρέξετε), φεύγα φευγάτε from φεύγω "flee, go away" (aor. φύγε φύγετε): the forms of the compounds of βαίνω (§ 207), which belong to another class of aorist, also come under this category: ἀνέβα ἀνεβάτε (less commonly ἀνεβάστε), ἔβγα ἐβγάτε, διάβα διαβάτε, ἔμπα ἐμπάτε (beside plurals ἀνεβήτε, βεγήτε, διαβήτε, etc.). Even the particle νά "there is (are), behold" takes, according to such models, a plural νάτε. A -ς has attached to the final of the sing. in the forms ἔμπας, φεύγας, TEXTS I. d. 5 (Syra), pl. φιβγᾶσσι, i.e. φευγᾶστε, TEXTS III. 11 (Velvendos).

3. The imperative *ἄμε ἄμετε* is properly a stereotyped form of *ἄ(γω)με*. So likewise *πάμε* "let us go, now then" takes a pl. *πάμετε*.

PASSIVE.<sup>1</sup>§ 219. *Present.*

Indicative.	Subjunctive.
<i>δένομαι</i> ( <i>δένουμαι</i> ) "I am bound"	<i>νὰ δένωμαι</i>
<i>δένεσαι</i>	etc.
<i>δένεται</i>	like the indic.
<i>δενόμαστε</i> ( <i>δενούμαστε</i> , <i>-μεστε</i> )	
<i>δένεστε</i>	
<i>δενουνται</i> .	

The North. Gk. forms *δένουμι*, *δένισι*, etc., arise from § 7, n. 1. In Southern Gk. *δένουμαι* is less in use than *δένομαι*. In Saranda Klisiés *γίν'ται*, etc., occurs for *γίνεται*, TEXTS III. 12.

§ 220. *Imperfect.*

*ἐδένουμου(ν)*, *ἐδενόμου(ν)ε*  
*ἐδένουσου(ν)*, *ἐδενόσου(ν)ε*  
*ἐδένουντα(ν)*, *ἐδενότουν(ε)*, *ἐδενόταν(ε)*  
*ἐδενούμαστε* (*-μεστε*, *-μεστα*), *ἐδενόμαστε*  
*ἐδενούσατε*, *ἐδενόσατε*, *ἐδενούστε*  
*ἐδένουντα(ν)*, *ἐδενούνταν(ε)*, *ἐδενόντουσαν*.

1. In addition to these forms there are also numerous further variations, *e.g.* :

1st sing. *ἐδένομη* (Karpathos), *ἐδένομονν*, *ἐδενούμονν(ε)*, *ἐδένουμουνε*, *ἐδενόμαν(ε)*.

2nd sing. *ἐδένεσoun* (Cyprus), *ἐδενούσου(ν)ε*, *ἐδένουσούνε*.

3rd sing. *ἐδένετο(ν)* (*e.g.* in Calymnos), *ἐδένετουν*, *ἐδένοντα(ν)*, *ἐδένουτον*, *ἐδενούτανε*, *ἐδενούνταν(ε)* (also *ἐδένουντανε*, Naxos).

Instead of the final *ε* sometimes also *α* is found (*ἐδενόμοννα* and so on).

1st pl. *ἐδενούμαστεν*, *ἐδένουμέστανε*, *ἐδένουμάσταν*, (*ἐ*)*δένουμάστουν*.

2nd pl. *ἐδένεστε* (*e.g.* in Calymnos), *ἐδένουσταν*, *ἐδενούσαστεν*, *ἐδένουσάσταν*, *ἐδένουσάστουν*. (Spellings with *σθ* for *στ*, as in *ἐδένουσθαν*, are due to the literary language.)

3rd pl. *ἐδένουντο* (*e.g.* Calymnos) *ἐδένονταν*, *ἐδενούντασιν*. Notice also *ἔνταν* = *ἐγίνονταν* (TEXTS III. 13. c) and *θαμάζδανα* (from *-ζοντανα*), TEXTS III. 12.

2. The various forms have arisen from the a. Gk. (the forms of which are still well maintained in dialect, *v. n. 1*) through the mutual action of the different persons on one another and by the action of the active upon the passive.

<sup>1</sup> So also the deponents like *έρχομαι*, etc., § 177, 1.

§ 221. *Aorist.*

Indicative.	Subjunctive.
ἐδέθηκα "I was bound"	νὰ δεθῶ
ἐδέθηκες	νὰ δεθῇς
ἐδέθηκε	νὰ δεθῇ
ἐδεθήκαμε	νὰ δεθοῦμε
ἐδεθήκετε	νὰ δεθῆτε
ἐδέθηκαν, ἐδεθήκαν(ε)	νὰ δεθοῦν, δεθοῦνε.

Similarly: ἐφάνηκα νὰ φανῶ, ἀνέ- κατέ-βηκα ν' ἀνεβῶ νὰ κατεβῶ, ἐμπήκα νὰ ῥμπῶ (less commonly νὰ ἔμπω, νὰ ῥμπω), ἐβγήκα νὰ ῥβγῶ. The subjunctive endings take the place of -ηκα.

1. North. Gk. ἐδέθκα, ἐλευτερώθκα, παντρεύκα (= παντρεύτηκα), (ἀ)κούσκα (= ἀκούστηκα), φκήσκα (= εὐκή[σ]τηκα), etc.: in the plural the accent remains on the same syllable as in the singular; thus, *e.g.* χάθκαμι = χάθηκάμε for χαθήκαμε, χάθκιτι = χάθηκῆτε for χαθήκετε.

2. The 3rd sing. also in -εν: *e.g.* σκίστηκεν, παντρεύκιν (Velv.).—ἐδέθητσε for ἐδέθηκε, etc., according to § 17.—The 2nd plural occasionally runs also ἐδεθήκατε instead of -ετε (*cf.* the active), the 3rd pl. also -ασι (ἐδεθήκασι) instead of -αν, likewise as the active; *cf.* § 214, n. 4.

3. The subjunctive corresponds exactly to the a. Gk. form. On the addition of -κα in the indic., *v.* § 208: it appears in dialect also in the subj. in νὰ βήκω (TEXTS III. 12) = νὰ μῶ (fr. ἐμπήκα, § 207); *cf.* on this point § 214, n. 5. The form ἐδέθηνα (Aegina) inflects like ἐδέθηκα. On unenlarged formations, *cf.* § 208.

§ 222. *Imperative.**Present.*

δένου "be thou bound"

ᾶς δένεται etc.

ᾶς δενώμαστε "

δένεστε "

ᾶς δένουνται "

*Aorist.*

δέσου

ντράψου "be ashamed"

ᾶς δεθῇ

ᾶς ντραπῇ

ᾶς δεθοῦμε

ᾶς ντραποῦμε

δεθῆτε

ντραπῆτε

ᾶς δεθοῦν(ε)

ᾶς ντραποῦνε.

Before -σου of the 2nd sing. aorist imperat. the same stem form is used as before -σ- of the aorist act. (γέψου from



γέυομαι, στοχάσου from στοχάζομαι). Final accent in the 2nd sing. with -ου instead of -σου occurs in: φαίνομαι ἐφάνηκα "appear," φανοῦ (beside φάνου), χαίρομαι ἐχάρηκα "rejoice," χαροῦ (beside χάρου). γίνομαι "become" takes γένου and γίνου (and even γίνε).

1. As in the imperat. active, *νά* may be used instead of *ᾶς*. The imperat. passive is not common, apart from that of middle verbs like γέυομαι, συλλογίζομαι, χαίρομαι. The most commonly used imperative is στάσου (North. Gk. στάς'), pl. σταθήτε "stop" (fr. στέκομαι ἰστάθηκα).

2. On the 2nd sing. and pl. aor. imperat. of ἀνεβαίνω, etc., *v.* § 218, n. 2. The other persons (*ᾶς* ἀνεβῆ, etc.), and ἀνεβήτε, etc., beside ἀνεβᾶτε, formally come under this head.

3. σήκω or σήκου "rise (up)" beside σηκώσου σηκωθήτε fr. σηκώνω is used almost like a particle.

4. In Cyprus (and kindred dialects) the 2nd sing. imperat. (while maintaining the tense characteristics) ends in -θου (-του); as, λυπήθου = λυπήσου "regret," στάθου = στάσου, στοχάστου = στοχάσου. Cf., further, Pontic χάτ (TEXTS III. 14. a), *i.e.* χάτου (subj. *νὰ* χατῶ) for χάσου (fr. ἐχάθηκα). In Saranda Klisiés (*v.* TEXTS III. 12) the imperat. ends in -τσε; as, λούθτσε, κοιμήθτσε (from \*λούθησε, etc., in active sense).

## COMPOUND TENSES.

§ 223. The auxiliary verbs ἔχω "I have," εἶμαι "I am," θέλω "I will," and the particle θά (θενά, θανά, θελά) are employed to form the compound verbal forms (futures, perfect, pluperfect, future perfect, and conditional).

### § 224. *Conjugation of the Auxiliary Verbs.*

1. ἔχω is found only in the present, imperfect (εἶχα), future (θά 'χω = θαᾶ ἔχω), and first conditional (θαᾶ εἶχα). The conjugation is quite regular. Usually the circumlocution with *νά* is employed for the 2nd person imperative. The aorist is sometimes supplied by that of λαβαίνω (ἔλαβα).

2. εἶμαι "I am."

#### *Present.*

Indicative.	Subjunctive.
εἶμαι	<i>νὰ</i> εἶμαι ( <i>νὰ</i> 'μαι)
εἶσαι	<i>νὰ</i> εἶσαι ( <i>νὰ</i> 'σαι)
εἶναι (εἶνε)	<i>νὰ</i> εἶναι ( <i>νὰ</i> 'ναι)
εἴμαστε, εἴμεστα	<i>νὰ</i> εἴμαστε, εἴμεστα ( <i>νὰ</i> 'μαστε).
εἴστε	<i>νὰ</i> εἴστε ( <i>νὰ</i> 'στε)
εἶν(αι)	<i>νὰ</i> εἶναι ( <i>νὰ</i> 'ναι).

1. The subjunctive is also written *và ἦμαι*, etc. (3rd sing. *và ἦναι*).
2. The older forms of the 3rd pers. still survive in some dialects (e.g. Maina, Pontus, Cyprus). The intermediate step between *ἔνι* and *εἶναι*, namely *ἐναι*, is met with TEXTS III. 14. a. Moreover, *εἶν* and even *εἶ* (Chios) are found.

*Imperfect.*

ἤμουν(α)  
 ἤσουν(α)  
 ἤτου(ε), ἤταν(ε)  
 ἤμαστε, ἤμεστα  
 ἤσαστε, ἦστε  
 ἤταν(ε), ἤσανε.

3. The following additional forms occur: 1st sing. ἤμουνε, ἤμουνι, ἤμαν(ε). 2nd sing. ἤσουνε, ἤσουνι, ἤσανε. 3rd sing. ἦτο, ἦτουν, ἦτονι, (Lesbos, Saranda Klisiés) ἦδαν. 1st pl. ἤμεθα, ἤμασταν, ἤμαστον. 2nd pl. ἦσταν, ἦσασταν, ἦσαστον. 3rd pl. ἦντουσαν, ἦντούσανε. Forms like 1st sing. ἦμ or ἦμνα, 2nd sing. ἦς or ἦσνα, arise in North. Gk. dialects. The forms ἦμην, ἦσο belong to the literary language.

*Imperative.*

*và εἶσαι* (or *vά 'σαι*), also *εἶσου*  
*ἄς εἶναι*  
*ἄς εἴμαστε*  
*(vά) εἴστε*  
*ἄς εἶναι.*

4. ἔστωσαν (TEXTS I. a. 21) "let them be" is a word from the ecclesiastical language.

The future present and conditional are regularly *θα εἶμαι*, *θά 'μαι* (*θανά 'μαι*) and *θα ἤμουν(ε)*, *ἤθελ' εἶμαι* respectively: on their formation, v. §§ 225 f., 230. The defective forms may be supplied by the corresponding forms of *στέκω* "stand" (aor. *ἐστάθηκα*, etc.).

3. *θέλω* "I will."

*Present.*

θέλω  
 θέλεις, θές  
 θέλει, θέ  
 θέλο(υ)με, θέμε  
 θέλετε, θέτε  
 θέλουν(ε), θένε.

1. The abbreviated forms are less in use than the full forms. Notice, further, *θί* = *θέλει(ς)* TEXTS III. 9 (Chios).

*Imperfect.*

ἤθελα  
 ἤθελες  
 ἤθελε  
 ἤθέλαμε  
 ἤθέλετε (ἤθέλατε)  
 ἤθελαν, (ἤ)θέλανε.

*Aorist.*

ἤθελῃσα, etc.

*Imperative.*

The 2nd pers. is little in use, otherwise regularly (ᾶς θέλῃ, ᾶς θελήσῃ). Also the other parts of this verb are regularly formed so far as they are at all in use.

2. The particle *θά* and the forms closely akin with it (§ 225) were phonetically evolved only partly out of *θέλω* and *νά* "that": *θέ(λει) νά* to *θενά* (*θελά*), *θανά*, *θά*. On the forms *δά*, *χά*, *ᾶ*, *έννά*, v. § 20, n. 2.

3. Sometimes other verbal forms (partly stereotyped and of the nature of particles) are employed to express a definite modality; thus, e.g. *σόζι* (*σόνι*) pl. *σόζυνη* in Otranto to denote "can" (*σόζι fonási* "he could cry," *σόζυνη γελási* "they could laugh") or *πά* (a stereotyped *πάει*) *νά* "am about to, going to" (*νά πά νά σοῦ τῇ φέρω* "I am going to fetch her to thee"), or *λάχ* in Pontus to denote a wish (*λάχ ἔχω* = a. Gk. *ἐχοίμι*).

## ACTIVE.

§ 225. The *Future* is a combination of *θά* (or in dialect *δά*, *χά*, *ᾶ*), or dialectically or archaically *θενά* (less commonly *θανά*, *θελά*, Cyprian *έννά*), with I. the present subjunctive or II. aorist subjunctive. The first (I.) is the present future, the second (II.) the aoristic future. On the usage of both forms, v. § 191.

## I.

*θά*<sup>1</sup> δένω  
*θά* δένῃς  
*θά* δένῃ  
*θά* δένωμε  
*θά* δένετε  
*θά* δένουν(ε)

## II.

*θά*<sup>1</sup> δέσω  
*θά* δέσῃς  
*θά* δέσῃ  
*θά* δέσωμε  
*θά* δέσετε  
*θά* δέσουνε.

If the verb begins with a vowel the final -a of the particle blends

<sup>1</sup> Or one of the equivalent forms *θενά*, etc.



with the following initial, *v.* § 11. Analogous to *νάν* and *νά* (§ 34, n. 2), sometimes also *θάν* is used beside *θά*.

§ 226. In addition to the forms given the following circumlocutions for the future also are found :

(1) *θέλω γράφω (γράφω), θέλεις γράφης (γράφης), etc.*

(2) *θέλω γράφει (γράφει), θέλεις γράφει (γράφει), etc.*

(3) *θέλει γράφω (γράφω), θέλει γράφης (γράφης), etc.,* before a vowel *θέλ' ἔχω*, and so on.

(4) *νὰ (also θὰ) γράφω (γράφω) θέλω, νὰ γράφης (γράφης) θέλεις or θές, etc.*

These forms, however, are not extensively in use.

Notice TEXTS III. 1 (Bova) the future formed with *ἔχω*: *ἐν γὰρ να ἐρτί* "he will come."

§ 227. The *Perfect* and *Pluperfect* are formed with the help of *ἔχω* and the passive participle, or with *ἔχω* and an (invariable) root form similar to the 3rd sing. aorist subjunctive :

*Perfect.*

*ἔχω δεμένο* "I have bound"

*ἔχεις δεμένο*

*ἔχει δεμένο*

*ἔχομε δεμένο*

*ἔχετε δεμένο*

*ἔχουν δεμένο*

Or :

*ἔχω δέσει (δέση)*

*ἔχεις δέσει*

*ἔχει δέσει*

*ἔχομε δέσει*

*ἔχετε δέσει*

*ἔχουν δέσει.*

*Pluperfect.*

*εἶχα δεμένο* "I had bound"

*εἶχες δεμένο*

*εἶχε δεμένο*

*εἶχαμε δεμένο*

*εἶχετε δεμένο*

*εἶχαν(ε) δεμένο.*

Or :

*εἶχα δέσει*

*εἶχες δέσει, etc.*

The second method is limited in popular usage to localities, though a favourite with the authors and poets. The differ-

ence which exists in German between, *e.g.*, "ich *bin* gegangen" and "ich *habe* gebunden," or in French, "je *suis* arrivé" and "j'*ai* trouvé," applies in modern Greek only to the first but not to the second method; thus, εἶμαι φτασμένος "I am (have) arrived" (usually aorist ἔφτασα), μεσάνυχτα εἶναι περασμένα "midnight is past," etc.; but for other forms only ἔχω (εἶχα) πάγει "I have (had) gone," ἔχω φτάσει "I have arrived," etc.<sup>1</sup>

δεμένα is also used in place of the form δεμένο. If the accusative of a conjunctive pronoun precedes, the participle agrees with it in gender and number; thus, τὴν ἔχω ἰδωμένην "I have seen her," τοὺς ἔχω ἰδωμένους "I have seen them." Sometimes, however, the participle remains invariable; *cf.* τὴν ἔχω ἰδωμένα, TEXTS III. 4.

1. δέσει resembles only on the surface the 3rd sing. subj. This form conceals the remnant or the transformation of the ancient infinitive in -ειν (δέσειν for δέσαι after the present). The preterite sense of ἔχω with the infin. is of quite recent date, and was evolved out of the scheme εἶχα + infin. after the latter had taken on pluperfect meaning.

2. Occasionally (particularly in Zaconian) instead of the participle in -μένο the verbal adjective in -τός is employed: ἔχω ἀκουστά "I have heard," ἔχει σφαλιχτὴ τὴ γυναῖκα του "he has closed in his wife" ("keeps his wife closed in") (TEXTS I. d. 5). Sometimes even a real adjective serves in this function: ἔχω πεμπάτο "I have sent," εἶναι φευγάτος "he is fled" (*cf.* § 212).

§ 228. The *Future Perfect* is a combination of the future of ἔχω and the same form which serves also in the perfect and pluperfect:

θὰ ἔχω δεμένο or θὰ ἔχω δέσει "I shall have bound": θὰ ἔχω is conjugated quite regularly.

In place of θὰ ἔχω the other future combinations are also possible.

§ 229. The tense forms given in § 227 f. are not frequently used, since the aorist can represent also perfect and pluperfect (and even future perfect), *v.* §§ 189, 192. The simple vernacular has little need for these forms, which define more accurately the temporal course of an action. The use of the perfect ἔχω δέσει is least common, the aor.

<sup>1</sup> [In English the auxiliary *have* is universally employed to form the perfect and pluperf., but the auxiliary *be* may be employed with some intransitive verbs (of motion), "*I am* come" or "*I have* come."]

indic. quite frequently having the force of our perfect (§ 189, 2); *cf. e.g.* δὲν ἔχουμε πολυσυνηθίσει (TEXTS II. 7) "we have (not yet) accustomed ourselves." The pluperfect εἶχα δέσει is employed to throw into relief the completion of one action in contrast to another past event, or when the expression of the past idea is required to understand clearly the connection: τὸν εἶχανε φέρει μιὰ μέρα, τὴν ὥρα ποῦ ἔβγαине ἡ βασιλοπούλα (II. b. 4) "they had brought him one day at the hour when the princess used to go out," θυμήθηκε κείνο ποῦ εἶχε τάξει (I. d. 1) "he remembered what he had promised," οἱ μοῖρες τὴν εἶχανε προικίζει μ' ὅλες τὶς ὁμορφιές (II. b. 4) "the fairies had endowed her with every beauty." The pluperfect is, further, the correct usage when an action of the previous *past* is to be depicted in its course (a function for which the aorist is manifestly unsuitable); *e.g.* ὅλα τὰ βάσανα ποῦ εἶχε τραβήξει ὡς τότε, ἦτανε τιποτένια μπρὸς . . . (II. b. 4) "all the trials which he had *until then* endured were as nothing compared with . . ."

The form ἔχω (εἶχα) δεμένο denotes only by way of exception a simple action of the past, but emphasises rather the circumstantial result of an action. Thus, while ἔχω γράφει τὸ γράμμα is akin to ἔγραψα, the sense of τὸ ἔχω γραμμένο τὸ γράμμα is something like "I have the letter written; here it is." *Cf.*, further, τό 'χα μερωμένο (τὸ πουλάκι) (III. 15) "I have (the bird) tamed," *i.e.* "I have in it a tamed creature," τοὺ πλί σ ζῇ, τό 'χου κρυμμένου (III. 11) "thy bird lives, I have it concealed (in a hiding-place)," στὸν ὤμο εἶχε κρεμασμένο ἓνα σακκούλι (II. b. 3) "on his shoulder he had a bag hung." In most cases the participle is little more than an adjectival determination (complement) of the object.

The same applies to the perfect passive εἶμαι δεμένος and the pluperfect ἦμουν δεμένος (§ 232): *e.g.* ἦταν γραμμένα στὸ σπαθί "it was (could be read) written on the sword."

§ 230. The various forms of the *Conditional* are formed either (1) with *θά* and the imperfect (or pluperfect), or (2) with the imperfect of *θέλω* and an (invariable) basal form in *-ει*, like the 3rd sing. pres. or aor. subjunctive (the *time* in question deciding whether present or aorist stem).



*Present Conditional.*

θα ἔδενα "I should bind"	θα ἐδέναμε
θα ἔδενες	θα ἐδένετε
θα ἔδενε	θα ἔδεναν.

Or: ἤθελα δέσει (al. δένει) "I should bind."

ἤθελες δέσει (δένει)

ἤθελε δέσει (δένει)

(ἤ)θέλαμε δέσει (δένει)

(ἤ)θέλετε δέσει (δένει)

(ἤ)θέλανε δέσει (δένει).

1. The following combinations are also possible:

(1) ἤθελα δένω (δέσω), ἤθελες δένης (δέσης), and so on.

(2) ἤθελε δένω (δέσω), ἤθελε δένης (δένης), and so on.

(3) θα ἤθελα (νὰ) δένω (δέσω), θα ἤθελες (νὰ) δένης (δέσης), and so on.

(4) θα ἤθελα δένει (δέσει), θα ἤθελες δένει (δέσει), and so on.

(5) θα ἤθελε (νὰ) δένω (δέσω), θα ἤθελε (νὰ) δένης (δέσης), and so on.

The schemes (3), (4), and (5) emphasise the idea of contingency.

(6) ἤθελα ἔδενα, ἤθελες ἔδενες or θελὰ (ἐ)δενα, θελὰ (ἐ)δενες, and so on.

(7) ἤθελ' ἔδενα, ἤθελ' ἔδενα, and so on.

2. On the sense of θα ἔδεσα, θα ἔδεσες, cf. § 195.

*Past Conditional.*

θα ἔδενα, etc.

Or: θα<sup>1</sup> εἶχα δεμένο or δέσει "I should have bound"

θα εἶχες δεμένο or δέσει

θα εἶχε δεμένο or δέσει

θα εἶχαμε δεμένο or δέσει

θα εἶχετε δεμένο or δέσει

θα εἶχανε δεμένο or δέσει.

3. Instead of θα εἶχα the various combinations of the present conditional may be used, δεμένο or δέσει remaining: ἤθελα ἔχει δεμένο (δέσει), ἤθελα ἔχω δεμένο (δέσει), etc.

On the usage of the Conditional, cf. § 277, 4.

## PASSIVE.

§ 231. *Future.*

## I.

θα<sup>1</sup> δένωμαι

θα δένεσαι

## II.

θα δεθῶ

θα δεθῇς

<sup>1</sup> Or one of the equivalent forms *θενά*, etc., § 225.

θα δένεται	θα δεθῇ
θα δενώμαστε	θα δεθοῦμε
θα δένεστε	θα δεθῆτε
θα δένονται	θα δεθοῦνε.

Corresponding to the future active schemes given in § 226 the following are possible for the passive :

- (1) θέλω δένωμαι (δεθῶ), θέλεις δένεσαι (δεθῆς), etc.
- (2) θέλω δεθεῖ, θέλεις δεθεῖ.
- (3) θέλει δένωμαι (δεθῶ), θέλει δένεσαι (δεθῆς)
- (4) νὰ δένωμαι (δεθῶ) θέλω.

§ 232. The *Perfect*, *Pluperfect*, and *Future Perfect* are formed (1) with εἶμαι and the passive participle (declined like an adjective), or (2) with ἔχω and a form like the 3rd sing. aor. passive subjunctive.

#### *Perfect*

εἶμαι δεμένος (δεμένη, δεμένο) "I am (have been) bound"

εἶσαι δεμένος

εἶναι δεμένος

εἶμαστε δεμένοι (δεμένες, δεμένα)

εἴστε δεμένοι

εἶναι δεμένοι.

Or : ἔχω δεθεῖ (δεθῇ)

ἔχεις δεθεῖ

ἔχει δεθεῖ

ἔχομε δεθεῖ

ἔχετε δεθεῖ

ἔχουν(ε) δεθεῖ.

#### *Pluperfect.*

ἦμουν(α) δεμένος "I was (had been) bound"

ἦσουν(α) δεμένος

ἦτανε δεμένος

ἦμαστε δεμένοι

ἦσατε δεμένοι

ἦτανε δεμένοι.

Or : εἶχα δεθεῖ

εἶχες δεθεῖ, etc.

*Future Perfect.*

θα (or θενά, etc.) εἶμαι δεμένος "I shall have been bound."

θα εἶσαι δεμένος, etc.

Or: θα ἔχω δεθεῖ, θα ἔχῃς δεθεῖ, etc.

δεθεῖ is the transformation of the ancient infinitive δεθῆναι. This scheme is, like that of the active, limited to certain localities.

§ 233. *Conditional Present.*

θα<sup>1</sup> ἐδένομουν<sup>2</sup> "I should be bound"

θα ἐδένουσιν

θα ἐδέδουνταν

θα ἐδενοῦμαστε

θα ἐδενοῦσατε

θα ἐδέδουνταν.

Or: ἤθελα δεθεῖ

ἤθελες δεθεῖ

ἤθελε δεθεῖ

(ἦ)θέλαμε δεθεῖ

(ἦ)θέλετε δεθεῖ

(ἦ)θέλανε δεθεῖ.

1. As in the active, the following additional combinations are possible:

(1) ἤθελα δένωμαι (δεθῶ), ἤθελες δένεσαι (δεθῆς), etc.

(2) ἤθελε δένωμαι (δεθῶ), ἤθελες δένεσαι (δεθῆς), etc.

(3) θα ἤθελα (νὰ) δένωμαι (δεθῶ), θα ἤθελες (νὰ) δένεσαι (δεθῶ), etc.

(4) θα ἤθελα δεθεῖ, θα ἤθελες δεθεῖ, etc.

(5) θα ἤθελε (νὰ) δένωμαι (δεθῶ), θα ἤθελε (νὰ) δένεσαι (δεθῆς), etc.

(6) ἤθελ' ἐδένομουν, ἤθελ' ἐδένουσιν, etc., or θελὰ δένωμουν, θελὰ δένουσιν, etc.

2. On the meaning of θα ἐδέθηκα, cf. § 195.

*Conditional Past.*

θα ἐδένομουν

Or: θα ἤμουν(α) δεμένος "I should be (have been) bound"

θα ἤσουν(α) δεμένος

θα ἤτανε δεμένος

θα ἤμαστε δεμένοι

θα ἤσαστε δεμένοι

θα ἤτανε δεμένοι.

Or: θα εἶχα δεθεῖ

θα εἶχες δεθεῖ, etc.

<sup>1</sup> Or one of the equivalent forms θενά, and so on, § 225.

<sup>2</sup> Or one of the other imperfect forms, § 220.



3. Once more the various other combinations may be inserted for *θὰ ἡμῶνα* and *θὰ εἴχα*.

### THE PARTICIPLES.

§ 234. Modern Greek has the following participle system:

(1) Active present participle in *-οντας*: *δένοντας* "binding" (indeclinable).

(2) Past participle passive in *-μένος*: *δεμένος* "bound," on the formation of which *v. § 209 ff.* Sometimes also in the same sense a participle in *-τός*, *v. § 212.*

This participle in the case of intransitive verbs has an *active* value; as, *φτασμένος* "arrived," *άνθισμένος* "flowering," and even *φαγωμένος* "having eaten, satisfied" (*είμαστε φαγωμένοι* "we have eaten, are satisfied").

(3) A number of middle (or passive) present participles in *-ούμενος* or *-άμενος*, of which those more commonly used are:

- A. *καθούμενος* "sitting" (*κάθομαι*)  
*κειτούμενος* "lying, bed-ridden" (*κείτομαι*)  
*τὸ μελλούμενο* "the future" (*μέλλει*)  
*πετούμενος* "flying" (*πετῶ*), *neut.* "bird"  
*τὸ πρεπούμενο* "what is proper" (*πρέπει*)  
*τρεχούμενος* "running, current" (*τρέχω*); *τὰ τρεχούμενα* "what has taken place, event" (a. Gk. *τὰ γεγονότα*)  
*χαρούμενος* "joyful" (*χαίρω*)  
*χρειαζούμενος* "necessary," "needful" (*χρειάζομαι*).
- B. *γενάμενος* "becoming" (*γένομαι*)  
*έρχάμενος* "coming" (*έρχομαι*)  
*κειτάμενος* beside *κειτούμενος*  
*λεγάμενος* "what is (being) referred to," "aforesaid" (*λέγω*)  
*πετάμενος* beside *πετούμενος* "flying"  
*πηγαινάμενος* "going" (*πηγαίνω*)  
*στεκάμενος* "standing, stagnant" (of water); *τὰ στεκάμενα* "chattels" (*στέκω*)  
*τρεμάμενος* "trembling" (*τρέμω*)  
*τρεχάμενος* "running, flowing," particularly *n.* "running water" beside *τρεχούμενος*  
*χαира́μενος* "enjoying (a husband)," *i.e.* not a widow.

1. The participles in -ούμενος were taken from the contracted verbs, those in -άμενος from ancient models like (ἰ)στάμενος, δεξάμενος. Some a. Gk. participles in -ούμενος have completely lost their original meaning; as, ὁ ἡγούμενος "the abbot," τὰ λαλούμενα "the musical instruments."

2. There are only solitary occurrences of other participial formations; thus the Greek of Lower Italy still retains a participle from the aor. active, the pres. λύνοντα (-ας) giving an aor. λύσοντα, γέροντα giving γείροντα. Others again are retained only as adjectives or as substantives: e.g. ἡ ἐλεούσα "the compassionate" (sc. Παναγία "mother of God"); ὁ παρών "present" (indeclinable) is taken from the literary language.

§ 235. The participle constructions are very limited compared with ancient Greek. The most common is the participle in -μένος (2), which is employed as an adjective, and sometimes even takes the place of a (relative) dependent clause; cf. e.g. III. 8. 1.

1. An absolute construction occurs in TEXTS I. a. 8: τὸν περικαλῶ τὰ χέρια σταυρωμένα "I beseech him with folded hands (the hands folded)."

The participle in -ούμενος or -άμενος (3) stands either attributive, as τὰ πετάμενα πουλιά "the flying birds," ὁ λεγόμενος Ψυχαρισμός "the so-called P.," or converts to a substantive (see above), or is confined to fixed expressions, like στὰ καλὰ καθούμενα "at random."

2. In the employment of the vernacular for literary purposes an effort is made to extend this principle or to introduce the literary form (in -όμενος) into the vernacular usage (e.g. τὰ γραφόμενά του "his writings," TEXTS II. b. 7, or λεγόμενος = λεγόμενος).

§ 236. The participle in -οντας (§ 234, 1) is never employed attributively, but serves (like the French *en* with pres. participle) as an absolute form, and mostly to complement, illustrate, or explain the verbal action: e.g. βλέποντας δὲν βλέπουν "seeing (with their eyes) they do not see," τοὺς εἶπε λέγοντας "he spoke to them saying," κλαίοντας λέει "weeping he says," ὁ Χάρος πετειμέται τὸ δρεπάνι κρατῶντας στὸ χέρι "Death hastes, holding the sickle in his hand"; notice θέλοντας μὴ θέλοντας "whether (he) will or not." Further, it may express the contemporaneous occurrence of two actions; as, αὐτὸ ἀκούοντας ἔγινε ἄφαντος "hearing (as he heard) this he became invisible." Constructions like ὄντας

δίχως ρίζα ξεράθηκαν (Pallis) "being without root they withered," are rare.

1. The participle does not of necessity relate to the subject; cf. κλαδεύοντας . . . τὸν κέντρωσε . . . ἐν ἀγκαθάκι "stripping (as he stripped) (the bushes) a thorn pricked him," καρτεροῦν τὴν ἀνοιξί . . . ν' ἀκούσουν τὰ Βλαχόπουλα λαλῶντας τὲς φλογέρες (TEXTS I. a. 5) "they waited for the spring in order to hear the shepherd children playing (when they played) the flute."

2. A nominative absolute construction is rare. The writer Ἐφταλιώτης, who throughout his historic prose (Ἱστορία τῆς Ρωμιοσύνης, 1901) manifests a certain propensity for participial constructions, and introduces into the vernacular after the model of the pres. participle in -οντας aorist forms like θαρέψαντας, μαθόντας (cf. § 234, n. 2), φοβηθέντας, writes also, e.g., γίνεται μεγάλο συνέδριο στὸ παλάτι, παρόντας κι ὁ πατριάρχης κι ὅλοι οἱ προύχοντες "a great assembly is held in the palace, at which the patriarch and all the dignitaries were present."

## II. CONTRACTED VERBS.

§ 237. To the contracted verbs belong all verbs in -ῶ, that is, all those which bear the accent on the final in the 1st. sing. pres. Also the "semi-contracted" verbs given under present system II. c follow the contracted verbs in some forms. The contracted verbs are divided into two classes, the characteristic of which is found in the 2nd sing. pres. (1) in -ῶ, -ᾶς, and (2) in -ῷ, -εῖς.

Both classes correspond to the a. Gk verbs in -άω and -έω. Some are new-comers: e.g. εὐκοῦμαι for εὐχομαι (εὐκήθηκα), together with such as σκῶ, ἀρπῶ for σκάζω, ἀρπάζω, etc., v. p. 136 f. The two classes of a. Gk. verbs in -άω and -έω merge in many points in their conjugation, the verbs in -άω having appropriated forms of the -έω conjugation (cf. ρωτοῦμε, ρωτοῦνε, ἐρωτοῦσα, ἐρώτουνα, etc.). The ancient -όω verbs have converted into barytones in -ώνω, v. § 199, I. 6, n. 3.

The first class in -ῶ, -ᾶς is considerably more common than the second, v. § 250.

Contracted verbs differ from the conjugation of barytones only in the present (including imperative and pres. participle) and the imperfect, all the other forms being identical with those of the barytones (taking into account the stem formation of the aorists act. and pass. and the passive participle given under § 201, II. and § 210, II.).



## FIRST CLASS.

Paradigm : ρωτῶ "I ask."

## ACTIVE.

§ 238.

*Present.*

## Indicative.

ρωτῶ

ρωτᾶς

ρωτᾷ

ρωτοῦμε

ρωτᾶτε

ρωτοῦν(ε)

## Subjunctive.

νὰ ρωτῶ

νὰ ρωτᾶς

νὰ ρωτᾷ

νὰ ρωτοῦμε

νὰ ρωτᾶτε

νὰ ρωτοῦν(ε). *2ve*

ρωτοῦσι like δένουσι, § 213, n. 5.

*Imperfect.*

(ἐ)ρωτοῦσα

(ἐ)ρωτοῦσες

(ἐ)ρωτοῦσε

(ἐ)ρωτούσαμε

(ἐ)ρωτούσατε (ἐρωτούσατε)

(ἐ)ρωτούσαν(ε).

(ἐ)ρωτούσασι like ἐδένασι, § 214, n. 4.

§ 239. On the Greek mainland (*e.g.* in Epirus, Central Greece), in the Greek of Lower Italy and that of the Ionic Islands and in the Peloponnesus, the following scheme of conjugation is found :

*Present.*

ρωτάω

ρωτάεις

ρωτάει

ρωτᾶμε

ρωτᾶτε

ρωτᾶν(ε) ρωτᾶσι.

*Imperfect.*

ἐρώτα(γ)α

ἐρώτα(γ)ες

ἐρώτα(γ)ε

ἐρωτά(γ)αμε (ἐρωτᾶμε)

ἐρωτά(γ)ατε (ἐρωτᾶτε)

ἐρωτά(γ)αν (ἐρωτᾶνε).

The so-called "analysed" (called also incorrectly "uncontracted") forms are most in vogue in the Peloponnesus. They are new formations on the basis of the a. Gk. contracted forms which survive in the regular inflection of the present (apart from the

infection by the -έω-conjugation). The analytic forms arose through the addition of -ει and -ε to the 3rd sing. pres. ἔρωτᾷ, and imperf. ἔρώτα on analogy of the barytones (ρωτᾷ-ει, ἔρώτα-ε), and these forms consequently reacted by analogy on the 1st and 2nd sing. The characteristic vowel -α- was finally carried over also to the 1st and 3rd pl. The -γ- in ἔρώταγα is secondary (to avoid hiatus). Such -γ- forms were then placed on a par with φυλάγω ἐφύλαγα, etc. The regular imperf. ἔρωτοῦσα is also a new formation, suggested by the 3rd pl. of the έω verbs. A more faithful continuation of the a. Gk. imperfect is found, e.g., in the Aegean, in the inflection of the sing. :

ἔρωτουν(α)	(ἔρωτούσαμε
ἔρώτας	ἔρωτούσετε
ἔρώτα(νε)	ἔρωτούσαν).

## § 240.

*Imperative.*

ρώτα (ρώτα[γ]ε)  
 ἄς ρωτᾷ (ἄς ρωτάει)  
 ρωτᾶτε  
 ἄς ρωτοῦνε (ἄς ρωτᾶν).

## PASSIVE.

## § 241.

*Present.*

## Indicative.

## Subjunctive.

ρωτοῦμαι (also ρωτᾶμαι)  
 ρωτᾶσαι  
 ρωτᾶται  
 ρωτούμεστα (ρωτάμεστα)  
 ρωτᾶστε  
 ρωτοῦνται (ρωτᾶνται).

νὰ ρωτοῦμαι, etc.

*Imperfect.*

(ἐ)ρωτούμουν(α)  
 (ἐ)ρωτούσουν(α)  
 (ἐ)ρωτοῦνταν(ε)  
 (ἐ)ρωτούμαστε, (ἐ)ρωτούμεστα(ν)  
 (ἐ)ρωτούσαστε, (ἐ)ρωτούστε  
 (ἐ)ρωτοῦνταν(ε).

Besides forms like the following :

ἔρωτώμανε	ἔρωτώμαστε, ἔρωτώμασταν(ε)
ἔρωτώσανε	ἔρωτᾶστε, ἔρωτώσαστε, ἔρωτούσταν
ἔρωτάτον(ε), ἔρωτώταν(ε), ἔρωτώνταν.	ἔρωτώντουσαν, ἔρωτώντησαν.

§ 242. Beside the conjugation given above, many verbs take also the following :

*Present.*

ἀγαπειοῦμαι (rarely ἀγαπειέμαι)  
 ἀγαπειέσαι  
 ἀγαπείται  
 ἀγαπειούμεστα  
 ἀγαπειέστε  
 ἀγαπειοῦνται.

*Imperfect.*

ἀγαπειοῦμουν(α) (ἀγαπειώμουν[α])  
 ἀγαπειούσουν(α)  
 ἀγαπειέτον, ἀγαπειούντανε (ἀγαπειώ[ν]ταν[ε])  
 ἀγαπειούμεστα, ἀγαπειούμαστε (ἀγαπειώμαστε)  
 ἀγαπειέστε, ἀγαπειούσαστε, ἀγαπειούστε (ἀγαπειώστε)  
 ἀγαπειούνταν(ε) (ἀγαπειώντουσαν).

These forms are found (commonly along with the first scheme of conjugation) mostly in those verbs which have both active and passive forms; as, ἀγαπῶ "love," βουτῶ "dive," βαστῶ "hold," γελῶ "laugh," πουλῶ "sell," τιμῶ "honour," τραβῶ "draw," χαλῶ "destroy," etc. The deponent verbs show a preference for the first form (in -οῦμαι or -ᾶμαι); thus, θυμοῦμαι "remember," κοιμοῦμαι "sleep," λυποῦμαι "regret," φοβοῦμαι "fear"; though also γκρεμίζεται "he collapses," καταρείται "he curses," καυκεῖομαι "I boast" beside καυκοῦμαι.

Both the first and also particularly the second scheme of conjugation have arisen from an intermixture of the ancient verbs in -άω with those in -έω, on which see below.

§ 243.

*Imperative.*

ρωτοῦ (ἀγαπειοῦ)	ρωτᾶστε (ἀγαπειέστε)
ᾶς ρωτᾶται	ᾶς ρωτοῦνται.

The passive or middle imperative forms are rare (e.g. κοιμοῦ "sleep"), being replaced by νά with the 2nd pers. of subjunctive.

§ 244. The other forms of contracted verbs not belonging to the present system have no peculiarities :



*Aorist.*

Act. ἐρώτησα, subj. νὰ ρωτήσω, imperat. ρώτησε.

Pass. ἐρωτήθηκα, νὰ ρωτηθῶ, ρωτήσου.

## COMPOUND TENSES.

## ACTIVE.

Future: (I) θὰ ρωτῶ, (II) θὰ ρωτήσω (or one of the other variations).

Perfect: ἔχω ρωτημένο, ἔχω ρωτήσει.

Pluperfect: εἶχα ρωτημένο or εἶχα ρωτήσει.

Future perfect: θὰ ἔχω ρωτημένο or θὰ ἔχω ρωτήσει.

Conditional: θὰ ῥωτοῦσα, ἤθελα ρωτᾶ or ἤθελα ρωτήσει (or one of the other variations); θὰ εἶχα ρωτημένο or ρωτήσει.

## PASSIVE.

Future: (I) θὰ ρωτοῦμαι, (II) θὰ ρωτηθῶ.

Perfect: εἶμαι ρωτημένος, ἔχω ρωτηθεῖ.

Pluperfect: ἤμουν ρωτημένος, εἶχα ρωτηθεῖ.

Future perfect: θὰ εἶμαι ρωτημένος or θὰ ἔχω ρωτησεῖ.

Conditional: θὰ ῥωτούμουν, ἤθελα ρωτηθεῖ (or one of the other variations); θὰ ἤμουν(α) ρωτημένος, θὰ εἶχα ρωτηθεῖ.

## PARTICIPLES.

ρωτῶντας, ρωτημένος: cf. also § 234, 3.

## SECOND CLASS.

Paradigm: πατῶ "I walk."

## ACTIVE.

§ 245.

*Present.*

Indicative.

Subjunctive.

πατῶ "I walk"

νὰ πατῶ

πατεῖς

νὰ πατῇς

πατεῖ

νὰ πατῇ

πατοῦμε

νὰ πατοῦμε

πατεῖτε

νὰ πατῆτε

πατοῦν(ε) (πατοῦσι)

νὰ πατοῦν(ε).

*Imperfect.*

έπατοῦσα  
 έπατοῦσες  
 έπατοῦσε  
 έπατούσαμε  
 έπατούσετε  
 έπατούσαν(ε) (έπατούσασι).

Besides this the following scheme of the imperf. is found (particularly on the islands of the Aegean, Crete, and Cyprus):

έπάτεια (έπάτειουν)	έπατούσαμε(ν)
έπάτειες	έπατούσετε
έπάτειε	έπατούσαν (έπάτειαν).

1. Notice also (after ρ) ήμπόριγα or (ή)μπόρεγα, έφόριγα, έθώριγα (έθώριγες έθώριγε) beside έθώρεια, έφόρεια, ήμπόρεια, etc.

2. On forms like έπάτεια έπάθειες, cf. § 16, n. 3.

3. These forms originated in a manner similar to the "analysed" in -άω: the ending -ε attached to the 3rd sing. έπάτει following the model of the other verbs, and then created analogous forms for the 1st and 2nd persons. πουλειῶσα (TEXTS III. 12) is a cross between the type έπατοῦσα and έπάτεια. The present reflects correctly the a. Gk. scheme. The corresponding a. Gk. inflection of the imperfect still survives in different places (e.g. in Cyprus and the Aegean), έπάτουν(α) έπάτεις έπάτει (έπάτεν or έπάτενε) έπατούμε έπατείτε έπατούσαν. The form έπάτουνα was transferred also to the first class (cf. § 239 n.).

## § 246.

*Imperative.*

πάτει and πάτειε  
 ἄς πατῇ  
 πατείτε  
 ἄς πατούν(ε).

## PASSIVE.

## § 247.

*Present.*

## Indicative.

## Subjunctive.

πατοῦμαι	πατειῶμαι (πατειέμαι)	νὰ πατοῦμαι
πατείσαι	πατειέσαι	etc.
πατείται	πατειέται	and so on like indic.
πατούμεστα	πατειούμεστα	
πατείστε	πατειέστε	
πατούνται	πατειούνται.	

*Imperfect.*

ἐπατούμουν(α)	ἐπατειούμουν(α)
ἐπατούσουν(α)	ἐπατειούσουν(α)
ἐπατούνταν(ε)	ἐπατειέτον, ἐπατειούνταν(ε)
ἐπατούμαστε	ἐπατειούμεστα
ἐπατούσαστε	ἐπατειέστε
ἐπατούνταν(ε)	ἐπατειούνταν(ε).

1. Also other variant endings as in the paradigm, § 220.

The second scheme of conjugation is more in use than the first, although the first is more nearly akin to a. Gk. Deponents have become mostly exactly identical in their inflection with that of the first class (§ 241); *θυμούμαι*, *λυπούμαι*, *φοβούμαι* belong under the first class according to their origin, but follow the second in their inflection. On the other hand always *βαθειούμαι* or *βαρειέμαι* "I am weary."

2. Cf. also *συλλογείμαι*, *συλλογείσαι* (TEXTS I. a. 14, Velv. *συλλουέσι*) beside the 1st person *συλλο(γ)οῦμαι* "I think."

## § 248.

*Imperative.*

πατειοῦ (νὰ πατειέσαι)
ᾶς πατήται, ᾶς πατειέται
πατειέστε (νὰ πατειέστε)
ᾶς πατοῦνται, ᾶς πατειοῦνται.

§ 249. All the other parts are formed according to the same rules as in Class I. (§ 244). Notice particularly the participle *πατώντας* like *ρωτώντας*.

§ 250. The list of verbs which follow Class I. or II. respectively cannot be definitely fixed, as the same verb frequently gives double forms for the same part. In general the second class of contracted verbs is much less prominent than the first; only *ἄργῳ* "am late," *ἐμπορῳ* "am able," *θαρρῳ* "believe" (but *θαρρεύω* "I am brave"), *ζῳ* (also *ζιῳ*) "live," *φιλῳ* "kiss" (but *φιλεύω* "greet kindly, regale"), are universally (or practically universally) conjugated like *πατῳ*.

1. From *ζῳ* note the spellings *ζῆς*, *ζῆ*, *ζῆτε* (further, regularly *ζοῦμε*, *ζοῦν[ε]*, *ἑζοῦσα*). This verb has become identical with *πατῳ* in the pronunciation of its endings, only orthography still maintaining the a. Gk. peculiarity of the verb.

All the rest of the contracted verbs may be conjugated after Class I. This is quite usual in the Peloponnesus and



in Northern Gk. (*cf.* § 7, n. 1), while in the Aegean region (except the Northern part) Class II. is more plentifully represented, though still less prominent than Class I. Thus in m. Gk., *e.g.*, the following a. Gk. verbs in -έω are regularly conjugated like Class I. (-ῶ, -ᾶς): ἀκολουθῶ "follow," ζητῶ "request," βοηθῶ "help," κεντῶ "prick," κυνηγῶ "hunt," μετρῶ "measure, number," πολεμῶ "make an effort, struggle," προσκυνῶ "greet respectfully," χαιρετῶ "greet," χτυπῶ "strike."

The following verbs usually (especially in the region of the Aegean) inflect after Class II. (-ῶ, -εῖς): βαρῶ "strike," θωρῶ "see, consider," καρτερῶ "await," κελαιδῶ "warble," κρατῶ "hold," λαλῶ "speak," λησμονῶ "forget," μιλῶ "speak," παρηγορῶ "console," παρακαλῶ (περικαλῶ) "request," περπατῶ "go walking," πονεῖ "it pains," συχωρῶ "pardon," φορῶ "wear" (a garment), χρωστῶ "owe"; but also μιλῶ μιλαῖς, καρτερῶ καρτερεῖς, κρατῶ κρατᾶς, χρωστῶ χρωστᾶς, ἀλησμονιῶ, καταφρονῶ, συχωράω, etc. Notice βαστεῖ, TEXTS III. 6 (Calymnos), for the regular βαστᾶ.

2. Also mostly all the verbs in original -έω, which are borrowed from the literary language, follow Class II.; as, κατοικῶ "dwell" (vernacular μένω, κάθομαι), προξενῶ "cause," προσκαλῶ "invite," ὑπηρετῶ "serve" (δουλεύω), and others.

3. The secondary contracted verbs ξῶ "I scrape" (beside the usual ξύνω), φτῶ (usually φτύνω) "expectorate," σβῶ (σβήνω) "extinguish," and similar verbs, p. 136, inflect like Class II.; but also ἀπολῶ (a. Gk. λύω): ἀπολάει, μεθῶ: μεθεῖς and μεθεῖς, μηνῶ: μηνᾶς.

#### *Semi-contracted Verbs.*

§ 251. A few verbs with a vocalic final in the stem blend this final in some cases with the ending:

- (1) ἀκού "I hear" ἀκούμε (ἀκούμε)  
 ἀκούς (ἀκούς) ἀκούτε  
 (ἀκούει) ἀκούνε.

Imperative ἄκου ἀκούτε.

(Imperfect ἄκου[γ]α, etc.)

Similarly κρούω "beat."

- (2) κλαίω "I weep" κλαίμε (κλαίμε)  
 κλαίς (κλαίς) κλαίτε  
 κλαίει (less commonly κλαί) κλαίν(ε) (κλαίσι).

(Imperfect ἔκλαι [γ]α, etc.)

Similarly φταίω "I am guilty."

These forms appear also uncontracted with a  $\gamma$  inserted (*cf.* § 23), ἀκούγω, κρούγω, κλαίγω, φταίγω.

§ 252. Through the dropping of a  $\gamma$  (§ 22) in some verbs, vowel sounds come together and are contracted:

(1)  $\pi\acute{\alpha}\omega$  usually instead of  $\pi\acute{\alpha}\gamma\omega$   $\pi\acute{\alpha}\gamma\epsilon\iota\varsigma$ , etc., "I go" (alongside  $\pi\eta\gamma\alpha\acute{\iota}\nu\omega$ , to which it serves as aorist stem; *cf.* §§ 186, 204) with the following forms:

$\pi\acute{\alpha}(\gamma)\omega$	—
$\pi\acute{\alpha}\epsilon\iota\varsigma$	$\pi\acute{\alpha}\varsigma$ ( $\pi\hat{\alpha}\varsigma$ )
$\pi\acute{\alpha}\epsilon\iota$	$\pi\acute{\alpha}$ ( $\pi\hat{\alpha}$ )
	$\pi\acute{\alpha}\mu\epsilon$ ( $\pi\hat{\alpha}\mu\epsilon$ )
	$\pi\acute{\alpha}\tau\epsilon$
	$\pi\acute{\alpha}\nu(\epsilon)$ .

Subj.  $\nu\grave{\alpha}$   $\pi\acute{\alpha}\omega$   $\nu\grave{\alpha}$   $\pi\acute{\alpha}\varsigma$ , and so forth, future  $\theta\grave{\alpha}$   $\pi\acute{\alpha}\omega$   $\theta\grave{\alpha}$   $\pi\acute{\alpha}\varsigma$ , etc. On  $\acute{\alpha}\mu\epsilon$ , *v.* § 218, n. 3.

Likewise  $\nu\grave{\alpha}$  ( $\theta\grave{\alpha}$ )  $\phi\acute{\alpha}\omega$  beside  $\phi\acute{\alpha}\gamma\omega$ , etc. (aor. subj. of  $\tau\rho\acute{\omega}\gamma\omega$  "I eat"):

$\nu\grave{\alpha}$ $\phi\acute{\alpha}\varsigma$ ( $\phi\hat{\alpha}\varsigma$ )
$\nu\grave{\alpha}$ $\phi\acute{\alpha}\eta$
$\nu\grave{\alpha}$ $\phi\acute{\alpha}\mu\epsilon$ ( $\phi\hat{\alpha}\mu\epsilon$ )
$\nu\grave{\alpha}$ $\phi\acute{\alpha}\tau\epsilon$
$\nu\grave{\alpha}$ $\phi\acute{\alpha}\nu(\epsilon)$ .

The aor. indic. runs regularly  $\acute{\epsilon}\phi\sigma(\gamma)\alpha$   $\acute{\epsilon}\phi\alpha(\gamma)\epsilon\varsigma$   $\acute{\epsilon}\phi\alpha(\gamma)\epsilon$   $\acute{\epsilon}\phi\acute{\alpha}(\gamma)\alpha\mu\epsilon$   $\acute{\epsilon}\phi\acute{\alpha}\gamma\epsilon\tau\epsilon$   $\acute{\epsilon}\phi\alpha(\gamma)\alpha\nu$ .

Also the Pontic verb  $\phi\tau\acute{\alpha}\omega$  "I make,"  $\phi\tau\acute{\alpha}\varsigma$ , etc.

- (2)  $\tau\rho\acute{\omega}(\gamma)\omega$  "I eat"  
 $\tau\rho\acute{\omega}\epsilon\iota\varsigma$   $\tau\rho\acute{\omega}\varsigma$  ( $\tau\rho\hat{\omega}\varsigma$ )  
 $\tau\rho\acute{\omega}\epsilon\iota$  (less commonly  $\tau\rho\acute{\omega}$ )  
 $\tau\rho\acute{\omega}(\gamma)\omicron\mu\epsilon$   $\tau\rho\acute{\omega}\mu\epsilon$  ( $\tau\rho\hat{\omega}\mu\epsilon$ )  
 $\tau\rho\acute{\omega}(\gamma)\epsilon\tau\epsilon$   $\tau\rho\acute{\omega}\tau\epsilon$   
 $\tau\rho\acute{\omega}(\gamma)\omicron\nu\nu(\epsilon)$   $\tau\rho\acute{\omega}\nu\epsilon$   
 (Imperfect  $\acute{\epsilon}\tau\rho\omega[\gamma]\alpha$   $\acute{\epsilon}\tau\rho\omega[\gamma]\epsilon\varsigma$ , and so forth).

- (3)  $\lambda\acute{\epsilon}(\gamma)\omega$  "I say"  
 $\lambda\acute{\epsilon}\epsilon\iota\varsigma$   $\lambda\acute{\epsilon}\varsigma$   
 $\lambda\acute{\epsilon}\epsilon\iota$  (less commonly  $\lambda\acute{\epsilon}$ )  
 $\lambda\acute{\epsilon}(\gamma)\omicron\mu\epsilon$   $\lambda\acute{\epsilon}\mu\epsilon$

λέ(γ)ετε λέτε

λέ(γ)ουνε λέν(ε) (λέουσι λέσι)

(Imperfect ἔλε[γ]α or ἤλε[γ]α, ἔλε[γ]ες, etc.).

1. Also θέλω θές follows this model, § 224, 3, and even ξέρω ξές. Likewise ρέω "flow" sometimes gives a 3rd pl. ρένε.

2. Cf., further, from Chios (TEXTS III. 9) the 3rd sing. *lē* and *lī* (in unaccented position) and 3rd pl. *l'ún*.



## PART THIRD.

### SYNTAX.

#### PRINCIPAL SENTENCES.

##### (a) FORM AND CONTENT.

§ 253. Sentences *without verbal predicate* are not uncommon; they either express a maxim with epigrammatic brevity or serve to portray an event or circumstance vividly and picturesquely. Cf. *μίας στιγμῆς ὑπομονὴ δέκα χρονῶν ρεχάτι* "one moment's patience (means) ten years' rest," *αὐτὴ κατσούφα* (TEXTS III. 12) "she (continued) peevish," *αὐτὸς οὐ λόγους ἀπὸ χεῖλ' σὶ χεῖλ' καὶ ἕδ' βασ'λιδ' τοῦ 'φτί* (III. 11) "this word (passed) from lip to lip and (reached) the king's ear," *παντοῦ τρομάρα καὶ σφαγὴ, ἐδῶ φυγὴ, ἐκεῖ πληγὴ* "everywhere (raged) consternation and carnage, here flight and there wounds"; cf. also TEXTS I. a. 19. With imperative force *κάτω φέσια καὶ καπέλα* "down (with) fez and hat."

Even a single member of a sentence may form a sentence by itself: the greatest animation of expression is secured by a series of such simple sentences in asyndeton: *ἄργανα, τούμπανα, χαρὲς μεγάλες* "organs (played), timbals (sounded), great joy (prevailed)"; *τὰ πολλὰ πολλὰ κουμάντα, τὸ καράβι μὲ τὴν πάντα* "too many commands (make) the boat ride on one side"; *μεροδούλι μεροφάγι* "day's work, day's food," i.e. "living from hand to mouth." Notice also *πρῶτο φιλί—'ναστέναξε*, etc., TEXTS I. a. 14. Abbreviated sentences are, of course, specially liked in exclamations; v. § 256.

§ 254. Sentences *without a subject* or *impersonal* sentences like *βρέχει* "it rains," *χιονίζει* "it snows," *κάνει ἄσκημο καιρὸ*

"il fait mauvais temps," call for no special remark. The indefinite subject "one," "they," "people" [Ger. *man*, French *on*] is expressed (1) by *κανείς* (*κανένας*) "one, some one," as *τὸν εἶδε κανένας* "somebody has (they have) seen him"; (2) by the 2nd pers. sing., as *λές* "you might say," etc. (cf. § 195); (3) by the 1st or 3rd pl., as *γλήγορα λησμονοῦμε τοὺς πεθαμμένους* "people soon forget the dead," *λένε* "they say," *ὃν διτ, μοῦ εἶπαν* "it has been (they have) told me," *ἐσκότωσαν τὸν κλέφτη* "they slew the Kleft"; (4) by the passive voice (rare), as *οἱ πεθαμμένοι γλήγορα λησμονεῖονται* "the dead are soon forgotten."

§ 255. *Interrogative sentences.* A question to which the answer may be either *yes* or *no* (Lat. *ne*) is marked by the tone of the voice, and requires no special interrogative word, not even a special arrangement of the words, though that member of the sentence to which the question relates (and so mostly the predicate) *may* be thrown to either extremity of the sentence: *ἦρθε ὁ φίλος σου*; or *ὁ φίλος σου ἦρθε*; "has your friend arrived?" *τὸ βλέπεις κεῖνο τὸ βουνό*; "do you see yon mountain?" *εἶν' ἡ θυγατέρα σου τέτοια ὁμορφῆ*; or *εἶναι τέτοια ὁμορφῆ ἡ τσιούπρα σου*; (TEXTS I. d. 1) "is thy daughter so fair?" *μεθυσμένος εἶσαι ἢ* (also *γὰρ*) *τρελλός*; "are you drunk or crazy?" *ἓνα* (sc. *φιλι*) *σοῦ ὄδωκε ἢ μὴ σοῦ ὄδωκε πολλὰ*; (I. a. 21) "did he give you one (kiss) or several?"

1. On the other hand, through contact with Turkish in Cappadocia (Sili) and elsewhere (as in Adrianople), the Turkish interrogative particle *mi* is employed: e.g. *χαστάζ μὴ ἦσον*; "were you sick?"

A question expecting an affirmative answer (cf. Lat. *nonne*) is introduced by *δέν*; as, *δὲν εἶν' ὁμορφο τὸ ρόδο*; "is the rose not beautiful? the rose is beautiful, is it not?" Such questions have sometimes the force of a mild (polite) request, particularly in the idiom *δὲ μοῦ λές*; "you tell me, do you not?" i.e. "tell me, please."

2. The idea of doubt (and also of refusal) may be expressed by *τάχα* (*τάχατις*), *ἴσως* (*ἀνίσως*), *μὴν*(α), *μήπως*, *μήγαρι*(ς), etc., *ἀρά* (*ἄραγε*[ς]), *μὴν πὰς*(ς) (i.e. *πάγει*[ς]) *καί*, *μὴν πὰς*(ς) *νά*, *μπανά*; as, *τάχα δὲν καταλαβαίνεις*; "perhaps you don't understand?" *μὴν ἔταξες τίποτε*; "did you perhaps promise something?" *μὴ δὲν τό ἔξερεις*; "and did you not know it then?" *μήνα τὰ φαγιά μας δὲ σὰς ἄρεσαν*;

"can it be that our fare has not pleased you?" μήπως or μηγάρι(s) σου εἶπα; "have I perhaps told you?" i.e. "I have not, of course, told you," ἀρὰ δὲν τοὺν ἀλ·πᾶσι; (III. 11) "can it be that thou deplorest him not?" μπανὰ φίλησες τὴν κόρη; (III. 5) "then did you kiss the girl?"

On the *modus potentialis* in questions, v. §§ 191, 1 and 195.

Questions *why? what?* (supplementary questions) are introduced by interrogative pronouns (§ 151 f.) or interrogative adverbs (γιατί; "why?" ποῦ, πότε, etc., § 126, ποῦ τάχα; "where then?"); the particle σάν before the interrogative word has the force of "well, exactly"; as, σὰν τί μὲ θέλεις; "well, what do you wish of me?" σὰν πῶς τοῦ λ' ἡ λόγους; (TEXTS III. 11) "how then runs the proverb?"

§ 256. *Exclamatory sentences* have a partiality for the form of *abbreviated sentences* of predication, command, or interrogation: γιατρός καλός! γιατρικά καλά! "good physician! good physic!" and other ordinary exclamations: τί καλά! "how fine!" τί ζωὴ χαρούμενη! "what an enjoyable life!" The exclamatory nature of the sentence may be emphasised by ποῦ; as, τώρα δὰ ποῦ ἔφυγε! "just this moment gone!" ἦσυχα ποῦ εἶναι τὰ βουνά, ἦσυχοι ποῦ εἶν' οἱ κάμποι! "how still are the mountains, how still the plains!" τί βιάσανο ποῦ εἶναι! "what a sorrow it is!"

*Cf.* also salutations and benedictions: καλὴ μέρα "good-day," καλὴ νύχτα "good-night," καλὴ σπέρα "good evening," ὦρα καλὴ (σου) "welcome!" καλὴ ἀντάμωσι "au revoir," στὸ καλὸ "adieu," καλὸ ταξίδι, καλὸ κατευόδιο "bon voyage," γειά σου "(to your) health," καλὴ ὄρεξι "good appetite," περαστικά "speedy recovery," σκάσε "go to the deuce."

§ 257. *Abbreviated exclamations, commands, and vocatives* have occasionally converted to *interjections*; cf. ποῦ! "how!" (ἐ)μπρός! "forward!" πίσω! "back!" στάσου! "stop!" διάβολε!<sup>1</sup> τί διάβολο! "the devil!" Θέ μου! "my God!" Παναγιά μου! "holy Mother of God!" προσοχή! "attention!" καρδιά! "courage!" ψέματα! "cheat!" ἀλήθεια! "truly!" σώπα! "quiet!"

Genuine (old) interjections are: (calling) ἔ! οὐ! ντέ! "forward!" (surprise) ἄ! οὐ! πώ, πώ! ὦ, ὦ! (doubt) μπά! (lament and pain) ἄχ! ὦχ! ἄϊ! ὦϊ! (ὠϊμένα "alas for me!") βᾶί, βᾶί! βάχ! (anger, refusal, horror) οὐ! φτοῦ! οὐφ! σουτ!

<sup>1</sup> Also in several mutilated forms like, e.g., διάντρε, διάτανε.



(joy) ὦχ! (laughter) χά, χά, χά! Notice also the onomatopoeic forms κράκ! πούφ! πάφ! μπούμ! μπάμ!

From the standpoint of the m. Gk. vernacular also words like ζήτω! εὐγε! ἐβίβα! "up!" μπράβο! (frequently employed as a sign of consent, generally with a pronoun μπράβο σου, μπράβο σας) or βάρδα! "attention!" are treated as pure interjections, because such words—borrowed from the literary language or from the Italian—have for the m. Gk. vernacular lost all sense of connection. The same may be said of such interjections as owe their origin to the violent mutilation of words which had an independent meaning; as, ἀλλοί! ἀλλοί-μονο! "alas!" μπρέ! "hallo!" beside μωρέ! (μωρή! sometimes used to address a woman). Here also we may reckon the ironical expression σπολλάτη "much obliged" = εἰς πολλὰ ἔτη. The serious expression of good wishes (congratulation on special occasions) is εἰς ἔτη πολλά! "(may you live) many years."

#### (b) CONNECTION OF SENTENCES.

§ 258. Sentences may be connected without any kind of connective word; in this way sometimes a special effect (vividness, grandeur) is obtained; *cf. e.g.* TEXTS I. a. 11. 22–23 or νὰ μὴ δείξ πονθενά χάθκαμι (III. 11) "show it to nobody, (if you do) we are lost." The repetition of a verb in asyndeton heightens the pictorialness of the course of an action; as, πίνει, πίνει "he drinks (and) drinks" (*cf. also* § 188, 2 n.). The repetition of another member of the sentence produces the same effect; as, μαῦρος ἦταν, κατάμαυρος, μαῦρο καὶ τ' ἄλογό του (I. a. 8), "black was he, all black, black too (was) his steed."

Occasionally in the progress of a vivid narrative a question or an exclamation does duty for a connective: *e.g.* οὐ παραγιός, τί εἶπεν μὶ τοῦ νοῦ τ; (III. 11) = "the adopted son said . . .," similarly ἔ, τί εἶπιν κὲ αὐτός (*ib.*), or ποῦ αὐτός! τοῦ πλὶ . . . κρύβῃ (*ib.*), "and he, he conceals the hen." Hence γιατί and τί "why?" often have the force of "for, then"; γιατί in this sense may precede even an interrogative sentence; *cf.* γιατί εἶμαι ἄξια ᾧ; (III. 4) "for am I worthy?"

§ 259. If sentences thrown together in asyndeton stand in close logical dependence on each other, one part of the entire series may be reduced to an accessory sentence or even to an adverbial qualification or take the force of a particle: *e.g.* ἔχουνε δὲν ἔχουνε παράδες, τὸ ἴδιο τοὺς κάνει "whether they have money or not is all the same to them,"

θές δὲ θές, θὰ μὲ πλερώσῃς “whether you will or not you shall pay me,” ὥς εἶναι, τὸ πλερώνω “let it be (as far as I am concerned), I pay for it,” ἦτανε ἕνας βασιλέας “Υπνος τ’ ὀνομά του “there was a king named Sleep,” λοιπόν, εἶχε δὲν εἶχε, εὐτός ἀνεβαίνει (TEXTS I. d. 5) “well, at all events, he goes up,” τρέχα ρώτα, τό ’μαθέ=“by running and asking he learned it.” Likewise ἄψε σβήσε “light, extinguish” = “without much ado, in a trice” (οἱ γαμπροὶ δὲ γίνονται ἄ. σβ. “sons-in-law do not come without much ado”), μαθέ(ς) (§ 218, n. 1) “that is (to say), then” (μαθέ[ς], δὲ μὲ πιστεύεις “that is to say, you don’t believe me,” δὲν ἦταν κὶ μικρὸς μαθέ “he was, then, not young”), θέλεις — θέλεις (θέλῃς — θέλῃς, Velv.) “whether . . . or.”

On the expression ἄρουν ἄρουν=“with all haste,” cf. TEXTS III. 11 footnote. The following examples show how completely an independent sentence may be obscured (e.g. made into a substantive): τὸ πρῶμα δὲν εἶναι παῖξε γέλασε “the matter is not for amusement and laughter,” τό ’λαβε μὲ τὸ γράψε γράψε “he obtained it after much writing,” imperat. τὸ ἔμπα=“the entrance.”

§ 260. Co-ordination of sentences is effected by the following conjunctions:

(a) Copulative: καί (before vowels κὶ) “and, also,” καί . . . καί “both . . . and,” “as well as”; cf. § 261.

καί is also the ordinary conjunction with which single words are connected. Sometimes it simply throws into prominence a single member of the sentence; cf. ξέρω κ’ ἐγώ; “am I to know it?” τί ἤλγιν κὶ αὐτός; (TEXTS III. 11) “and what did he say?” πὰν κεῖ καὶ βῆκα (III. 12) “there above (and) I entered,” σὲ τί ἀράδα εἴμεστ’ ἐμεῖς, καὶ νὰ μᾶς δώσ’ ὁ βασιλιάς τὴ θυγατέρα του; (I. d. 2) “in what position are we that the king should give us his daughter?” Cf. also the expressions τώρα καὶ μισὴ ὥρα “half an hour ago” and καὶ καλὰ “right now, exactly,” “just” (also ironically); as, θέλει καὶ καλὰ καὶ σώνει=“he will, come what may (just now), finish it” (lit. “and finishes”), δὰ τοῦ ’βροῦν κὶ καλὰ! δὲν τό ’φαγάμ κὶ καλὰ ἱμεῖς ἰψές; (III. 11) “they will find it indeed! did we not eat it only just yesterday?”

οὔτε (μήτε, οὐδέ, μηδέ, or μουνδέ),<sup>1</sup> οὔτε (and so forth) κἂν “neither, nor, not even”; as, οὔτε (κὰν) ἐμίλησε “he did not even speak,” μηδὲ τὸν εἶδα “neither did I see him,” μηδὲ τίποτε “nor anything, nothing at all”; οὔτε—οὔτε (μήτε—μήτε, οὐδέ — οὐδέ, μηδέ — μηδέ)<sup>1</sup> “neither . . . nor,” cf. § 285; πότε—πότε “now . . . then” “at one time . . . anon.”

<sup>1</sup> Without any difference even in affirmative sentences.

(b) Disjunctive: *ἢ* (*γῆ*), also *γιά* "or," *ἢ—ἢ* (*γιά—γιά*) "either . . . or"; *θέλεις—θέλεις*, v. § 259.

The particle is dropped with numerals; as, *πέντ' ἑξι* "five (or) six."

(c) Adversative: *μά* (in dialect *ἀμά* or *ἀμμά*, *ἀμή*, *ἀμέ*, Chios *μμέ*, Lesbos *ἄμ*), or *ἀλλά* "but, yet, but yet," *μόνε* (*μόν*, in dialect also *μό*) "only, however," after neg. sentence (or neg. member of a sentence) "but"; *παρά* "but" after a negative, also "not . . . but": e.g. *παρὰ ὁ Γιάννης*, *ἄς ἔρθῃ αὐτός* "(not) J., but let him come himself" (cf., further, § 158 n.); *ὅμως, ὡς τόσο* "nevertheless, however," not first in a sentence: e.g. *ἐδ' ὅμως ἄρματα λαλοῦν* "here, however, arms talk," or *κὶ ὅμως* "and yet," *κὶ ὡς τόσο* "and yet, still."

(d) Causal: *γιαυτό, γιὰ τοῦτο* "therefore": on *γιατί* (*τί*), v. § 258.

(e) Inferential: *λοιπόν* (*τὸ λοιπόν*) "now, well, then," either at the beginning of or later in the sentence; *ἀμέ* "but, so, indeed," stands first; as, *ἀμὲ τί θέλεις*; "what, then, do you want?"

Of course, in addition to the above, adverbs are employed as connectives between sentences; as, *τώρα* "now," *τότε(ς)* "then," *ἔπειτα, ὕστερα* "thereupon," *ἔτσι* "so," "thus." In Pontic (TEXTS III. 13. c) note the enclitic particle *πὰ* which stands second, *ἄτς πα ποῖκα* "so then I did it."

§ 261. The modern Greek vernacular shows a decided preference for paratactic construction, so that principal sentences with *ἄς* (§ 278, 3) and *ἔτσι* (§ 273) serve practically the function of dependent sentences. *Καί*, by far the most common conjunction, serves to connect any kind of sentences into a series (even in combinations like *καὶ τότε, καὶ πάλι*, etc.); and it may, according to the logical sequence of the thought, carry the meaning of "but," "for," "or," "and so"; cf. *ὄχτ' ἀδερφοὶ δὲ θέλουνε κὶ ὁ Κωσταντῖνος θέλει* "eight brothers do not wish it, but K. wishes it," *φοβοῦμαι σ', ἀδερφάκι μου, καὶ λιβανιὲς μυρίζεις* "I fear thee, my brother, for (because) thou smellest of incense," *ἄνοιξε, κ' ἐγώ 'μ' ὁ Κωσταντῆς* "open, for I am K."

The additional thought given by *καί* is frequently, according to the sense, subordinated like an accessory sentence to the preceding. Very frequently an object clause with *νά*



or ποῦ, *e.g.*, after verbs of *perceiving, hearing, seeing*, etc., is displaced by this favourite parataxis; as, ἀκούν πουλιά καὶ λένε "they hear birds saying (and they say)," ἤκουσα καὶ σὲ μίλωνε ἡ κερά σου "I heard how thy mother scolded thee," μὲ γεῖπε καὶ τὸ βσείρισα (III. 12) "he said to me to take the lice off him [and I did so]," βλέπει τὸ φτωχὸ κ' ἔρχεται "he sees the poor man coming," τὸν εἶδα κ' ἐπήγαινε "I saw him going," θωρῶ τὸ πρόσωπό σου κ' ἔγινε σὰν τῇ φωτιά "I see how thy face became like fire": *cf.*, further, βρίσκει τὴν κ' ἐχτενίζονταν "he finds her as she was combing herself," νά τον καὶ κατέβαινε "behold how he descended," δὲ ξέρουν οἱ γιατροὶ κὶ ἀπὲ τὸ βασιλόπουλο γιαιτρεύεται (TEXTS I. d. 1) "the physicians do not know by what means the royal child is cured," τοὺς βάνει κάθε νύχτα καὶ ὀργώνουν τὰ χωράφια του (TEXTS I. c. 6) "he makes them every night till (and they till) his acres," τοὺς ἀφήνει καὶ τοὺς πιάνουν τὰ λαγωνικά (*ib.*) "he allows the hounds to catch them," γιαντὸ ἐμπόρεσε κ' ἔφκειασε τόσα κάστρα "therefore he was able to build (and he built) so many castles."

1. The following show other kinds of subordination: ἔχω γυναῖκα παρὰ καὶ χίρα δὲν τῆς πρέπει "I have a very young wife (and) widowhood becomes her not," εἶναι τόσο κουτὸς καὶ δὲν τὸ καταλαβαίνει "he is so stupid that (and) he does not grasp it," ἦντάμωνε τὸ φίλον του καὶ δὲν τοῦ ἔλεγε παρὰ μινὰ "καλὴ μέρα" (TEXTS I. d. 5) "(when) he met his friend he said nothing but a 'good-day.'"

2. The preference for parataxis has occasionally caused an originally subordinate conjunction to be treated as paratactic and consequently to be pressed into co-ordinating service: *e.g.* ἐπειδὴ almost = "for," ὥς (TEXTS I. a. 21) "and thus," ὅτι (I. d. 6) "just now."

3. M. Gk. has lost the classical Gk. wealth of connective and other particles which lend nicety and precision of thought. Only καί (οὔτε, οὐδέ), ἦ, and the less commonly used conjunctions ἀλλά, πλὴν, ὅμως have been retained. The loss of γάρ, ἄρα has been compensated by new formations; but the a. Gk. τέ, δέ, μὲν—δέ, μέντοι, μὴν, οὖν (γοῦν), ἔτι, δὴ, γέ, πέρ have left no successors.

## SUBORDINATE SENTENCES.

### *Preliminary Remarks.*

§ 262. The propensity for parataxis has considerably reduced the a. Gk. wealth of dependent constructions. Long and complicated periods are, of course, still possible from the resources of the language, but are, as we should expect, of rare occurrence in the texts of the vernacular. Examples of rather long periods are found in TEXTS I.

d. 1 (κι αὐτὴ τὰ πῆρε καὶ πῆγε καὶ κλείστηκε, etc., including also an indirect discourse of some length), II. b. 1 (\*Αν ἤξεραν . . . , etc., in paragraph before the last), II. b. 2 (\*Ὁ δάσκαλος ἀφῆκε . . . etc., in fourth paragraph from the end). The a. Gk. conjunctions ἐπεὶ, ὁπότε (ὁπόταν), ἄχρις and μέχρις, εἰ, ἐφ' ᾧ have entirely disappeared; ὥς survives still only in σάν (§§ 263, n. 1. 272, 281) and in καθὼς (§§ 273, 281). On ὅπως, cf. § 281; on ὅτι, §§ 267, n. 2. 270, 273; on διότι, § 276, n. 1; μολονότι, § 278, 2: ὥστε serves an entirely different purpose from a. Gk. (§ 275). The a. Gk. ἵνα (m. Gk. νά) alone has extended far beyond its original proper territory, a fact to be attributed chiefly to the loss of the infinitive (cf. §§ 263, n. 3. 266 f., 277, 4, n. 1. 278, 1 n., 279 n.-282, 1). Moreover, the following have been maintained (partly with phonetic transformation): ὅτε and ὅταν (§ 272), ἄμα, ἐνῶ ἐνόσω (§ 273), ἀφοῦ (§§ 273, 276), πρίν (§ 274), ἕως in ὥς ποῦ (§ 275), ἐπειδὴ (§ 276), ἐάν (§§ 277-278, 1), εἴτε—εἴτε (§ 277, 4, n. 2). The old distinction between ὅτε, ὅταν, etc., is abolished, or only transferred to the verb, or effected by νά. Excluding dialect forms the new formations are the employment of the relative particle (ὁ)ποῦ (§§ 267 f., 271, 278, 2. 279, 281, 1. 282, 2), and the conjunctions ὅσο (with ποῦ or νά, §§ 275, 281, 1, n. 2), etc., μ' ὅλο ποῦ (§ 278, 2), πριχοῦ, προτοῦ (§ 273), ἀγκαλὰ καί (§ 278, 1), γιὰ νά (§ 280). Finally, paratactic constructions are pressed into service to form dependent clauses; cf. §§ 261, 273, 2. 277, 4, n. 3. 278, 3.

#### ATTRIBUTIVE AND SUBSTANTIVAL CLAUSES.

§ 263. Attributive relative sentences are regularly introduced by the indeclinable relative particle ποῦ (ὅπου, ὁποῦ) (v. § 149). The relative sentence may be closely dovetailed into the antecedent by an arrangement of the words like ὁ Γιώργις ποῦ ἀρρώστησε ὁ καημένος . . . "poor George who was sick . . ." The syntactic order *antecedent plus relative sentence* represents an object clause (or, a. Gk. acc. with participle) in instances like εἶδε τὴν ἀλωποῦ ὅπου ἔρχονταν μαζί μὲ τὸ δράκο (TEXTS I. d. 3) "he saw the fox (which was) coming along with the monster" (cf. also §§ 261 and 266, 3).

The tense of the relative sentence is conditioned only by the nature of the action or occurrence in question; as, ἦνρε κάτι παιδιά, ποῦ σκότωναν ἓνα σκυλί (I. d. 2) "he found some children who were about to kill a dog." Relative sentences of a consecutive or final character are formed with ποῦ νά; as, ἄνθρωποι ποῦ νὰ προσέχωνται (II. b. 6) "men such as are to be watched," γλώσσα ποῦ νὰ μοιάξῃ μὲ τὴν ἀρχαία (II. b. 1) "a language to resemble the ancient," κανένα θανατικὸ δὲν ἦλθε στὸν κόσμον, ποῦ νὰ μὴν ἀφῆκε καὶ μερικὸν νὰ διηγηθοῦν (II. b. 2) "no such disaster ever came

to the world which did not leave some (survivors) to relate what happened" (on the aor. indic. cf. § 195). For the use of the subjunctive in cases like *πρῶτο πουλάκι ποῦ διαβῇ πιάνεται τὸ καημένο* (I. a. 24. 2), v. § 264.

1. A relative sentence of causal nature appears in the construction *τὰ ἔρριξε ὅλα, σὰν ἀδιόρθωτα ὅπου ἦταν, κάτω* (II. b. 2) "he hurled all down, incorrect it was."

2. The relative sentence *ποῦ θὰ πῇ* = "that is (to say)," is used as apposition to a whole sentence.

3. An attributive complement may also be expressed by *νά*; as, e.g., *ἄλλον τρόπον νὰ ζήσῃ δὲν εἶχε* "he had no other means of living," *ἦρθεν ἡ ὥρα νὰ πεθάνῃ* "the hour came to die," *ὦ τοῦ θαύματος νὰ γίνον ὅλα* "oh, the miracle, that all happened!"

§ 264. Relative substantival sentences are introduced either (1) simply by (ὁ)ποῦ, or αὐτὸς (ἐκεῖνος) ποῦ "he who"; or (2) by ὅσος, ὅποιος, ὅτι; as, *πῶχουν παιδιά, ἅς τὰ κρύψουνε* (TEXTS I. a. 8) "they who have children, let them conceal them," *ὅπου 'ναι καλορίζικος γεννᾷ καὶ ὁ κότος του* "whoever is lucky, even his hen lays him eggs," *τοῦ εἶπε ὅσα τσ' εἶπε ὁ βασιλιάς* "she told him all that the king had told her" (notice tense!), *ὅποιος πνίγεται καὶ τὰ μαλλιάν του πιάνει* "he who is drowning clutches even his own hair." ὅσος and ὅποιος may also be assimilated to the case of the principal sentence (*Relative attraction*): e.g. *πῶς ἀγαπῶ ὅποιον φορεῖ ἐνδύματα θλιμμένα* (TEXTS II. a. 15) "how I love him who wears the garments of sorrow," *σ' ὅποιον ἔχει θὰ δοθῇ* "he who has, to him shall be given," *ἀπ' ὅσων κόσμουν ἦταν ἰκεῖ, κανέναν δὲν τὸν ἀφνιν ἢ καρδγά . . .* (III. 11) "of all the people who were there, no one's heart allowed him. . . ."

What has been said in § 263 on *tense* holds good. Thus, e.g., the present or imperf. is employed for a cursive or iterative action. On the other hand the aor. subj. is employed (1) in a clause of an iterative nature in itself timeless (a general statement) when the action of the secondary sentence is completed compared with the principal sentence; or (2) when the action refers to a single definite event of the future: exx. for (1) are *ὅποιος καὶ στὰ λάχανα, φυσάει καὶ τὸ γιαούρτι* "he who is once burned on vegetables, blows even on whey cheese," *ὅποιος σ' ἀγάπη μπερδεύτῃ, κάλλιο του νὰ πεθάνῃ* "he who is overtaken in love, it is better for him to die"; for (2) *ὅτι βρῆς, εἶναι δικό σου* "what you will find is your own," *ὅποιος μαρτυρήσῃ τὸν κλέφτη, θὰ πάρῃ*



μεγάλο δῶρο "he who points out the thief will receive a great reward." The same holds good for ὅποιος κί ἄν "who(so)-ever," ὅσος κί ἄν "however great," ὅτι κί ἄν "whatever," ὅπου κί ἄν "wherever"—for which there are also alternative forms ὅποιος καὶ νά, etc.

Even ποιός occasionally takes the force of "he who"; as, ἀλλοί του ποιός νά ντέση (TEXTS I. a. 24. 43) "alas for him who is entangled!"

§ 265. Complicated relative constructions are avoided by dismemberment into co-ordinated parts; as, πυρωμένο γυαλί, ποῦ τ' ἀγγίζεις καὶ σκάνει "a heated glass which goes to pieces when touched." Of rare occurrence are constructions like ἓνα λούλουδο, ὅπου ὅποιος τό βρισκε . . . ἐμποροῦσε νά τὸ κάμῃ μάλαμα (TEXTS I. d. 7) "flos quem qui invenisset . . ., aurum facere posset," or τὰ δ ὁ σου μάτια, ποῦ ποῖον κυττάξουν τὴν καρδιά τοῦ κάνουν δυὸ κομμάτια (I. a. 24. 28) "thy two eyes, which rend the heart of him on whom they gaze."

§ 266. A substantival sentence with νά and the pres. or aor. subj. is the principal representative of the various usages of the a. Gk. infinitive or acc. and infin. constructions, viz.:

(1) As subject: *e.g.* after γίνεται "it happens, is possible," καταντᾷ "it happens that . . .," πρέπει "it is becoming, necessary" (πρέπει νά δουλεύῃς "you must work"), and in similar usages; *cf. e.g.* τί κακὸ νά ζῇ κανεῖς μὲ ἀνθρώπους ἀγενεῖς (II. a. 8) "how evil for one to live with ignoble men."

The clause with νά may be formally converted into a substantive by placing the article before it; as, τὸ νά ἀγαπᾷς εἶναι πρᾶγμα φυσικό (TEXTS I. a. 21) "that you love (to love) is a natural thing." Such a νά clause may be dependent even on a preposition (μὲ τὸ νά . . . "in order thereby, because," ἀπὸ τὸ νά . . . "because of, owing to").

(2) Complement of an adjective; as, εἶμαι ἄξια νά δέχωμαι τὸ βασιλεῖα στὸ σπίτι μου; (III. 4) "am I worthy to receive the king into my house?"

(3) As object after all kinds of verbs: *e.g.* verbs of *willing, desiring, asking, demanding, inviting, being able, attempting, striving, agreeing, allowing, letting, promising, swearing, remembering, forgetting*, and so on; thus, θέλω νά γράψω "I wish to write," πιθυμῶ νά γράψῃς "I desire you to write," σὲ παρακαλῶ νά τὸ κάνῃς "I request you to do it," etc.; further, after verbs of *seeing, hearing, finding, making, causing*, and so forth; thus, κανεῖς δὲν τοὺς εἶδε ποτὲ νά κάνουν τὸ σταυρὸ "no one saw them ever making the cross," ποιός εἶδε κόρην

ὁμορφή νὰ σέρν' ὁ πεθαμμένος (I. a. 11) "who ever saw a fair maid conducted by a dead person?"<sup>1</sup> ἄκουσα νὰ λένε "I heard them say," ἄκουσε νὰ λέῃ ἡ κόρη "she heard the maiden say," or ἤκουσαν τ' ἀηδόνι νὰ λαλῇ "they heard the nightingale sing," ἤκουσα ἄλλη ν' ἀγαπᾷς (I. a. 18) "I heard that you love another," τά 'βραν κυνηοὶ νὰ πίνουν (III. 18) "huntsmen found them drinking," ποτὲς δὲ θὰ κάμετε τὸν κόσμον νὰ σᾶς πιστέψῃ "you will never make the world believe you," σὲ κάμω νὰ πιαστῇς "I cause you to be arrested." For other possible constructions, cf. §§ 263, 267.

Notice *me kánni pefáni* beside *na pefáni me kánni*, in Bova (III. 1), "you make me die."

§ 267. *νά* is commonly employed after *verbs of saying*, if the dependent clause conveys a demand or the expression of a wish; thus, ὁ βασιλᾶς τσ' εἶπε νὰ τοιμαστῇ γιὰ τὸ γάμο "the king told her to prepare for the wedding," νὰ τοῦ 'πῆς νὰ μοῦ δώσῃ τῇ θυγατέρα του γυναικα "tell him to give me his daughter as wife," τοῦ εἶπαν οἱ δράκοι νὰ πηγαίνουν μὲ τὴν ἀράδα "the monsters said to him that they should go in succession," τὴν ἄλλη μέρα τοῦ εἶπαν, νὰ τοῦ δώσουν ἓνα ταγάρι φλουριά καὶ νὰ πηγαίνῃ στὸ σπίτι του "another day they said to him that they wished to give him a bag of florins, and that he must go home."

Only after expressions like *λές, ἔλεγες, νόμιζες* (§ 195) a predicate is introduced by *νά*: e.g. *λές νὰ μὴ εἶναι τίποτε* "you might say that it was nothing," i.e. "it appears to be nothing." Otherwise after *verbs of saying, thinking*, and so forth predicate clauses are generally formed with *πῶς* or *ποῦ*: e.g. *λέγει (εἶπε), πῶς (ποῦ) θέλει* "he says (said) that he wishes (wished)," or *λέγει (εἶπε), πῶς (ποῦ) ὁ φίλος του δὲν ἦρθε* "he says (said) that his friend did not come," ὁ Λάζαρος τοὺς εἶπε, πῶς ἔχει εὐκαρίστησι, καὶ νὰ πάρῃ (I. d. 3) "L. told them that it pleased him, and that he would take. . ."

1. A clause with *πῶς* (or *ποῦ*) may also form the complement to other verbs than those of *saying* either as subject or object, or even represent an attribute: e.g. *τί μὲ μέλει ποῦ θυμώνετε*; "what do I care that you are angry?" θαμάζω πῶς δὲν τὸ ξέρεις "I am astonished that you don't know,"<sup>2</sup> χαίρομαι πῶς (ποῦ) ἦρθες "I am glad that

<sup>1</sup> Note at the same time how passive constructions are avoided.

<sup>2</sup> Or—anticipating the subject—θαμάξομαι τὸν οὐρανὸ πῶς στέκει χωρὶς στύλο (I. a. 24. 18) "I wonder that heaven stands without a pillar."

you came," ἐθύμωνε πῶς δὲν ἦρθε "he was angry because he had not come," ἡ ἰδέα, πῶς θὰ γυρίσουμε δυνὸ τρεῖς χιλιάδες χρόνια πίσω, ἐρίζο-βόλησε βαθειά (TEXTS II. b. 2) "the idea that we are to return two or three thousand years backwards has become deeply rooted."

2. The employment of ὅτι instead of πῶς is due to the literary language.

§ 268. The subjunctive is, of course, the rule with νά, though an historic tense of the indicative is also employed when the relative time of the past is otherwise unexpressed: *e.g.* πρέπει νὰ πήραμε στραβὸ δρόμο "we must have taken a wrong way," μπορεί νὰ μ' ἀγάπησες "it is possible that you loved me," φαίνεται νὰ μὴν ἄκουσε "it seems he did not hear," δὲ θυμοῦμαι ν' ἀπάντησα "I do not remember meeting (to have met)." Further, the imperfect is permitted (but not the rule) in an "unreal" clause: *e.g.* ἂς εἶχα (γιαὶ) νά 'δυνα "had I only to give."

1. Rather unusual is κ' ἐπόρεσεν νὰ γλύτωνεν (TEXTS III. 13. c) "he could not escape."

In clauses with πῶς (ποῦ, ὅτι) that tense of the indic. is employed which is required independently by the predicate: λέγει (εἶπε) πῶς εἶδε "he says (said) that he saw" [direct "I saw"], εἶπε πῶς δὲν ἔχει (εἶχε) καιρό "he said that he has (had) no time" [direct "I have (had)"], πάντεχαν πῶς τὸν ἐσκότωσαν "they believed that they had killed him," μιὰ πέρδικα καυκήστηκε πῶς δὲν εὐρέθη κυνηγὸς νὰ τήνε κυνηγήσῃ (I. a. 16) "a partridge boasted that no hunter was found to hunt it," ἦτανε πικαριῦμένος, πῶς δὲν τοῦ μιλεῖς (I. d. 5) "he was enraged that you do not speak to him," τὴν εἶχε 'δεῖ στὸν ὕπνο του πῶς θὰ τὴν ἀρῇ γυναῖκα "he had seen (her) in the dream, that he should receive her as wife," ἔμαθαν πῶς θὰ ἔρθῃ "they discovered that he would come."

On indirect discourse, *v.* § 270.

2. Only in exceptional cases the tense is selected from the standpoint of the *narrator*: *e.g.* εἶχε βρεῖ πῶς σ' αὐτὸ τὸ μέρος ἐφύτρωνε τὸ φυτὸ ἐκεῖνο (I. d. 7) "he had found that that plant *grew* (grows) in this region," or (III. 3) τῆς ἔλεαν ὅτι ὁ βασιλέας ἐπῆγαινε στὸ σπίτι της "they told her that the king *was going* to her house" beside τῆς εἶπε ὅτι ὁ βασιλέας πηγαίνει "that . . . is going."

3. After verbs of *fearing* both πῶς and μή(πως) or νὰ μή are used; as, φοβοῦμαι πῶς τὸ παρακάνει (παρακάανε) "I fear that he exaggerates (exaggerated)," φοβοῦμαι πῶς δὲ θὰ ῥθῃ or μή (δὲν) ἔρθῃ "I fear he will come (will not come)."



§ 269. Indirect questions are introduced by an interrogative pronoun or adverb, or by the interrogative particle *ἄν* "whether, if." Mood and tense remain the same as in the direct question: *τὸν ρώτησε γιατί εἶναι ἔτσι συλλογισμένος* "he asked him why he was (is) so pensive," *τὸν ἐρώτησε ἄν τό 'καμε* "he asked him if he did it," *δὲ θυμούμαι, ἂ(ν) σοῦ εἶπα* "I don't remember whether I told you,"<sup>1</sup> *δὲν ἤξερε τί νὰ κάνῃ* "he did not know what to do," *ἡ δωδεκάδα ἐπήγε ν' ἀκούσῃ τί θὰ εἰπῇ ἡ κόρη* "the attendants went to hear what the maiden should say." Here, too, the standpoint of the *narrator* may be selected (as in § 268, n. 2): *e.g.* *τὸν ἐρώτησε, τί εἶχεν, τί ἤθελε* "he asked him what he had, what he wanted."

Indirect questions may, of course, represent subject or attribute equally well as object: *e.g.* *τί καταλάβαμε μὲ τὴν ἀλλαγὴ τούτῃ, εἶναι γιὰ μένα μυστήριο* (TEXTS II. b. 2) "what we have gained by all this change is a mystery to me," *τὸ ζήτημα, ποιά γλῶσσα θὰ νικήσῃ, ἡ καθαρεύουσα ἢ ἡ δημοτική, δὲν εἶναι ἀδιάφορο γιὰ τὴ νεοελληνικὴ φιλολογία* "the question which language will gain the upper hand, the learned or the vernacular, is not a matter of indifference for the modern Greek literature."

Occasionally an indirect interrogative clause (similarly to the *νά* clause, § 266, 1 n.) is converted into a substantive by prefixing the article: *e.g.* *ἐρώταγα τὸ ποῦ νὰ εἶν' ἡ μάνα σου* (I. a. 19) "I asked where thy mother might be."

Even an exclamation in the form of a question remains unaltered in a dependent clause; as, *ξέρεις, τί καλὴ καρδιά ποῦ ἔχει* "you know what a good heart he has."

§ 270. It is apparent from the preceding paragraphs that the *indirect discourse* is distinguished from the direct only in the necessary change of person and in the insertion of *πὼς* "that" or *ἄν* "if, whether"; that the imperatives are replaced by the construction with *νά* (or also *πὼς νά*)—that is, so far as this construction is not already present in the direct discourse—; also that all kinds of dependent clauses in indirect discourse undergo no alteration either in tense or mood. But, on the whole, lengthy indirect discourses are avoided by the vernacular; an example of greater length—in addition to those already given in § 262—is found in TEXTS I. d. 1: *κουβέντιασαν, πὼς νὰ τσ' κάνουν κακό, κ' εἶπαν ἀνάμεσό τους, πὼς ἐκεῖ ποῦ θὰ πάγουν νὰ λουστοῦν, νὰ πάρ' ἡ μεγάλη ἓνα σακκούλι μαργαριτάρι, etc.*, "they discussed how they might do her harm, and

<sup>1</sup> Notice also *θυμούμαι ἀκόμα, σὰν ἦλθε ὁ πρῶτος δημοτικὸς διδάσκαλος στὸ χωριό μας* (II. b. 2) "I still remember how the first popular school-teacher came to our village."

they said among themselves that, as they would go to bathe, the elder (sister) should bring a bag of pearls. . . ."

Pallis (TEXTS II. 6) employs πῶς like a. Gk. ὅτι to introduce also a direct discourse. In a similar manner ὅστις—a. Gk. ὅτι—is in use in the dialect of Sili (in Cappadocia).

#### ADVERBIAL CLAUSES.

§ 271. Adverbial clauses of place are formed with the relative adverbs of place: πῇγε κεῖ ποῦ ἦταν ἀραγμένα τὰ καράβια "he went (there) where the ships had landed," τὸ καράβι ἄφησε νὰ πηγαῖν ὅπου τὸ ρίξῃ ἢ τύχῃ "he let the boat go wherever chance would drive it." Clauses like ἐκεῖ ποῦ πάγαιναν "there where they went" i.e. "while they went," etc., approach the nature of temporal clauses.

§ 272. Temporal clauses. A simple designation of time is usually expressed by the conjunction σάν (fr. a. Gk. ὥς ἄν) or ὄντας (also ὅταν[ε], ὄντα, ὄντε, ὄντες).

(1) Past time (a) σάν or ὄντας with the aor. indic. specifies a *point* of time; as, ὁ βασιλιάς σὰν ἄκουσ' αὐτό, χάρηκε "the king rejoiced when he heard it," σὰν τὰ 'πηρεν ὁ φτωχός, ἡσυλλοοῦνταν ἔντα νὰ κάμῃ τόσα γρόσα (I. d. 4) "when the poor man received them, he began to ponder what he should do with so many coins," ὄντας κίνησε, τὸν περικάλεσαν οἱ θυγατέρες του "when he departed his daughters requested him."

(b) With the imperf. to specify a *period* or *length* of time, i.e. when the time in question implies a durative (not completed) occurrence, or again to designate repeated action: exx. (of the former) ὄντας γύριζε, ἤρε κάτι παιδιά "while he was returning he found some children," σὰν ἤκουε νε κάθε βράδυ τὰ γέλοια, ἡπαραξενευοῦντανε "when he heard the laughter every evening, he wondered" (or repeated action); (of the latter) ὄντας ἔμπαινε, ἔλεγε "as often as she entered she would say."

(2) Present or future, (a) σάν or ὄντας, and so forth,<sup>1</sup> with the aor. subj. to specify a *point* of time; as, σὰν ἡ ἀνοιξὶ γυρίσῃ, τῇ φωλιά του ποῦ θὰ στήσῃ; "when the spring returns, where will he build his nest?" ὄντας ἰδῇτε τὸ δράκο, νὰ φωνάζετε "when you see the monster, keep shouting," ὄντας χρειαστῇς τίποτε, νὰ ζίφῃς τῇ βούλα (TEXTS I. d. 2) "as soon as you need anything, turn (every time) the signet-ring."

<sup>1</sup> In this case ὄντας, etc., seems to be preferred to σάν.

When the idea of the future is to be prominently brought out, *ὄντας* is used with the future tense; *cf.* TEXTS I. a. 5. 7.

(b) With the present to specify *duration* of time (*cf.* 1, b) or *repetition*; as, *ὅταν σὲ συλλογίζωμαι, τρέμω κὶ ἀναστενάζω* "when (as often as) I think of thee I tremble and sigh"; *cf.* also TEXTS I. a. 24. 4, 28, I. c. 8.

The future is also possible, as in *a*; *cf.* *ὄντε θὰ ξεχωρίζωμε, ἵνα θὰ μοῦ χάρισης*; (I. a. 24. 26) "when we shall bid farewell, what will you give us?"

§ 273. 1. Like *σὺν* or *ὄντας* the following are employed: *καθὼς* (Ios ὡς καθὼς) "when" (with aor. indic.), "while" (with imperf.), and, in dialect, *e.g.*, *σίντα, φόντες* (fr. *ἀφ' ὅτε*), in Pontus *ἄμον ντὸ* and *σιτά* and even *τά*, in Capp. *σάμο*. The following express particular phases of time: *ἀφοῦ* (also *ἀφοῦ καὶ*) "after" with aor. indic. (*cf.* also § 276), *ἄμα* or *ὅτι* (also *ὅτι ποῦ*) "as soon as" with aor. indic. or (futuristic) aor. subj.; *ἀπ' ὅτα* "since" with aor. indic.; *ἐνῶ* or *ἐνόςω* "while" with pres. or impf. indic.; *σιμὰ νὰ* "about to, going to . . .", *e.g.* *σιμὰ νὰ βγοῦν* "in the act of departing . . ." or "as they were about to depart . . ." Though not *formally* temporal clauses, yet as such may be reckoned also (relative) clauses with *κάθε φορά ποῦ* (with imperf.) "everytime that," "as often as," *ἐκεῖ ποῦ* (with imperf.) "there where," *i.e.* "while, during."

2. Occasionally paratactic clauses carry temporal force; *cf. e.g.* *μόλις τύχη . . . συφορά* "as soon as a misfortune occurs," *θὰ θυμώσῃ, μιὰ καὶ νοιώσῃ* "he will be angry as soon as he remarks it," *ἐκείνη σκιάχτηκε, ἔτσι τὸν εἶδε ἄξαφνα* "she was terrified when she suddenly saw him."

§ 274. The adverb of time "before" ("until") is rendered by *πρίν* or by *πρὶ νὰ* (*πριτά, προτοῦ, πριχοῦ* with or without *νὰ*) and the aor. or pres. subj.:

(1) Past time: *δὲν τὸν ἄφησε, προτοῦ νὰ τῆς ὀρκιστῇ* "she did not let him off before he swore to her," *πρίν μπῆ στὴ Χαλκῇ, τοῦ ἔστελνε παρηγοριά* (TEXTS II. b. 4) "before she came to Ch. she used to send him consolation."

(2) Present (or future): *φεύγα, πριτά σοῦ σύρουν θυμιάτό* (I. a. 10) "flee before they scatter incense on thee," *παίρνει λουτρό, πρίν καθίζῃ στὸ φαγὶ του* "he always takes a bath before he sits down to eat."

§ 275. The pronominal form *ὅσο* serves to introduce temporal clauses with the meaning "as long as" or "until." In the former case (strengthened to *ὅσο ποῦ*) the pres. or imperf. indic. is used; as, *δὲ θὰ δακρύσω, ὅσο ἐσὺ κοντά μου μένεις* "I shall not weep so long as thou art with me" (but *cf.* also TEXTS II. a. 3. 28), *ὅσο (ποῦ) ζοῦσε, ἐδούλευε* "as long



as he lived, he worked." For the latter meaning "until," *ὅσο ποῦ* (or also *ἵσα μὲ ποῦ*) is used with the aor. indic. when the event in question is related as an actual occurrence determining the course of the action; as, *πέρασε λόγγους καὶ κάμπους, ὅσο ποῦ ἔφτασε στὰ ριζιὰ τοῦ βουνοῦ* "he wandered over forest and field until he *came* to the foot of the mountain." On the other hand, if it is only an event to be expected, or if the dependent clause has merely the function of a definition of time, *ὅσο νά* (or *ὡς ποῦ νά, ὥστε νά*) is used with the aor. subj.: e.g. *μόνο ἐφτά μερῶν ζωὴ θέλω νὰ μοῦ χαρίστε, ὅσο νὰ φτάσ' ὁ Ὀδυσσεύς* "I wish you to grant me only seven days life until O. arrive," *ὅσο νὰ πάῃ ἡ μάννα στὴν ἄρκλα, τὴν ἡῦρε γιομάτη ψωμί* "until (such time as) the mother came (could come) to the chest she found it full of bread," *ὥστε νὰ βγῇ στὴν πόρτα της, ἐβγήκεν ἡ ψυχὴ της* "before she came to the door her soul departed."

Note also *ὅσο γλύτωσε, θὰ τὸν ἔτρωγαν* (TEXTS I. d. 3) "until he had freed himself they would have eaten him."

§ 276. A causal clause is introduced either by *ἀφοῦ*, *ἐπειδὴ(ς)* with or without *καί* "since, as, because," or by *γιατί* "because" (in Pontus *τσίγκι, τσούγκι*), accompanied by that tense of the indicative required by the occurrence.

1. *διότι* "because" from the literary language.

2. *γιατί* occasionally competes with *νά, ποῦ*, or *πῶς* for a place after verbs of emotion (cf. § 267, n. 1): e.g. *ζούλειψε γιατί ἡ προγονὴ δὴς νὰ πάρ' τὶ βασιλὲ τὸ γιό* (TEXTS III. 12) "she was envious that (because) her step-daughter should win the king's son."

§ 277. Conditional clauses are regularly introduced by *ἂν* (*ἂν καί*) "if," sometimes by *ἀνίσως* (*καί*), *ἂν τυχόν*, *ἂν τύχη καί*, *ἂν εἶναι καί* "if perhaps, in case that."

(1) When the condition pertains to the *Past*, and the consequence to the past or present, then aor. (imperf.) indic. in the protasis and the aor. (imperf.) or pres. indic. in the apodosis; as, *ἂν τό 'κανες, καλὰ 'κανες* "if you did so you did right," *ἂν ἀποφάσισης, δὲ μπορεῖς ν' ἀλλάξης τὴ γνώμη σου* "if you have made up your mind you cannot change your opinion."

(2) When both condition and consequence pertain to the *Present*:

(a) When the condition holds good generally (may

happen any number of times) or is a durative occurrence (cursive action): present in both protasis and apodosis; as, *μπορεῖς ἂ θέλῃς* "you are able if you wish," *ἂ δὲν πιστεύῃς, ἔλα κοντά μου νὰ ἰδῇς* "if you don't believe, come to me and see."

(b) When the condition is a punctiliar occurrence or an occurrence completed as regards the consequence: aor. subj. in protasis, pres. indic. in apodosis; as, *δὲ φεύγω, ἂ δὲ μοῦ δώκῃς τὰ ἑκατὸν γρόσια* (I. d. 5) "I go not away if you give me not the hundred piastres," *ἂ δὲ βρεθῇ, δὲν πειράζει* "if it is not found it does not matter."

(3) When both condition and consequence pertain to the *Future*:

(a) The condition is a repeated or durative action then pres. in protasis and future (or imperative expression) in apodosis, *ἂν πεινᾷς, δὲ θὰ σ' ἀφήσω νηστική* (II. a. 20) "if thou art (becomest) hungry I will not leave thee in want."

(b) The condition is a punctiliar occurrence, or one completed as regards the consequence: aor. subj. in the protasis, future (or an imperative expression) in the apodosis: *ἂν τυχὼν . . . διψᾷς, θὰ σοῦ φέρω . . . νερό* (II. a. 20) "if thou chance to thirst I will fetch thee water," *ἂν παραβῶ τὸν ὄρκον, ν' ἀστράψῃ ὁ οὐρανὸς καὶ νὰ μὲ κατακάψῃ* (II. a. 1) "if I shall break my oath, let heaven strike me with lightning, and burn me up," *θὰ τὸ κάνω αὔριο, ἂν μπορέσω* "I shall do it to-morrow if I am able" (more correctly, "if I am placed in a position to do it").

(4) Where the terms of the condition are *impossible* (*unreal*): in the protasis the imperfect, in the apodosis the conditional (§§ 230, 233), regardless whether it pertains to present or past; as, *ἂν τὸ ἤξευρα, δὲ θὰ ρωτοῦσα* "if I knew (had known) I should not ask (have asked)," *ἂ δὲν πῆγαινα ἐχτὲς στὸ θέατρο, θὰ εἶχα τὴ δουλειά μου τελειωμένη* "if I had not gone yesterday to the theatre, I should have had my work finished."

1. Conditional clauses may be formed also with *νά*: e.g. *μιλιὰ νὰ κάνανε τὰ παιδιά του, τὰ μάλωνε* (TEXTS I. d. 4) "if his children talked he always scolded them," or *νὰ τότε κάμῃ νὰ γελᾷ, τὴν ἐμάλωνε* (ib.) "if she made him laugh he would scold her," *νὰ τὸν ἰδῇς, θὰ τότε λυπηθῇς* "if you see him you will pity him," *μῆλου νὰ ῥιχνῇς, καταῆς δὲν ἐπιφτῖν* (III. 11, without *θά*) "if you had thrown an apple it would not have fallen to the ground." The origin of

this usage of *νά* is apparent from cases like *ἡ καρδιά μου πονεῖ, νὰ σὰς ἀκούω* (II. b. 1) "my heart is grieved that (if) I listen to you."

2. Notice also *ἐξὸν ἂν* "unless," *εἴτε(s) — εἴτε(s)* "whether . . . or"; as, *εἴτε(s) ἔρθῃ, εἴτε(s) δὲν ἔρθῃ, ἐγὼ θὰ πάω* "whether he comes or not I will go."

3. Even a direct question sometimes approaches the nature of a conditional clause: e.g. *θέλετε ξένη γλῶσσα; πάρτε τὴν καθαρεύουσα* (II. b. 1) "do you want a foreign tongue? then take the *pure language*"; *τὸν θύμωσες; φεύγα ἀπὸ κοντά του* "did you provoke him, then get out of his way."

### § 278. Concessive clauses are formed:

(1) By *κι ἂν, ἂν καί* or *ἀγκαλὰ* (i.e. *ἂν καλὰ*) *καί* "although, even if"; the construction is similar to that of the conditional sentences; as, *ἂν καὶ τὸ γύρεψε μὲ οὐλα τὰ μέσα, δὲν ἐμπόρεσε νὰ εὔρῃ* "although he had sought it by all means, still he could not find it," *κι ἂν τὰ ντερβένια τούρκεψαν, ὁ Στέργιος εἶναι ζωντανός* "even if the passes have become Turkish, Stergios is still alive," *τί σ' ὠφελεῖ, κι ἂν ζήσης, καὶ εἶσαι στὴ σκλαβιά;* (TEXTS III. a. 1) "what advantage is it to thee, though thou livest, if thou art in slavery?"

(καὶ) *νά* may also take the place of *ἂν* (cf. § 277, 4, n. 1); as, *καὶ γερὸς νὰ ἦταν, θ' ἀρρωστοῦσεν* "although he (were) had been strong he would still have become sick," *νὰ σκάσῃ, θὰ τὸ κάμω* "although he (it) burst, I will do it." *ἔστωντας (καὶ νά)* "notwithstanding" is not common.

(2) By *μ' ὅλο ποῦ* (*μ' ὅλον ὁποῦ, μολονότι*) with the indic.; as, *μ' ὅλο ποῦ ἦταν καλὸς καιρὸς, δὲν ἐκινούσε τὸ καράβι* "though it was fine weather the ship did not move."

(3) By the co-ordination of a clause with (*κι*) *ἄς*, after which a preterite indic. is also possible (cf. § 195); as, *τὰ ἄστρα . . . λάμπουν ὀλομόναχα, κι ἄς μὴν τὰ βλέπη κανένας* (TEXTS II. b. 1) "the stars shine all alone though no one look upon them," [*τὸ παιδὶ*] *μοσχοβολοῦσε ἀρχοντιά, κι ἄς ἦτον γυμνωμένο* (II. a. 15) "(the child) betrayed noble ancestry even though it was naked."

1. Somewhat different constructions are: *ἄς ἦδαν καὶ τυφλό, ἦδαν ἀμὰ ὁμορφο* (III. 12) "even if it was blind, it was beautiful," *ἄς μὴν ἔλεγε ποὺς τό 'κανε, μὰ ἄς ἔλεγε πὼς δὲ φταίει* "though he refused to say who had committed it, yet he should have said that he was not guilty."

2. Notice further *ὅσο κι ἂν* or *ὅσο καὶ νά* with subj. "however much," and *καί* or *ἔτσι* with an adjective and *ποῦ*: e.g. *φοβούντανε, ἔτσι (καὶ) μεγάλος ποῦ ἦτανε* "he was afraid, great though he was."



§ 279. Consecutive clauses are formed with *ποῦ* (*όπου*, *όπου*) and the indic. when the meaning is that the consequence actually occurred: *e.g.* ἦτανε πολλὰ φίλοι, *ποῦ* ὁ ἓνας τὸν ἄλλο δὲν ἤξεχώριζε "they were so great friends that the one did not separate from the other," ἀρρώστια μ' ἔρριξε τοῦ θανάτου, *ποῦ* 'πέσαν τὰ ξανθὰ μαλλιά "sickness brought me so far down to death so that my fair hair fell out," μᾶς ἐκοίμισε τόσο βαθείά, *ποῦ* τίποτε πλιὰ δὲ μπορεῖ νὰ μᾶς ξυπνήσῃ "he put us into such a deep sleep that nothing more can wake us." *ποῦ* νά is employed if the consequence is only imaginary or expected; as, δὲν εἶναι καὶ τόσο πρᾶμα *ποῦ* νὰ 'πῇ "it is not such an important matter that you need speak of it," μ' ἔρχεται νὰ φωνάξω δυνατά, *ποῦ* ὅλος ὁ κόσμος νὰ μ' ἀκούσῃ "it occurs to me to call so loud that the whole world could hear me." Notice further τόσο μικρὸς εἶναι, *ποῦ* λὲς πὼς εἶναι παιδί "he is so small that one might say (*cf.* § 195) he is a child," ἡ Εὐρώπη ἀπὸ τότες ὡς ἐσήμερα ἄλλαξε σ' ἓνα τέτοιο βαθμό, *ποῦ* καὶ ὁ Βύρωνας ἀκόμη νὰ ζοῦσε, θὰ μᾶς ἔγραφε διατριβὲς γιὰ τὲς θεωρίες τοῦ Δαρβίνου (II. b. 2) "Europe has altered from that time to the present to such a degree that even Byron, if he were alive, would write brochures on the theories of Darwin."

Even νά alone may carry consecutive force: *e.g.* εἶναι νὰ χάσῃ κανεὶς τὸ μυαλό του "that is for one to lose his reason." On consecutive καί, *v.* § 261.

§ 280. Final clauses with νά denote the goal or purpose of an action after verbs like *go, come, send, give, begin*, and so forth: ἦρτα νὰ ξεγορευτῶ "I came to confess," νὰ μοῦ δώσῃς κάτιτι νὰ φάω "give me something to eat." πηγαίνω νά in a figurative sense means "I am about to, am going to . . ." <sup>1</sup> The intention or the actuating motive is brought out more distinctly by γιὰ νά: *e.g.* ἔφυγε γιὰ νὰ μὴν ξαναγυρίσῃ πιά "he went away (with the intention) never to return again," τί λόγια νὰ βρῶ γιὰ νὰ μὲ πιστέψετε; "what words can I find in order that you may believe me?" Negatively (γιὰ) νὰ μὴ or simply μὴ; as, μὲ πονηριὰ περπάτει μὴ σὲ νοιώσουν οἱ γειτόνοι "go carefully in order that the neighbours may not notice you."

<sup>1</sup> Hence the stereotyped form of the 3rd sing. πᾶ or 2nd sing. πᾶς is practically identical with the simple νά, etc., in formulae like πᾶ νά, νὰ πᾶ νά, etc. (*cf.* n. 2, and §§ 193, 2 n., 224, 3, n. 3. 255 n.).

1. The distinction between *νά* and *για νά* is faint; cf. *ἔνα καλὸ δὲν κάνεις . . . σκάλα στὸν κάτω κόσμο, νὰ κατεβαίνουν οἱ ἀδερφές*, etc. (TEXTS I. a. 8) "thou doest not one good deed, . . . a bridge to the underworld, that brethren may descend . . ." and *νὰ μοῦ δώκῃς κ' ἔνα καράβι καλὸ, για νὰ πάνω στὰ ξένα* "give me a good ship in order that I may go abroad," and further, *εἶναι παραπολὺ κουτὸς για νὰ τὸ καταλάβῃ* "he is so stupid that he cannot grasp it."

2. "That perhaps, forsooth" is rendered *τάχατις (για) νά*, "lest perhaps," by *μήπως* or *μὴν πὰ(ς) καί*, (*για*) *νὰ μὴν τύχῃ (λάχῃ) καί* . . ., or more concisely *μὴ τύχῃ (λάχῃ) καί* . . . or *μὴ τυχό(ν)*.

3. The *νά* clause is sometimes so loosely connected with the principal sentence that it approaches the nature of a principal sentence itself; cf. *ὅλη νύχτα δὲν ἠβούλωσενε μάτι στὴ συλλογὴ τὴν ἄλλη μέρα μὴδὲ σὲ μεροκάματο νὰ πάῃ*, etc. (TEXTS I. d. 4) "the whole night long he did not close an eye, occupied in thought to go next day neither to his day's work . . .," i.e. "and on the next day he went neither . . ."

### § 281. Adverbial clauses of manner are formed :

(1) With *καθώς, ὅπως*, also *σὰν ποῦ, κατὰ πῶς, κατὰ ποῦ* "as, just as, according to": e.g. *ἔκαμε (κάνει) καθὼς (ὅπως, σὰν ποῦ) εἶπε (θέλει)* "he did (does) as he said (wishes)," *καθὼς βλέπετε, ἔχω δίκαιο* "I am right, as you see," *κατὰ ποῦ (καθὼς) λέει ὁ λόγος* "as the saying runs," *ἔλα κατὰ πῶς εἶσαι* "come just as you are."

1. Pontic *ἄμον ντό*; as, *ἄμον ντό θέλνε, ἐφτειάγνε* (TEXTS III. 13. a) "do exactly as you like."

2. Notice further expressions like *ὅσο μορεῖς γληγορώτερα* "as quickly as possible, with all speed," and *ὅσο νὰ πῆς*, to emphasise an adjective: e.g. *μιὰ βοσκοπούλα ὁμορφὴ ὅσο νὰ πῆς* "a shepherdess as fair as you could tell," i.e. "incomparably fair."

(2) With *σὰ(ν) νά* "as if, as though"; *ὁ γέρος σὰν νὰ μὴν τ' ἄκουσε, γυρνᾷ* "the old man turns round as if he did not hear," *τοῦ φάνηκε σὰν νὰ κατρακυλοῦσε τὸ σπίτι* "it appeared to him as if the house would collapse."

1. "Do (act) as if, pretend," is rendered by *κάννω πῶς, καμώνομαι πῶς* with indic. : e.g. *ἔκαμε πῶς γλίστρησε* "she acted as if she had slid," *ἔκαμε πῶς κυνηγάει τὸ παιδί* "he made as though he were chasing the child," *καμώνεστε πῶς μὴδὲ ξέρετε* "you act as if you did not at all know."

2. In an independent clause *σὰν νά* has the meaning "to a certain extent, so to speak"; as, *σὰν νὰ μετανοιῶνω ποῦ τὸ εἶπα* (TEXTS II. b. 2) "I regret to a certain extent that which I said."

3. On comparative clauses with *παρά*, v. § 120, n. 1.

§ 282. Finally, in addition to the various kinds of clauses given, the following are to be noted :

1. *χωρίς νά* or *δίχως νά* "without": *ἐπέρασε χωρίς νὰ τόνε χαιρετίσῃ* "he passed by without greeting him."

*χώρια νά* "except, unless": *ἄλλον τρόπον νὰ ζήσῃ δὲν εἶχε χώρια ξύλα νὰ κόψῃ* (TEXTS II. a. 2) "he had no other means of livelihood except felling wood."

*μακρεῖα νά, μόνο νά* or *φτάνει μόνο νά* "except when, provided that, up to the point": *ἦταν ἀγαθὸς ἄθρωπος, μακρεῖα νὰ μὴ τόνε θυμώσῃς* "he was a good natured fellow until you enraged him."

2. *ποῦ* "while, since, in that," to determine more precisely the circumstances or the concurrence (identity) of different actions; as, *καλὰ 'καμες ποῦ ἦρθες* "you did well in coming (since you came)," *ἦρθε ποῦ δὲν τοῦ εἶπα νὰ 'ρθῇ* "he came without my having told him to come (though I did not tell him)."

*μόνο ποῦ (πῶς)* "apart from, only, excepting that": *εἶναι ἔξυπνο παιδί, μόνο ποῦ δὲ δουλεῖ καθὼς πρέπει* "he is a clever lad, only he does not work as he ought."

## AFFIRMATION AND NEGATION.

§ 283. *ναί*, stronger *ναῖσκε* "yes," *μάλιστα* (also together *ναί, μάλιστα*) "yes, indeed."

*ἴσως, τάχα, τάχατες, τάχατις* "perhaps."

*ἀλήθεια* "truly," *σωστά* "right, quite so," *σίγουρα (βέβαια)* "certainly, of course."

*ὄχι*, stronger *ὄχι δά, ὄχισκε, ὅσκει* "no"; also to negative a noun; as, *θέλεις κρασί ἢ μπίρα*;—*ὄχι κρασί, προτιμῶ μπίρα* "will you take wine or beer? Not wine, I prefer beer." For *μή* "no," v. § 284.

*καθόλου, διόλου* (also *ντίπ*, in Pontus and elsewhere [Turk.] *hıṭş*) "by no means," used in a reply; another strong negation is also *ψέματα*! "by no means, not at all" (lit. "lies!").

The exclamations *μιλιά!* *λέξι!* or *τσιμουδιά!* signify a prohibition "not a word," i.e. "quiet!"

Negation is often emphasised, or even expressed, by gesture, not, however, by shaking the head, but by throwing it slightly backwards (accompanied sometimes with a sound like a gentle click of the tongue).

§ 284. The particles *δέ(ν)* and prohibitive *μή(ν)* "not" serve to negative a clause (verb); they immediately precede



the verb, from which they may be divorced only by a conjunctive pronoun or by the particle *θά* (*δὲν τὸ θέλω, δὲ θὰ ῥθῶ, δὲ σοῦ τὸ εἶπα, δὲ θὰ σοῦ τὸ εἰπῶ*).

Instead of *δέν* the negative in Pontus appears as *κί* (Old Ionic *οὔκι*) and in Cappadocia (Pharasa) *τζό*.

The negative *μή* is employed:

(1) Independently as a prohibition: *e.g.* *μή, κύρ Λάζαρε* (TEXTS I. d. 3) “(do it) not, Sir L.”

(2) In principal sentences in the cases given in §§ 193 and 194.

(3) In secondary clauses always after *νά*, even when *νά* is accompanied by the indic.: *e.g.* *ἀπὸ τὸ νὰ μὴν εἶχε παράδες* “because he had no money.” For *μή* with verbs of *fearing*, *v.* § 268, n. 2; and in final clauses, § 280.

(4) With the present participle (*cf.* § 236); as, *μὴν ξέροντας* “not knowing,” *θέλοντας καὶ μή* “whether willing or not.”

§ 285. Negation may be emphasised by *καθόλου, διόλου*: *e.g.* *δὲν εἶπα καθόλου* “by no means did I say it,” “absolutely did not say.” The negative particles *οὔτε, οὐδέ, μήτε, μηδέ* “not even,” or, when repeated, “neither . . . nor,” are used indiscriminately. If the verb comes at the beginning only the simple form of negation can precede it; as, *δὲν ἔχω οὔτε (μήτε) μιὰ πεντάρα* “I have not even a sou,” *νὰ μὴ πάρης μήτε γρόσια μήτε φλουριά* “take neither pennies nor florins,” —but *οὔτε μιὰ πεντάρα ἔχω* or *μηδὲ λυράκι πιά ἤκουε νε μηδὲ ἔλοια* (TEXTS I. d. 4) “neither lyre nor laughter heard he any more.”

1. Notice, further, the use of *κίολας*: *δὲν ἔφαγα κίολας* “I have not eaten at all.”

2. The negative may be inserted pleonastically (but is not necessarily present) in *νά* clauses after verbs of *hindering*: *e.g.* *δὲ σ' ἐμποδίζω νὰ μὴ μιλᾷς* “I do not hinder you from speaking.”

## ORDER OF WORDS.

§ 286. The m. Gk. vernacular has, on the whole, maintained the a. Gk. freedom in the order of words, *i.e.* all kinds of combinations are possible in the sequence of the composite parts of the clauses. It is only in dependent

clauses that the place of the verb is restricted (*v.* § 289). But, generally speaking, there is a recognised normal sequence of words, so that any deviation from the same lends a special emphasis to the irregular member.

The normal order of words in *m. Gk.* appears in its main features to be ancient, that is, it goes back at least to the period of the ancient *Κοινή*.

§ 287. In a statement consisting of two members the normal sequence of words is Subject and Predicate. Of themselves introductory particles (*τώρα, τότες*, etc.) cause no alteration. Inversion of predicate and subject is, however, facilitated by a preceding dependent clause: *e.g.* *ὄντας ἐπλησίασ' ὁ δράκος, ἐφώναξαν τὰ παιδιὰ* "when the monster approached, exclaimed the children."

But in other cases also by inversion the verb takes frequently the first position or immediately follows an introductory particle, if (1) either the verb is to be indicated as the result of a preceding action (and so particularly after *καί*), *e.g.* *ἔξιψε τὴ βούλα, κ' ἦρθ' ὁ Ἀράπης* "he rubbed the signet-ring and there came the Arab," or (2) if the idea of the subject constitutes the essential element of the narrative: *e.g.* *ἦταν μιὰ φτωχὴ γυναῖκα κ' εἶχε ἓνα παιδί* "there was a poor woman who (and she) had a (one) child," *ἐκεῖ ἐκάθονταν οἱ δράκοι* "there dwelt the monsters," *τότες τσ' εἶπ' ὁ βασιλιάς* "then said to her the *king*," *ἦρθε κ' ἡ ἀράδα τοῦ Λάζαρου* "there came also the *turn* of Lazarus."

Further, an adverb which is emphatic—and consequently occupying an extreme position—entices its verb to the beginning; as, *καὶ πάλι τὸν ἐμάλωσ' ἡ μάννα του καθὼς καὶ πρῶτα* (TEXTS I. d. 2) "and *once again* his mother scolded him as at first."

A pronominal subject betrays an inclination to follow the verb: *e.g.* *ἦρθεν ἓνας* "there came one," *ἔφυγε κείνος* "he fled," *πηγαίνουμε μῆς* "we go (go we)," *δὲν τό 'σφαξα ἐγώ, μόν' ἡ ἀδερφή μου* (I. d. 1).

§ 288. In a sentence of several members—enlarged by objects and adverbial qualifications—the predominant order is the middle position for the verb, while the object or (and) adverbial qualification follow: *e.g.* *κι ὁ βασιλιάς ἐφώναξε τὴ θυγατέρα του* or *τὸ παιδὶ πῆγε στὴ μάννα του*. Final position is uncommon, and is due to special reasons; *cf. e.g.*

κ' εὐτὺς τὸ καράβι ἐκίνησε "and immediately the boat moved off" (where the emphatic adverb has taken the initial place without attracting the verb after it, because the verb too has to be given emphasis), τὸ πολὺ κυριελέησο κὲ ὁ παπᾶς βαρεῖται το "even the priest becomes weary of much Kurieleison" (where the two main contrasted ideas are placed in proximity to the front), or ὁ λόος εἰς τὴν ὥρα του χίλια φλουριά ἀξίζει (where the position renders the object prominent).

Initial position for the verb (with inversion of subject and predicate) is found under the same conditions as in § 287: e.g. πῆγε πάλι ἡ μάννα του στοὺ βασιλιά "again went his mother to the king," ἔχει ὁ τοῖχος αὐτιά "even the wall has ears." Moreover, inversion is common when an adverbial qualification or an object introduces the sentence and when no special emphasis is put on the verb; thus the normal middle position for the verb is secured: e.g. μιὰ φορὰ ἦτανε ἓνας βασιλιάς "once upon a time there was a king" (cf. also § 287), τὸ πρῶτ' σκώθηκε τὸ παιδί "early as the boy rose," τέχνη θέλει τὸ πριόνι (I. b. 17) "art requires the saw."

§ 289. In dependent clauses without exception the verb follows immediately upon the introductory particle (νά, σάν, etc.), or is separated from it only by the negative or the conjunctive pronoun, and practically without exception the verb follows upon an interrogative word and a relative: στέκα νὰ 'δῶ κ' ἐγὼ ψίχα τὴ βούλα "stay that I also may examine the signet-ring a little," σὰν ἔφυγ' ἡ βασιλοπούλα μὲ τὸν Ἀράπη "when the king's daughter had escaped with the Moor," τὸν ἐρώτησε πόσο κοστίζει τὸ βιβλίον "he asked him how much the book cost," τοῦ εἶπε ὅσα τσ' εἶπ' ὁ βασιλιάς "she told him all that the king had said to her."

Exceptions occur only after ποῦ (to throw emphasis upon the verb), as, ἦρχε καιρός, ποῦ ὁ ἓνας ἡπαντρεύτηκε (TEXTS I. d. 5) "there came a time when one of them married," and in predicate clauses with πῶς, which prefer the order of the principal sentence, as, ἤξερε πῶς ἐκείνης ὁ ἄντρας ἦτανε στὴ δουλειά (I. d. 5) "he knew that her husband was at work."

§ 290. The direct and indirect object regularly follow immediately upon the verb—the direct preceding the indirect, provided there is not more emphasis on the latter (ἔδωκε καὶ τῆς μικρῆς τὸ γράμμα, TEXTS I. d. 1). If the



subject and the predicate are inverted (*v.* § 288) the object in that case regularly takes the end: *e.g.* καὶ πῆρε ὁ δράκος τὸ δέντρο, λέει τὸ σκυλὶ τῆς γάτας. Rhetorical reasons may cause the object to be pushed forward; *cf.* μου πῆρε τὴ βούλα ὁ Ἀράπης καὶ τὴ γυναῖκα (*I. d.* 2) "the Arab took from me the *signet-ring* as well as the woman." The most effective means, however, of securing prominence for the object is a position immediately *in front of* the verb—an arrangement which readily admits the former to the beginning of the clause: *e.g.* ὁ λόος εἰς τὴν ὥρα του χίλια φλουριά ἀξίζει or τὰ γρόσια σου δὲν τὰ θέλω "thy money I seek not."

§ 291. Adverbs and adverbial qualifications regularly follow upon the predicate—the adverb immediately, the adverbial qualification after the object or after the adverb: τότες ἔστειλε πάλι τὴ μάνα του στὸ βασιλιά "then sent he again his mother to the king," τρέχει λοιπὸν εὐτὺς κάτω στῆς μάνας του "he runs now immediately down to his mother." The inversion of subject and predicate attracts the adverb likewise toward the beginning, but *not* the adverbial qualification: *e.g.* πῆγε πάλι ἡ μάνα στὸ βασιλιά "again went the mother to the king," but πῆγαν οἱ δράκοι γιὰ ξύλα "the monsters went for wood." An adverb or adverbial qualification may be given a mild emphasis by placing the former at the end of the sentence (after the other enlargements of the verb) or also before the verb, and the latter immediately before the verb; as, ἔζησαν ὅλη τὴ ζωὴ τους καλὰ "they lived their whole life well," ὁ Γιώργις πάλι ἔκανε τὸ λάθος "again G. made the mistake," ὁ δράκος μὲ μεγάλη τρόμαρα ἄφ'κε τὰ φλουριά "with great consternation the monster abandoned the money," αὐτὴ ἔκανε κὶ ἄλλη φορὰ τὸ ἴδιο "once more she did the same thing."

Of course even the adverbial qualification comes before the object when the latter is enlarged by a relative clause; as, τότες ὁ διάβολος ἀπολαίει ἀπὸ τὴν καπὸτα τοῦ τὸ λαγὸ, ὁ ὁποῖος . . . (*I. d.* 6).

The strongest emphasis is secured by an initial position, which occurs particularly when an adverb or an adverbial definition forms the transition from one clause to the other, or introduces a situation (and so especially in definitions of time and place): *e.g.* γλήγορα νὰ φύγῃς "quickly flee," ἀπ' τὰ παιδιὰ τοῦ κυρ Λάζαρου ἐσκιάχτηκες; (*TEXTS I. d.* 3) "was

it the children of Sir L. that you were afraid of?" *σ' ὀχτὼ μέρες διορία τὸ γιαιτρεύω* "within the space of eight days I cure it," *πάλι αὐτὴ ἔβαλε τὸ δαχτυλίδι στὸ τάσι μέσα* "again she laid the ring in the cup," *τὴν ἄλλη μέρα ὁ Χριστὸς τοῦ λέει τοῦ διαβόλου* "another day said Christ to the devil," *μιὰ φορὰ ἦτανε δυὸ παλληκάρια* "once upon a time there were two youths." Cf. also the beginning of I. d. 7 and I. b. 5.

§ 292. In secondary clauses the object and adverb (adverbial qualifications) are frequently separated from the verb, which, according to § 289, gravitates toward the beginning; as, *νὰ μᾶς δώσ' ὁ βασιλιάς τὴ θυγατέρα του* "let the king give us his daughter," *καθὼς πῆρε τὸ σκυλὶ τὴ βούλα* "as soon as the dog got the signet-ring," *νὰ ᾿δῶ κ' ἐγὼ ψίχα τὴ βούλα* "that I may also look at the signet-ring a moment," *ὅσο νὰ πάη ἡ μάννα του στὴν ἄρκλα* "until his mother went to the chest." Only clauses with *ποῦ* (ὅπου), *πῶς* (ὅτι) (as in principal sentences, v. § 290 f.) admit of object and adverbial determination being placed in front of the verb and thereby emphasised; as, *ποῦ ὁ ἕνας τὸν ἄλλο δὲν ἤξεχώριζε* "so that the one did not part from the other," *πῶς σ' αὐτὸ τὸ μέρος ἐφύτρωνε τὸ φυτὸ ἐκεῖνο* "that that plant grew in this place." In clauses with *νά* and other conjunctions that member of the clause which is to be strongly emphasised must be placed *before* the introductory conjunction: e.g. *ἄλλο δὲ χαλεύω . . ., μοναχὰ ἕνα ζιαφέτι νὰ μοῦ κάμης* "I request nothing else, *only* that you prepare me a banquet," *δὲ μπορῶ, κάθε μέρα νὰ ἔρχωμαι* "I cannot *every day* come." This precedence of object or adverbial determination is, however, less common than is the case in principal sentences.

§ 293. Adjectives and participles as a rule precede the word which they qualify. They follow:

(1) When there is an emphasis on the adjective: e.g. *γιατρὸς καλός* "a *good* doctor," *μιὰ φορεσιὰ σωστή* "a *proper* garment."

Notice also the expressions of goodwill *ώρα καλή* and *εἰς ἔτη πολλά* (cf. §§ 256, 257 n.).

(2) If the attribute is the essential element, the essential expansion of the content of the context; as, *ἔκαμαν ἕνα γάμο λαμπρό* "they celebrated a wedding splendidly," *μιὰ φορεσιὰ*

φράγκικη "a garment of European style," μέσ' τὰ χρόνια τὰ παλιά "in the days of old, antiquity."

(3) When the attribute itself is expanded; as, ἓνα σαραγι μεγαλύτερο ἀπ' τοῦ βασιλιά "a castle more beautiful than that of the king," ἓνα ζιαφέτι πολὺ μεγάλο "a banquet very magnificent."

(4) When the adjective stands in the relation of a predicate to the substantive; as, ὁ Λάζαρος μὲ μεγάλη δυσκολία πῆγε τὸ ἄσκι ἄδειο στὸ πηγάδι "L. with much difficulty brought the bag empty to the well" ("the empty sack" must be rendered τὸ ἄσκι τὸ ἄδειο, according to § 57).

§ 294. The attribute genitive is placed, as a rule, after its noun; but, to secure a slight emphasis, before the noun and even *before* the article, but after any preposition: μιᾶς στιγμῆς ὑπομονὴ δέκα χρονῶν ρεχάτι "a moment's patience means ten years' quiet," τῆς μικρότερης τὸ χρυσὸ βεργί "the golden rod of the younger (daughter)," σ' αὐτῆς τῆς φτωχῆς κόρης τὸ σπίτι "into this poor maiden's house."

1. Note the free position of the gen. in TEXTS I. d. 5, τὸ σκέδιο θὰ πάρω τοῦ σπιτιοῦ, where the emphatic object is pushed to the beginning while the attributive gen. which belongs to it is left.

2. In Pontus and Cappadocia the gen. regularly is accorded the first place.

§ 295. Dependent clauses with νά (γιά νά), indirect interrogative clauses, predicate clauses with πῶς (ποῦ), consequential, and comparative clauses, as a rule, follow upon the principal sentence, only clauses like νὰ τὰ κοντολοοῦμε "to sum up briefly" constituting fixed exceptions. Temporal clauses as regularly precede, in which case a single (emphatic) member of the principal sentence, or a member common to both, may be placed at the beginning; as, οἱ δράκοι σὰν ἄργησε ὁ Λάζαρος, ἐφοβήθησαν "as L. delayed the *Draki* feared (the monsters, as L. delayed, feared)," ὁ βασιλιάς σὰν ἄκουσ' αὐτό, χάρηκε "when the king heard it he rejoiced." A position after the principal sentence is less common (apart from clauses with "until, as long as, before"); as, αὐτὸς φοβήθηκε σὰν τοῦ εἶπαν πῶς εἶναι τὸ βασ(ι)λόπουλο (TEXTS I. d. 1) "he was afraid when they told him that he was the king's son." Causal sentences may either precede or follow (those



with *γιατί* follow) the principal sentence, so likewise conditional sentences. Relative sentences connect closely with their antecedent, and thus sometimes secure a place within the principal sentence: *τὸ παιδὶ τὸ σαράγι, ποῦ τὸ παράγγελες, τό 'φκειασε* (I. d. 2) "the child has made the castle which you ordered"; but by means of the *καί* construction in place of the relative clause (§ 261) and by the rules for the position of the principal sentence the language can escape the necessity for such insertions: *e.g. καὶ πέφτει ἡ βούλα ποῦ τὴν εἶχε κρυμμένη* "and the ring fell, which he had kept concealed."

1. But even a relative clause may be separated from its antecedent: *e.g. μονάχα τὴ βούλα θέλω ὅπ' ἔχεις στὸ χέρι σου* (TEXTS I. d. 2) "only the signet-ring I wish which you hold in your hand."

2. Relational subject (also object) clauses with *ὅποιος, ὅτι, (ὁ)ποῦ, ὅσοι* incline to come before the principal sentence, *exx. v. § 264.*

§ 296. Modern Greek, having only in a limited number of instances strictly prescribed the position of words, admits of all kinds of variations for artistic purposes. Poetry is in this respect more absolute for the sake of the rhythm: poetic deviations from the normal order of words occur rather frequently where they are not essentially required by the thought. In the following examples note the dislocation of elements that properly belong together: *ἀπ' τὴ μύτη του ιδέτε, ἡ εὐγένεια πῶς τρέχει* (TEXTS II. a. 8) "from his nose, see how nobility trickles," *ποιῶς μάγισσας θὰ τὰ λυτρώσῃ χέρι;* (II. a. 23) "which witch's hand will free them?" *τῆς πατρίδος ἕνας νὰ γένῃ ἀρχηγός* (II. a. 1) "let there be one leader of his country," *μέσ' τ' οὐρανοῦ ἀρμενίζει τὴν ἡσυχὴν ἐρημιά* (II. a. 13) "floats in the vault of heaven's tranquil solitude," *μὲ μάτι βλέπω φλογερό* (II. a. 9) "I behold with flaming eye"—in which the essential elements of the sentence surround the less important. A favourite artistic device is chiasm: *e.g. τὸ στράτεμά μου σύναξε, μάσε τὰ παλληκάρια* (I. a. 2) "my army collect, assemble my warriors," *παρακαλοῦν οἱ γέροντες, τ' ἀγῶρια γονατίζουν* (I. a. 7) "the old beseech him, at his knees fall the young," *me kánni peráni, na peráni me kánni esú* (III. 1) "me thou permittest to die, to die thou permittest me," *ποῦ δὲν βλέπει μάτι ξένο, δὲν ἀκούει ξένο αὐτί* (II. a. 20)

"where gazes no eye of stranger, and no ear of stranger hears."

The treatment of these things, however, does not properly belong to the sphere of grammar, but to that of style: grammar is concerned only with establishing the given facts and means of expression in the natural language.





# TEXTS.



## I. FOLK LITERATURE.

### a. Folk Songs.

#### 1. Ἡ ἄλωσι τῆς Κωνσταντινούπολις.

a.

Καλόγρια ἔμαγέρευε ψαράκια στὸ τηγάνι,  
Καὶ μιὰ φωνή, ψηλὴ φωνὴ ἀπάνωθεν τῆς λέγει·  
„Πάψε, γριά, τὸ μαγερεῖο κ' ἡ Πόλι θὰ τουρκέψη.“  
„Ὅταν τὰ ψάρια πεταχτοῦν καὶ βγοῦν καὶ ζωντανέψουν,  
Τότες κι ὁ Τούρκος θενὰ μπῆ κ' ἡ Πόλι θὰ τουρκέψη.“ —  
Τὰ ψάρια πεταχτήκανε, τὰ ψάρια ζωντανέψαν,  
Κι ὁ ἄμιρᾶς εἰσέβηκεν ἀτός του καβαλλάρις.

b.

Πῆραν τὴν πόλι, πῆραν τὴν, πῆραν τὴ Σαλονίκη,  
Πῆραν καὶ τὴν Ἀγιά Σοφιά, τὸ μέγα μοναστήρι,  
Ποῦ ἔχε τριακόσια σήμαντρα κ' ἐξήντα δυὸ καμπάνες·  
Κάθε καμπάνα καὶ παπᾶς, κάθε παπᾶς καὶ διάκος.  
Σιμὰ νὰ βγοῦν τὰ ἅγια κι ὁ βασιλιάς τοῦ κόσμου,  
Φωνὴ τοὺς ἦρτ' ἐξ οὐρανοῦ, ἀγγέλων ἀπ' τὸ στόμα·  
„Ἀφῆτ' αὐτὴ τὴν ψαλμωδιά, νὰ χαμηλώσουν τ' ἅγια·  
Καὶ στείλτε λόγο στὴ Φραγκιά, νὰ ῥτουνε νὰ τὰ πιάσουν,  
Νὰ πάρουν τὸ χρυσὸ σταυρὸ καὶ τ' ἅγιο τὸ βαγγέλιο  
Καὶ τὴν ἁγία τράπεζα, νὰ μὴ τὴν ἀμολύνουν.“  
Σὰν τ' ἄκουσεν ἡ δέσποινα, δακρύζουν οἱ εἰκόνες·  
„Σῶπασε, κυρὰ δέσποινα, μὴν κλαίγῃς, μὴ δακρύζῃς·  
Πάλε μὲ χρόνους, μὲ καιροὺς, πάλε δικά σας εἶναι.“

#### 2. Ὁ Διάκος.

Τρία πουλάκια κάθουνταν στοῦ Διάκου τὸ ταμπούρι.  
Τό 'να τηράει τὴ Λιβαδιά καὶ τ' ἄλλο τὸ Ζητούνι,



Τὸ τρίτο τὸ καλύτερο μοιριολογᾷ καὶ λέγει·  
 Πολλὴ μαυρίλα πλάκωσε, μαύρη σὰν καλιακούδα·  
 Μὴν ὁ Καλύβας ἔρχεται, μὴν ὁ Λεβεντογιάννης;  
 Οὐδ' ὁ Καλύβας ἔρχεται, οὐδ' ὁ Λεβεντογιάννης·  
 Ὅμῆρ Βρυώνης πλάκωσε μὲ δεκοχτῶ χιλιάδες.  
 Ὁ Διάκος σὰν τ' ἀγροίκησε, πολὺ τοῦ κακοφάνη·  
 Ψηλὴ φωνὴν ἐσήκωσε, τὸν πρῶτο του φωνάζει·  
 „Τὸ στράτεμά μου σύναξε, μάσε τὰ παλληκάρια,  
 Δὸς τους μπαρούτη περισσὴ καὶ βόλια μὲ τὲς φούχτες.  
 Γλήγορα· καὶ νὰ πιάσωμε κάτω στὴν Ἀλαμάνα,  
 Ποῦ ἔναι ταμπούρια δυνατὰ κι ὁμορφα μετερίζια.“  
 Παίρνουνε τὰ λαφρὰ σπαθιά καὶ τὰ βαρεῖα τουφέκια,  
 Στὴν Ἀλαμάνα φτάνουνε καὶ πιάνουν τὰ ταμπούρια·  
 „Καρδιά, παιδιὰ μου,“ φώναξε, „παιδιὰ, μὴ φοβηθῆτε.  
 Σταθῆτ' ἀντρεῖα σὰν Ἕλληνες καὶ σὰ Γραικοὶ σταθῆτε.“  
 Ἐκεῖνοι φοβηθήκανε κ' ἐσκόρπισαν στοὺς λόγγους.  
 Ἐμείν' ὁ Διάκος στὴ φωτιά μὲ δεκοχτῶ λεβέντες,  
 Τρεῖς ὥρες ἐπολέμαε μὲ δεκοχτῶ χιλιάδες.  
 Σκίστηκε τὸ τουφέκι του κ' ἐγίνηκε κομμάτια,  
 Σέρνει καὶ τὸ λαφρὸ σπαθὶ καὶ στὴ φωτιά χουμάει,  
 Ἐκοψε Τούρκους ἄπειρους κ' ἑπτὰ μπουλουκμπασίδες.  
 Καὶ τὸ σπαθὶ του σκίστηκεν ἀπάν' ἀπὸ τὴ φούχτα,  
 Κ' ἔπεσ' ὁ Διάκος ζωντανὸς εἰς τῶν ἐχτρῶν τὰ χέρια.  
 Χίλιοι τὸν πῆραν ἀπὸ ἔμπρὸς καὶ δυὸ χιλιάδες πίσω.  
 Κι Ὅμῆρ Βρυώνης μυστικὰ στὸ δρόμο τὸν ἐρώτα·  
 „Γένεσαι Τούρκος, Διάκο μου, τὴν πίστι σου ν' ἀλλάξης,  
 Νὰ προσκυνᾷς εἰς τὸ τζαμί, τὴν ἐκκλησιὰ ν' ἀφήσης;“  
 Κ' ἐκεῖνος τ' ἀπεκρίθηκε καὶ μὲ θυμὸ τοῦ λέγει·  
 „Πάτε κ' ἐσεῖς κ' ἡ πίστι σας, μουρτάτες, νὰ χαθῆτε.  
 Ἐγὼ Γραικὸς γεννήθηκα, Γραικὸς θανά πεθάνω.  
 Ἄν θέλετε χίλια φλωριά καὶ χίλιους μαχμουτιέδες,  
 Μόνον ἑπτὰ μερῶν ζωὴ θέλω νὰ μοῦ χαρίστε,  
 Ὅσο νὰ φτάσ' ὁ Ὀδυσσεὺς κι ὁ Βάγιας ὁ Θανάσις.“  
 Σὰν τ' ἄκουσ' ὁ Χαλὶλ μπέης, ἀφρίζει καὶ φωνάζει·  
 „Χίλια πουγγιὰ σὰς δίνω ἔγὼ κι ἀκόμα πεντακόσια,  
 Τὸν Διάκο νὰ χαλάσετε, τὸν φοβερὸ τὸν κλέφτη·  
 Γιατί θὰ σβῆσῃ τὴν Τουρκιά κι ὅλο μας τὸ ντεβλέτι.“  
 Τὸν Διάκο τότε παίρνουνε καὶ στὸ σουβλὶ τὸν βάζουν,  
 Ὅλορτο τὸν ἐστήσανε κι αὐτὸς χαμογελοῦσε.  
 Τοὺς ἔβριζε τὴν πίστι τους, τοὺς ἔλεγε μουρτάτες·

„Σκυλιά, κι ἂν μὲ σουβλίσετε, ἕνας Γραικὸς ἐχάθη·  
 Ἄς εἶν' ὁ Ὀδυσσεὺς καλὰ κι ὁ καπετὰν Νικήτας·  
 Αὐτοὶ θὰ φάνε τὴν Τουρκιάν, θὰ κάψουν τὸ ντεβλέτι.“

### 3. Ὁ Στέργιος.

(Thessaly)

Κι ἂν τὰ ντερβένια τούρκεψαν, τὰ πῆραν Ἀρβανίτες,  
 Ὁ Στέργιος εἶναι ζωντανός, πασάδες δὲν ψηφάει.  
 Ὅσο χιονίζουμε βουνὰ καὶ λουλουδίζουν κάμποι  
 Κ' ἔχουν οἱ ράχες κρυὰ νερά, Τούρκους δὲν προσκυνούμε.  
 Πάμε νὰ λιμεριάσωμεν ὁποῦ φωλιάζουν λύκοι,  
 Σὲ κορφοβούνια, σὲ σπηλιές, σὲ ράχες καὶ ραχούλες.  
 Σκλάβοι στὲς χώρες κατοικοῦν καὶ Τούρκους προσκυνοῦνε,  
 Κ' ἐμεῖς γιὰ χώραν ἔχομε ρημιές κι ἄγρια λαγκάδια.  
 Παρὰ μὲ Τούρκους, μὲ θεριὰ καλύτερα νὰ ζοῦμε.

The same runs in phonetic transcription (to illustrate the pronunciation, cf. § 2) thus:

*Κ an da derveña túrkepsan, ta píran Arvanítes,  
 o Stéryos íne zondanós, pasádes dembzifáí.  
 óso χ'onízune vuná ke luludízun kám̃bi,  
 Κ' éχun i ráχ'es krá nerá, Túrkus dembroskinúme.  
 páme na limerásomen opú fol'ázun líki,  
 se korfovúna, se spil'és, se ráχ'es ke raxúles.  
 skláṽi stes chóres katikún ke Túrkus proskínúne,  
 kemís ja chóran éxome rimhés Κ' ág̃ra lagád̃ja.  
 pará me Túrkus, me þerá kalít̃era na zúme.*

### 4. Ὁ ἀποχαιρετισμὸς τοῦ κλέφτη.

„Μάννα, σοὺ λέω, δὲν ἤμπορῶ τοὺς Τούρκους νὰ δουλεύω,  
 Δὲν ἤμπορῶ, δὲ δύναμαι, ἐμάλλιας' ἡ καρδιά μου.  
 Θὰ πάρω τὸ τουφέκι μου, νὰ πάω νὰ γένω κλέφτης,  
 Νὰ κατοικήσω στὰ βουνὰ καὶ στὲς ψηλὲς ραχούλες,  
 Νὰ ἔχω τοὺς λόγγους συντροφιά, μὲ τὰ θεριὰ κουβέντα,  
 Νὰ ἔχω τὰ χιόνια γιὰ σκεπή, τοὺς βράχους γιὰ κρεβάτι,  
 Νὰ ἔχω μὲ τὰ κλεφτόπουλα καθημερινὸ λιμέρι.  
 Θὰ φύγω, μάννα, καὶ μὴν κλαίς, μόν' δό μου τὴν εὐχή σου,  
 Κ' εὐχήσου μέ, μαννούλα μου, Τούρκους πολλοὺς νὰ σφάξω.  
 Καὶ φύτεψε τρανταφυλλιά καὶ μαῦρο καρυοφύλλι  
 Καὶ πότιζέ τα Ζάχαρι καὶ πότιζέ τα μόσκο·  
 Κι ὅσο π' ἀνθίζουν, μάννα μου, καὶ βγάνουμε λουλούδια,  
 Ὁ γιὸς σου δὲν ἀπέθανε καὶ πολεμάει τοὺς Τούρκους·

Κι ἂν ἔρθῃ μέρα θλιβερή, μέρα φαρμακωμένη,  
 Καὶ μαραθοῦν τὰ δυὸ μαζὶ καὶ πέσουν τὰ λουλούδια,  
 Τότε κ' ἐγὼ θὰ λαβωθῶ, τὰ μαῦρα νὰ φορέσῃς.“ —  
 Δώδεκα χρόνοι πέρασαν καὶ δεκαπέντε μῆνες,  
 Π' ἀνθίζαν τὰ τραντάφυλλα κι ἀνθίζαν τὰ μπουμπούκια.  
 Καὶ μιὰν αὐγὴ ἴνοιξάτικη, μιὰ πρώτη τοῦ Μαΐου,  
 Ποῦ κελαϊδοῦσαν τὰ πουλιὰ κι ὁ οὐρανὸς γελοῦσε,  
 Μὲ μιᾶς ἀστράφτει καὶ βροντᾷ καὶ γίνεται σκοτάδι·  
 Τὸ καρυοφύλλι στέναξε, τρανταφυλλιὰ δακρῦζει,  
 Μὲ μιᾶς ξεράθηκαν τὰ δυὸ κ' ἐπέσαν τὰ λουλούδια·  
 Μαζὶ μ' αὐτὰ σωριάστηκε κ' ἡ δόλια του μαννούλα.

### 5. Οἱ Κλέφτες καὶ ἡ ἄνοιξι.

(Epirus)

“Ἦσυχά ποῦ εἶναι τὰ βουνά, ἦσυχοι ποῦ εἶν' οἱ κάμποι!  
 Δὲν καρτεροῦνε θάνατο, γεράματα δὲν ἔχουν,  
 Μόν' καρτεροῦν τὴν ἄνοιξι, τὸ Μάϊ, τὸ καλοκαίρι,  
 Νὰ ἰδοῦν τοὺς Βλάχους στὰ βουνά, νὰ ἰδοῦν τὲς Βλαχοπούλες,  
 Ν' ἀκούσουν τὰ Βλαχόπουλα λαλῶντας τὲς φλογέρες,  
 Βόσκοντας τὰ κοπάδια τοὺς μὲ τὰ χοντρά κουδούνια.  
 “Οντας θὰ στήσουν τὰ μαντριά, τὴν ἄρτυσιὰ νὰ φτειάσουν,  
 Θὰ βγοῦν καὶ τὰ κλεφτόπουλα νὰ παίζουν, νὰ χορεύουν.  
 Συχνὰ συχνὰ θὰ ροβολᾶν στοὺς κάμπους τῶν Φερσάλων,  
 Νὰ πιάνουν Τούρκους ζωντανούς, νὰ γδύνουν σκοτωμένους,  
 Νὰ φέρνουν γρόσια καὶ φλωριὰ κ' ἐκεῖ νὰ τὰ μοιράζουν,  
 Καὶ νὰ χαρίζουν κάνα δυὸ στές ἄσπρες Βλαχοπούλες,  
 Κλέφτοντας καὶ κάνα φιλὶ καὶ γλυκοπαιγνιδάκι.

### 6. Χελιδόνισμα.

Χελιδόνι ἔρχεται,  
 Θάλασσαν ἀπέρασε,  
 Τὴ φωλιὰ θεμέλιωσε,  
 Κάθισε κ' ἐλάλησε·  
 Μάρτι, Μάρτι χιονερὲ  
 Καὶ Φλεβάρι βροχερέ.  
 Ὁ Ἀπρίλις ὁ γλυκὺς  
 Ἐφτασε, δὲν εἶν' μακρὺς·  
 Τὰ πουλάκια κελαϊδοῦν,  
 Τὰ δεντράκια φυλλανθοῦν,



Τὰ ὀρνίθια νὰ γεννοῦν  
 Ἄρχινοῦν καὶ νὰ κλωσσοῦν.  
 Τὰ κοπάδια ἄρχινοῦν  
 Ν' ἀναβαίνουν στὰ βουνιά,  
 Τὰ κατσίκια νὰ πηδοῦν  
 Καὶ νὰ τρώγουν τὰ κλαδιά·  
 Ζῶα, ἄνθρωποι, πουλιὰ  
 Χαίρονται ἀπὸ καρδιάς·  
 Ἐπαψαν τὰ παγωτιὰ  
 Καὶ τὰ χιόνια κι ὁ βοριάς.  
 Μάρτι, μάρτι χιονερὲ  
 Καὶ Φλεβάρι λασπερέ.  
 Ἦρτ' Ἀπρίλις ὁ καλός,  
 Μάρτι πρίτς, Φλεβάρι πρίτς.

#### 7. Ὁ Χάρος καὶ οἱ Ψυχές.

Γιατ' εἶναι μαῦρα τὰ βουνὰ καὶ στέκουν βουρκωμένα;  
 Μήν' ἄνεμος τὰ πολεμᾷ; μήνα βροχὴ τὰ δέρνει;  
 Κι οὐδ' ἄνεμος τὰ πολεμᾷ κι οὐδὲ βροχὴ τὰ δέρνει·  
 Μόνε διαβαίν' ὁ Χάροντας μὲ τοὺς ἀπεθαμμένους·  
 Σέρνει τοὺς νιοὺς ἀπὸ μπροστά, τοὺς γέροντες κατόπι,  
 Τὰ τρυφερὰ παιδόπουλα στὴ σέλλ' ἀραδιασμένα.  
 Παρακαλοῦν οἱ γέροντες, τ' ἀγῶρια γονατίζουν·  
 „Χάρε μου, κόνεψ' εἰς χωριό, κόνεψ' εἰς κρύα βρύσι,  
 Νὰ πιοῦν οἱ γέροντες νερὸ κ' οἱ νιοὶ νὰ λιθαρίσουν,  
 Καὶ τὰ μικρὰ παιδόπουλα νὰ μάσουν λουλουδάκια.“  
 „Κι οὐδ' εἰς χωριὸ κονεύω ἔγὼ κι οὐδὲ εἰς κρύα βρύσι,  
 Ἐρχοντ' οἱ μάννες γιὰ νερό, γνωρίζουν τὰ παιδιὰ των·  
 Γνωρίζονται τ' ἀντρόγυνα καὶ χωρισμὸ δὲν ἔχουν.“

#### 8. Χάρος.

(Cephalonia)

Ἀκούστε τί διαλάλησε τοῦ πρικοῦ Χάρου ἡ μάννα·  
 „Πόχουν παιδιὰ, ἅς τὰ κρύψουνε, κι ἀδέρφια, ἅς τὰ φυλάξουν,  
 Γυναῖκες τῶν καλῶν ἀντρῶν νὰ κρύψουνε τοὺς ἄντρες!  
 Κι ὁ Χάρος συγυρίζεται γιὰ νὰ ἔβγη νὰ κρουσέψη.“  
 Μὰ νὰ τον καὶ κατέβαινε τσοῦ κάμπους καβελλάρης.  
 Μαῦρος ἦταν, κατάμαυρος, μαῦρο καὶ τ' ἄλογό του,  
 Σέρνει στελέττα δίκωπα, σπαθιά ξεγυμνωμένα·

Στελέττα τὰ ἔχει γιὰ καρδιές, σπαθιά γιὰ τὰ κεφάλια.  
 Στέκω καὶ τὸν περικαλῶ, τὰ χέρια σταυρωμένα·  
 „Χάρο, γιὰ δὲ πληρῶνεσαι, γιατί δὲν παίρνεις ἄσπρα;  
 Πᾶρε τοῦν πλούσιων τὰ φλωριά καὶ τοῦ φτωχῶν τὰ τρόσια,  
 Καὶ πᾶρε καὶ τοῦν πένητων τ' ἀμπελοχώραφά τους!“  
 Κ' ἐκεῖνος μ' ἀποκρίθηκε σὰ σκύλος μανιαμένος·  
 „Νὰ χαροῦν οἱ πλούσιοι τὰ φλωριά καὶ οἱ φτωχοὶ τὰ τρόσια,  
 Νὰ χαίρουνται κ' οἱ πένητες τ' ἀμπελοχώραφά τους!  
 Κ' ἐγὼ παίρνω ὅμορφα κορμιά, τ' ἀγγελοκαμωμένα,  
 Νὰ τσηγαρίζω τσ' ἀδερφές, νὰ λαχταρίζω μάννες  
 • Καὶ νὰ χωρίζω ἀντρόγυνα, τὰ πολυαγαπημένα.“  
 Ὡ θὲ μεγαλοδύναμε, πολλὰ καλὰ ποὺ κάνεις,  
 Πολλὰ καλὰ μᾶς ἔκαμες, μὰ ἓνα καλὸ δὲν κάνεις·  
 Γιοφύρι μέσ' στὸ πέλαγο, σκάλα στὸν κάτω κόσμο,  
 Νὰ κατεβαίνουν οἱ ἀδερφές, νὰ κατεβαίνουν οἱ μάννες,  
 Ν' ἀνεβοκατεβαίνουνε καλῶν ἀντρῶν γυναιῖκες.

### 9. Ὁ Χάρος καὶ ὁ τσοπάνης.

(Arachova)

Τὸ βλέπεις κείνο τὸ βουνὸ ποὺ ἔναι ψηλὸ καὶ μέγα,  
 Πῶχ' ἀνταρούλα στὴν κορφή καὶ καταχνιὰ στὴ ρίζα;  
 Ἀπέκεινα κατέβαινε ἓνας ντελὴ λεβέντης,  
 Φέρνει τὸ φέσι του στραβὰ καὶ τὸν γαμπὰ στριμμένο.  
 Κι ὁ Χάρος τὸν ἐβίγλισεν ἀπὸ ψηλὴ ραχοῦλα,  
 Βγῆκε καὶ τὸν ἀπάντησε σ' ἓνα στενὸ σοκάκι.  
 „Καλὴ μέρα σου, Χάρο μου.“ — „Καλῶς τον τὸν λεβέντη.  
 Λεβέντη, ποῦθεν ἔρχεσαι, λεβέντη, ποὺ παταίνεις;“  
 „Γώ; ἔπο' τὰ πρόβατ' ἔρχομαι, στὸ σπίτι μου παταίνω,  
 Πάγω νὰ πάρω τὸ ψωμὶ καὶ πίσω νὰ γυρίσω.“  
 „Λεβέντη, μῶστειλε ὁ Θεὸς νὰ πάρω τὴν ψυχὴ σου.“  
 „Δίχως ἀρρώστια κι ἀφορμὴ ψυχὴ δὲν παραδίδω.  
 Γιά· ἔβγα νὰ παλέψωμε σὲ μαρμαρένι' ἄλωνι,  
 Κι ἂν μὲ νικήσης, Χάρο μου, νὰ πάρης τὴν ψυχὴ μου,  
 Κι ἂν σὲ νικήσω, Χάρο μου, νὰ πάρω τὴν ψυχὴ σου.“  
 Πιαστήκαν καὶ παλέψανε δυὸ νύχτες καὶ τρεῖς μέρες,  
 Κι αὐτοῦ τὴν τρίτη τὴν αὐγὴ κοντὰ στὸ γιόμα γιόμα  
 Φέρν' ὁ λεβέντης μιὰ βολά, τοῦ Χάρου κακοφάνη,  
 Ἀπ' τὰ μαλλιά τὸν ἄδραξε, στὴ γῆν τὸν ἀβροντάει,  
 Ἀκοῦν τὸ νιὸν καὶ βόγγιζε καὶ βαρυαναστενάζει·  
 „Ἄσε με, Χάρο μ', ἄσε με τρεῖς μέρες καὶ τρεῖς νύχτες·

Τες δυὸ νὰ φάγω καὶ νὰ πιῶ, τὴ μιὰ νὰ σεργιανίσω,  
 Νὰ πάω, νὰ διῶ τοὺς φίλους μου, νὰ διῶ καὶ τοὺς δικούς μου,  
 Πῶχω γυναῖκα παρανιά, καὶ χήρα δὲν τῆς πρέπει,  
 Πῶχω καὶ δυὸ μικρούτσικα, κι ὀρφάνια δὲν τοὺς πρέπει,  
 Πῶχω τὰ πρόβατ' ἄκουρα καὶ τὸ τυρὶ στὸ κάδι.“  
 Κι αὐτοῦ κοντὰ στὸ δειλινὸ τὸν καταβάν' ὁ Χάρος.

### 10. Μοιρολόγι.

(Cephalonia)

„Εὐτοῦ ποῦ ἐκίνησες νὰ πᾶς στ' ἀγύρικο ταξίδι,  
 Στὸν θεὸν σ' ὀρκίζω νὰ μοῦ 'πῆς, πότε νὰ σὲ προσμένω,  
 Νὰ ρίξω ρόδα στὴν αὐλή, τραντάφυλλα στὴν πόρτα,  
 Νὰ φτειάσω γιόμα νὰ γευτῆς καὶ δεῖπνο νὰ δειπνήσης,  
 Νὰ στρώσω καὶ τὴν κλίνη σου, νὰ πέσης νὰ πλαγιάσης.“  
 „Ἄ φτειάσης γιόμα, γέψου το, καὶ δεῖπνο, δεῖπνησέ το,  
 Κι ἃ στρώσης καὶ τὴν κλίνη μου, πέσε, κοιμήσου ἀπάνω!  
 Κ' ἐγὼ πάγω στὴ μαύρη γῆς, στ' ἀραχνιασμένο χῶμα,  
 Κ' ἔχω τὴ γῆς γιὰ πάπλωμα, τὸ χῶμα γιὰ σεντόνι,  
 Καὶ γεύομαι τὸν κουρνιαχτό, δειπνάω ἀπὸ τὸ χῶμα  
 Καὶ πίνω τ' ὠριοστάλαχτο τσῆ πλάκας τὸ φαρμάκι.“  
 „Ἄν ἀπεφάσισες νὰ πᾶς, νὰ μὴ ματαγυρίσης,  
 Ἄνοιξε τὰ ματάκια σου κ' ἰδὲς μιὰ μπάντα κι ἄλλη  
 Κι ἄφσε ὑγεία στὸ σπίτι σου κ' ὑγεία στοὺς ἐδικούς σου  
 Καὶ σήκω πάρε μίσεψε, σηκώσου πάρε φεύγα,  
 Πριτὰ σοῦ σύρουν θυμιατό, σὲ ψάλλουν οἱ παπάδες,  
 Πριτὰ σὲ περιλάβουνε τσῆ γῆς οἱ κληρονόμοι.“

### 11. Ὁ Βουρκόλακας.

Μάννα, μὲ τοὺς ἐννιά σου γιούς καὶ μὲ τὴ μιὰ σου κόρη,  
 Τὴ κόρη τὴ μονάκριβη τὴ πολυαγαπημένη,  
 Τὴν εἶχες δώδεκα χρονῶν κ' ἥλιος δὲ σοῦ τὴν εἶδε,  
 Στὰ σκοτεινὰ τὴν ἔλουζες, στ' ἄφειγτα τὴν ἐπλέκες,  
 Στ' ἄστρη καὶ στὸν αὐγερινὸ τσ' ἔφκειανες τὰ σγουρά της·  
 Ὅπου σοῦ φέρναν προξενιὰν ἀπὸ τὴ Βαβυλῶνι,  
 Νὰ τὴν παντρέψης μακρειά, πολὺ μακρειά στὰ ξένα·  
 Ὅχι' ἀδερφοὶ δὲ θέλουνε κι ὁ Κωσταντῖνος θέλει·  
 „Δός τηνε, μάννα, δός τηνε τὴν Ἀρετὴ στὰ ξένα,  
 Στὰ ξένα 'κεῖ ποῦ περβατῶ, στὰ ξένα ποῦ παγαίνω,  
 Νὰ 'χω κ' ἐγὼ παρηγοριά, νὰ 'χω κ' ἐγὼ κονάκι.“



„Φρόνιμος εἶσαι, Κωσταντῆ, κι ἄσχημ' ἀπηλογήθης·  
 Κι ἂν μῶρθη, γιέ μου, θάνατος, κι ἂν μῶρθη, γιέ μ', ἀρρώστια,  
 Κι ἂν τύχη πίκρα γῆ χαρά, ποιὸς θὰ μοῦ τήνε φέρη;“  
 Τὸ Θιὸ τῆς ἔβαλ' ἐγγυτὴ καὶ τοὺς ἀγιοὺς μαρτύρους,  
 Ἄν τύχη κ' ἔρθη θάνατος, ἂν τύχη κ' ἔρθ' ἀρρώστια,  
 Κι ἂν τύχη πίκρα γῆ χαρά, νὰ πάη νὰ τήνε φέρη.  
 Καὶ σὰν τὴν ἐπαντρέψανε τὴν Ἀρετὴ στὰ ξένα,  
 Κ' ἐμπῆκε χρόνος δίσεφτος καὶ μῆνας ὀργισμένους  
 Κ' ἔπεσε τὸ θανατικὸ κ' οἱ ἐννιά ὀδερφοὶ πεθάναν,  
 Βρέθηκ' ἡ μάννα μοναχὴ σὰν καλαμιὰ στὸν κάμπο·  
 Στ' ὀχτῶ μνήματα δέρνεται, στ' ὀχτῶ μοιριολογáει,  
 Στοῦ Κωσταντίνου τὸ θαφτὸ τὲς πλάκες ἀνασκώνει·  
 „Σήκου, Κωσταντινάκι μου, τὴν Ἀρετὴ μου θέλω·  
 Τὸ Θιὸ μοῦ βάλες ἐγγυτὴ καὶ τοὺς ἀγιοὺς μαρτύρους,  
 Ἄν τύχη πίκρα γῆ χαρά, νὰ πὰς νὰ μοῦ τὴ φέρης.“  
 Τ' ἀνάθεμα τὸν ἔβγαλε μέσ' ἀπὸ τὸ κιβούρι·  
 Κάνει τὸ σύγνεφ' ἄλογο καὶ τ' ἄστρο σαλιβάρι  
 Καὶ τὸ φεγγάρι συντροφιά καὶ πάει νὰ τήνε φέρη.  
 Παίρνει τὰ ὄρη πίσω του καὶ τὰ βουνὰ μπροστά του,  
 Βρίσκει τὴν κ' ἐχτενίζουνταν ὄξου στὸ φεγγαράκι·  
 Ἀπὸ μακρεῖα τὴ χαιρετᾷ κι ἀπὸ μακρεῖα τῆς λέγει·  
 „Περβάτησ', Ἀρετούλα μου, κυράνα μας σὲ θέλει.“  
 „Ἀλλοῖμον' ἀδερφάκι μου, καὶ τ' εἶναι τοῦτ' ἡ ὥρα;  
 Ἀνίσως κ' εἶναι γιὰ χαρά, νὰ βάλῳ τὰ χρυσά μου,  
 Κι ἂν εἶναι πίκρα, πές μου τα, νὰ ῥτῳ κατὰ πῶς εἶμαι.“  
 „Περβάτησ', Ἀρετούλα μου, κ' ἔλα κατὰ πῶς εἶσαι.“  
 Στὴ στράτα ποῦ διαβαίνανε, στὴ στράτα ποῦ παγαῖναν,  
 Ἀκοὺν πουλιὰ καὶ κιλαδοῦν, ἀκοὺν πουλιὰ καὶ λένε·  
 „Ποιὸς εἶδε κόρην ὁμορφὴ νὰ σέρν' ὁ πεθαμμένος;“  
 „Ἀκουσες, Κωσταντάκι μου, τί λένε τὰ πουλάκια;  
 Ποιὸς εἶδε κόρην ὁμορφὴ νὰ σέρν' ὁ πεθαμμένος;“  
 „Λωλὰ πουλιὰ κι ἄς κιλαδοῦν, λωλὰ πουλιὰ κι ἄς λένε.“  
 Καὶ παρακεῖ ποῦ πάγαιναν, κι ἄλλα πουλιὰ τοὺς λένε·  
 „Τί βλέπομε τὰ θλιβερά, τὰ παραπονεμένα,  
 Νὰ περβατοῦν οἱ ζωντανοὶ μὲ τοὺς ἀπεθαμμένους!“  
 „Ἀκουσες, Κωσταντάκι μου, τί λένε τὰ πουλάκια;  
 Πῶς περβατοῦν οἱ ζωντανοὶ μὲ τοὺς ἀπεθαμμένους.“  
 „Πουλάκια ἔναι κι ἄς κιλαδοῦν, πουλάκια ἔναι κι ἄς λένε.“  
 „Φοβοῦμαι σ', ἀδερφάκι μου, καὶ λιβανιὲς μυρίζεις.“  
 „Ἐχτὲς βραδὺς ἐπήγαμε πέρα στὸν Ἀῖ-Γιάννη,

Κ' ἐθύμιασέ μας ὁ παπᾶς μὲ περισσὸ λιβάνι.  
 Καὶ παρεμπρὸς ποῦ πήγανε, κι ἄλλα πουλιὰ τοὺς λένε·  
 „ὦ Θέ μεγαλοδύναμε, μεγάλο θάμα κάνεις,  
 Τέτοιαν πανώρια λυγερὴ νὰ σέρνῃ πεθαμμένους.“  
 Τ' ἄκουσε πάλ' ἡ Ἀρετὴ κ' ἐράγισ' ἡ καρδιά της.  
 „Ἀκουσες, Κωσταντάκι μου, τί λένε τὰ πουλάκια;  
 Πές μου, ποῦ 'ν' τὰ μαλλάκια σου, τὸ πιγworò μουστάκι;“  
 „Μεγάλῃ ἀρρώστια μ' εὔρηκε, μ' ἔρριξε τοῦ θανάτου,  
 Ποῦ 'πέσαν τὰ ξανθὰ μαλλιά, τὸ πιγworò μουστάκι.“  
 Βρίσκουν τὸ σπίτι κλειδωτὸ κλειδομανταλωμένο,  
 Καὶ τὰ σπιτοπαράθυρα ποῦ 'ταν ἀραχνιασμένα.  
 „Ἄνοιξε, μάννα μ', ἄνοιξε καὶ νὰ τὴν Ἀρετὴ σου.“  
 „Ἄν εἶσαι Χάρος, διάβαινε, κι ἄλλα παιδιὰ δὲν ἔχω·  
 Ἡ δόλια ἡ Ἀρετούλα μου λείπει μακριὰ στὰ ξένα.“  
 „Ἄνοιξε, μάννα μ', ἄνοιξε, κ' ἐγὼ μ' ὁ Κωσταντῆς σου·  
 Ἐγγυτὴ σῶβαλα τὸ Θιὸ καὶ τοὺς ἁγίους μαρτύρους,  
 Ἄν τύχη πίκρα γῆ χαρά, νὰ πᾶ νὰ σοῦ τὴ φέρω.“  
 Κι ὥστε νὰ 'βγῇ στὴν πόρτα της, ἐβγήκεν ἡ ψυχὴ της.

## 12. Τὸ γιοφύρι τῆς Ἄρτας.

(Corfu)

Σαράντα πέντε μάστοροι κ' ἐξήντα μαθητάδες  
 Τρεῖς χρόνους ἐδουλεύανε τῆς Ἄρτας τὸ γιοφύρι·  
 Ὅλημερὶς ἐχτίζανε κι ἀπὸ βραδὺ γκρεμιέται.  
 Μοιριολογοῦν οἱ μάστορες καὶ κλαῖν οἱ μαθητάδες·  
 „Ἀλλοίμονο στοὺς κόπους μας, κρίμα στὲς δούλεψές μας,  
 Ὅλημερὶς νὰ χτίζωμε, τὸ βράδυ νὰ γκρεμιέται.“  
 Καὶ τὸ στοιχειὸ ποκρίθηκεν ἀπ' τὴ δεξιὰ καμάρᾳ·  
 „Ἄν δὲ στοιχειώσῃ ἄνθρωπο, τείχος δὲ θεμελιώνει·  
 Καὶ μὴ στοιχειώσῃ ὄρφανό, μὴ ξένο, μὴ διαβάτη,  
 Παρὰ τοῦ πρωτομάστορα τὴν ὥρια τὴ γυναῖκα,  
 Πῶρχετ' ἀργὰ τ' ἀποταχειά, πῶρχετ' ἀργὰ στὸ γιόμα.“  
 Τ' ἄκουσ' ὁ πρωτομάστορας καὶ τοῦ θανάτου πέφτει,  
 Κάνει γραφὴ καὶ στέλνει τὴν μὲ τὸ πουλὶ τ' ἀηδόνη·  
 „Ἀργὰ ντυθῇ, ἀργ' ἀλλαχτῇ, ἀργὰ νὰ πάῃ στὸ γιόμα,  
 Ἀργὰ νὰ πάῃ καὶ νὰ διαβῇ τῆς Ἄρτας τὸ γιοφύρι.“ —  
 Καὶ τὸ πουλὶ παράκουσε κι ἄλλιῶς ἐπήγε κ' εἶπε·  
 „Γοργὰ ντύσου, γοργ' ἄλλαξε, γοργὰ νὰ πᾶς τὸ γιόμα,  
 Γοργὰ νὰ πᾶς καὶ νὰ διαβῇς τῆς Ἄρτας τὸ γιοφύρι.“

Νά τηνε καὶ ξανάφανεν ἀπὸ τὴν ἄσπρη στράτα·  
 Τὴν εἶδ' ὁ πρωτομάστορας, ραγίζετ' ἡ καρδιά του.  
 Ἀπὸ μακριὰ τοὺς χαιρετᾷ κι ἀπὸ μακριὰ τοὺς λέγει·  
 „Γειά σας, χαρά σας, μάστορες, καὶ σεῖς οἱ μαθητάδες,  
 Μὰ τί ἔχει ὁ πρωτομάστορας κ' εἶν' ἔτσι χολιασμένος;“  
 „Τὸ δαχτυλίδι τῷ πεσε στὴν πρώτη τῇ καμάρα,  
 Καὶ ποιὸς νὰ μπῇ καὶ ποιὸς νὰ βγῇ, τὸ δαχτυλίδι νὰ ᾿βρῃ;“  
 „Μάστορα, μὴν πικραίνεισαι κ' ἐγὼ νὰ πᾶ σ' τὸ φέρω·  
 Ἐγὼ νὰ μπῶ κ' ἐγὼ νὰ βγῶ, τὸ δαχτυλίδι νὰ ᾿βρω.“  
 Μηδὲ καλὰ κατέβηκε, μηδὲ στὴ μέσ' ἐπῆγε·  
 „Τράβα, καλὲ μ', τὴν ἄλυσο, τράβα τὴν ἀλυσίδα,  
 Τί ὅλον τὸν κόσμ' ἀνάγειρα καὶ τίποτες δὲν ἡῦρα.“ —  
 Ἐνας πηχάει μὲ τὸ μυστρί κι ἄλλος μὲ τὸν ἀσβέστη,  
 Παίρνει κι ὁ πρωτομάστορας καὶ ρίχνει μέγα λίθο·  
 „Ἀλλοίμονο στὴ μοῖρα μας, κρίμα στὸ ριζικό μας,  
 Τρεῖς ἀδερφάδες ἤμασταν κ' οἱ τρεῖς κακογραμμένες,  
 Ἡ μιά ᾿χτισε τὸ Δούναβι κ' ἡ ἄλλη τὸν Αὐλῶνα,  
 Κ' ἐγὼ ἡ πλιὸ στερνότερη τῆς Ἄρτας τὸ γιοφύρι.  
 Καθὼς τρέμ' ἡ καρδούλα μου, νὰ τρέμῃ τὸ γιοφύρι,  
 Κι ὡς πέφτουν τὰ μαλλάκια μου, νὰ πέφτουν οἱ διαβάτες.“  
 „Κόρη, τὸν λόγον ἄλλαξε κι ἄλλη κατάρα δῶσε,  
 Πῶχεις μονάκριβ' ἀδερφό, μὴ λάχῃ καὶ περάσῃ.“  
 Κι αὐτὴ τὸν λόγον ἄλλαξε κι ἄλλη κατάρα δίνει·  
 „Σίδερον ἡ καρδούλα μου, σίδερο τὸ γιοφύρι,  
 Σίδερο τὰ μαλλάκια μου, σίδερο κ' οἱ διαβάτες.  
 Τί ἔχω ᾿δερφό στὴν ξενιτειά, μὴ λάχῃ καὶ περάσῃ.“

### 13. Ναννάρισμα.

(Cyprus)

Νανὰ νανὰ τὸ γιούδι μου  
 Καὶ τὸ παλληκαρούδι μου,  
 Κοιμήσου γιούδι μ' ἀκριβό,  
 Κ' ἔχω νὰ σοῦ χαρίσω·  
 Τὴν Ἀλεξάντρια Ζάχαρι  
 Καὶ τὸ Μισίρι ρύζι  
 Καὶ τὴν Κωσταντινούπολι  
 Τρεῖς χρόνους νὰ ὀρίζῃς·  
 Κι ἀκόμη ἄλλα τριὰ χωριά,  
 Τρία μοναστηράκια·



Στὲς χώρες σου καὶ στὰ χωριά  
 Νὰ πὰς νὰ σεργιανίσης,  
 Στὰ τρία μοναστήρια σου  
 Νὰ πὰς νὰ προσκυνήσης.

#### 14. Ἡ Ξενιτειά.

„Σ’ ἀφήνω γειά, μαννούλα μου, σ’ ἀφήνω γειά, πατέρα,  
 Ἔχετε γειά, ἑρφακία μου, καὶ σεῖς Ξαδερφοπούλες.  
 Θὰ φύγω, θὰ Ξενιτευτῶ, θὰ πάω μακριὰ στὰ ξένα·  
 Θὰ φύγω, μάννα, καὶ θὰ ῥτῶ καὶ μὴν πολυλυπείσαι.  
 Ἀπὸ τὰ ξένα ποῦ βρεθῶ, μηνύματα σοῦ στέλνω  
 Μὲ τὴ δροσιὰ τῆς ἀνοιξίς, τὴν πάχνη τοῦ χειμῶνα  
 Καὶ μὲ τ’ ἀστέρια τ’ οὐρανοῦ, τὰ ρόδα τοῦ Μαΐου.  
 Θανὰ σοῦ στέλνω μάλαμα, θανὰ σοῦ στέλν’ ἀσήμι,  
 Θανὰ σοῦ στέλνω πράματα π’ οὐδὲ τὰ συλλογιέσαι.“  
 „Παιδί μου, πάαινε στὸ καλὸ κι ὅλ’ οἱ ἄγιοι κοντά σου,  
 Καὶ τῆς μαννούλας σου ἡ εὐχὴ νὰ ᾖ γιὰ φυλαχτὸ σου,  
 Νὰ μὴ σὲ πιάνη βάσκαμα καὶ τὸ κακὸ τὸ μάτι.  
 Θυμήσου με, παιδάκι μου, κ’ ἐμὲ καὶ τὰ παιδιά μου,  
 Μὴ σὲ πλανέσ’ ἡ Ξενιτειά καὶ μᾶς ἀλησμονήσης.“  
 „Κάλλιο, μαννούλα μου γλυκειά, κάλλιο νὰ σκάσω πρῶτα,  
 Παρὰ νὰ μὴ σᾶς θυμηθῶ στὰ ἔρημα τὰ ξένα.“ —  
 Δώδεκα χρόν’ ἀπέρασαν καὶ δεκαπέντε μῆνες,  
 Καράβια δὲν τὸν εἶδανε, ναύτες δὲν τότε ξέρουν.  
 Πρῶτο φιλί — ᾖαστέναξε, δεύτερο — τὸν πλανάει,  
 Τρίτο φιλί φαρμακερὸ — τὴ μάνν’ ἀλησμονάει.

#### 15. Ὁ μπιστικὸς φίλος.

(Crete)

Οὔλον τὸν κόσμον γύρεψα, πονέντε καὶ λεβάντε,  
 Νὰ βρῶ ᾖ φίλον μπιστικὸν σὰν καὶ τὸν ἀπατό μου.  
 Δὲν ἦρα φίλον μπιστικὸν μηδ’ ἀδερφὸ καλλιάν του  
 Σὰν τὸ σπαθάκι μ’ ἀδερφό, σὰν τὸ πουγγί μου φίλον.  
 Κι ὅπου καυγὰς καὶ πόλεμος, πολέμα σὺ σπαθί μου,  
 Κι ὅπου ᾖ γάμος καὶ χαρά, ξόδιαζε σὺ πουγγί μου.

#### 16. Ἡ πέρδικα.

Μιὰ πέρδικα καυκήστηκε σ’ ἀνατολὴν σὲ δύσι,  
 Πῶς δὲν εὐρέθη κυνηγὸς νὰ τήνε κυνηγήσῃ.  
 Ὁ κυνηγὸς σὰν τ’ ἄκουσε, πολὺ τοῦ κακοφάνῃ,

Ρίχνει τὰ βρόχια στὸ γιολό, τὰ ξόβεργα στοὺς κάμπους,  
 Τὰ δίχτυα τὰ μεταξωτὰ στὴ βρύσι στὴ χιονάτη·  
 Πάγει ἡ πέρδικα νὰ πιῇ καὶ πιάνετ' ἀπ' τὴ μύτη.  
 „Ἀχαμνοπιάσ' με, κυνηγέ· τὴν ἡ ψυχὴ μου βγαίνει.“  
 Καὶ μὲ τ' ἀχαμνοπιάσματα κάνει φτερά καὶ φεύγει·  
 „ὦρα νὰ σ' εὖρη, κυνηγέ, ἀχαμνοκυνηγάρι·  
 Ἀφήκες τέτοια πέρδικα, νὰ σοῦ τὴν πάρουν ἄλλοι.“

17. Ἡ χορεύτρια.  
 (Dancing Song, Epirus)

Σήμερα μέρα Πασχαλιά,  
 Σήμερα πανηγύρι,  
 Κι ὅλες οἱ κόρες σιάζονται  
 Εἰς τὸ χορὸ νὰ βγοῦνε.  
 Γιὰ φέрте τὰ στολίδια μου,  
 Γιὰ φέрте τὸ γυαλί μου,  
 Νὰ στολιστῶ, νὰ γυαλιστῶ,  
 Νὰ βγῶ σὰν περδικούλα,  
 Νὰ πάω νὰ στρώσω τὸ χορὸ  
 Κάτω στὸ μεσοχώρι,  
 Νὰ σκύνω τὰ ματάκια μου,  
 Νὰ ρίχν' ἀστροπελέκια,  
 Νὰ κάμω Τούρκους νὰ σφαγοῦν,  
 Ρωμιοὺς ν' ἀλλοπιστήσουν,  
 Νὰ κάμω τὸ Μεχμέταγα  
 Νὰ χάσῃ τὰ δεφτέρια,  
 Νὰ κάμω τὸν πρωτόπαπα  
 Νὰ χάσῃ τὰ πασχάλια.

18. Ἑρωτικὸν παράπονο.  
 (Thera)

Ἐχτὲς βραδὺ ἀπέρασα ἀπὸ τὴ γειτονιά σου,  
 Ἦκουσα καὶ σὲ μάλωνε ἡ σκύλα ἡ κερά σου.  
 Καὶ πάλι ξαναπέρασα, θέλω νὰ σ' ἀρωτήσω,  
 Γιὰ νὰ μοῦ πῆς τὴν πίκρα σου νὰ σὲ παρηγορήσω.  
 „Κρῖνε μου σὺ τὴν πίκρα μου, τὴν παραπόνεσί μου,  
 Ἦκουσα ἄλλη ν' ἀγαπᾷς καὶ χάνω τὴ Ζωή μου.“  
 „Ψόματα, κρυσταλλένια μου, ψόματα, χλιά μου βρύσι,  
 Ψόματα μοῦ τὰ βγάλανε, λιγνὸ μου κυπαρίσσι.“

„Ἀφ' ἄλλη νιά δὲν ἀγαπᾶς, μόν' ἀγαπᾶς ἐμένα,  
 Ἐχτὲς βραδὺ ἀπέρασες, γιατί δὲ μὲ ἡχαιρέτας;“  
 „Ἡ μάννα σου κι ἀφέντης σου, ὁ θεὸς σου κι ἀδερφός σου  
 Ἦτανε εἰς τ' ἀπλάϊ σου, τ' ἀπλάϊ τὸ δικό σου.“  
 „Ἐσὺ νὰ κλίνης κεφαλὴ καὶ μάθια πρὸς ἐμένα,  
 Κ' ἐγὼ τὸ καταλάβαινα πῶς χαιρετᾶς ἐμένα.“  
 „Νὰ κάμω θέλω δυὸ δουλειές, τῇ μιᾷ θὰ ξετελέψω,  
 Νὰ πάρω καὶ τσοὶ φίλοι μου γιὰ νὰ ῥθω νὰ σὲ κλέψω.“  
 „Δὲ σ' ἔχω πλιὸ μῆτ' ἄνθρωπο μῆτε καὶ παλληκάρι,  
 Ἄ δὲ μὲ κλέψης μιὰ βραδεῖα νύχτα μὲ τὸ φεγγάρι“.

### 19. Ἡ χαμένη εὐκαιρία.

(Epirus)

Δικό μ' ἦταν τὸ φταίξιμο,  
 Νὰ χάσω τόσο τρέξιμο.  
 Ἦρθα καὶ σ' ἡῦρα μοναχὴ  
 Καὶ δὲ σ' ἐχόρτασα φιλί·  
 Σ' ἐκύτταζα ἑναχόρταγα  
 Κ' ἐκάθομουν κ' ἐρώταγα,  
 Τὸ ποῦ νὰ εἶν' ἡ μάννα σου  
 Κι ὁ ἄγριος ὁ πατέρας σου·  
 Ἡ μάννα σου στήν ἐκκλησιά,  
 Κι ἀφέντης σου στὰ Γιάννενα,  
 Κ' ἐσὺ κοντὰ στὸν μπουταλά,  
 Μὲ τὰ ματάκια χαμηλά.

### 20. Τὸ σταμνὶ τσακισμένο.

(Aegean)

Οὔλες οἱ βέργες εἶν' ἐδώ,  
 Καὶ μιὰ βεργούλα π' ἀγαπῶ,  
 Πάγει στὴ βρύσι γιὰ νερό,  
 Πάγω κ' ἐγὼ κάτω νὰ πιῶ,  
 Νὰ τῆς θολώσω τὸ νερό,  
 Νὰ τῆς τσακίσω τὸ σταμνί,  
 Νὰ πάη στὴ μάννα τσ' ἀδειανή·  
 „Μωρὴ ποῦ ἔν' εἶναι τὸ σταμνί;“  
 „Μάννα μου, στραβοπάτησα  
 Κ' ἔπεσα καὶ τὸ τσάκισα.“  
 „Δὲν εἶν' στραβοπατήματα,  
 Μόν' εἶν' ἀντρός φιλήματα.“



## 21. Ὁ παπαῶς ἀγαπητικός.

(Constantinople)

Μιά ἔμορφη κοπέλα εἰς τὸ σπít' ἐνὸς παπαῶ,  
 Γιὰ νὰ τὴν ἑομολόγησῃ, εἶχε πάγει μιὰ φορά·  
 Σὰν τὴν εἶδε τόσ' ὠραία, κατανύχτη ὁ παπάς  
 Καὶ τῆς λέει· „Καλῶς ὀρίστε, τ' εἶν' αὐτὸ ποῦ μὲ ζητᾷς;“  
 „Δέσποτά μου, νὰ σ' ὀρίσω, ἦρτα νὰ ξεγορευτῶ·  
 Γιὰ νὰ μοῦ τὰ συγχαρήσῃς τσ' ἁμαρτιῆς ποῦ θὰ σοῦ 'πῶ.“  
 „Μὴ φοβᾶσαι, κορασιά μου, δὲν ἄσπλαχνος εἶν' ὁ θεός,  
 Ὡς καὶ μένα συγχαράει ποῦ 'μαι πρὶ ἁμαρτωλός.“  
 „Δέσποτά μου, νὰ σ' ὀρίσω τὴν ἀλήθεια τὴ σωστή,  
 Ἀγαποῦσα ἓνα νέον καὶ τὸν ἀγαπῶ πολὺ.“  
 „Τὸ νὰ ἀγαπᾷς, παιδί μου, εἶναι πρᾶγμα φυσικό,  
 Μὲ εὐλάβειαν μονάχα καὶ σ' τὸ συγχαρῶ κ' ἐγώ.“  
 „Δέσποτά μου, μιὰν ἡμέρα, ποῦ καθόμαν μοναχὴ,  
 Πέρασε κι αὐτὸς ὁ νέος καὶ μοῦ δίδ' ἓνα φιλί.“  
 „Ἐνα σοῦ ὅδε, κυρά μου, ἢ μὴ σοῦ ὅδε πολλά;  
 Ἄν ἀπὸ τό 'να καὶ πάνω, ἔστῳσαν συγχαρητά.“  
 „Ἐνα ἓνα, δέσποτά μου, ἓνα ἓνα μοναχά·  
 Πλὴν θωρῶ τὸ πρόσωπό σου κ' ἔγινε σὰν τὴ φωτιά.“  
 „Ἐ, παιδί μου, εἶναι πρᾶγμα ποῦ τό 'χω ἀπο παιδί,  
 Ὡς κ' ἐγὼ θὰ σὲ φιλήσω, κι ὁ θεὸς μὲ συγχαρεῖ.“

## 22. Ἐξομολόγησι.

(Chios)

Σαράντα μέρας μελετῶ  
 Νὰ πάγω στὸν πνευματικό·  
 Πάγω μιὰ κυριακὴ πρῶι  
 Καὶ τὸν εὐρίσκω στὸ κελλί.  
 „Παπᾶ μου, ξεμολόγα με,  
 Τὰ κρίματά μου ρῶτα με.“  
 „Τὰ κρίματά σου 'ναι πολλὰ,  
 Ἀγάπη νὰ μὴν κάμῃς πιά.“  
 „Ἄν ἀρνηστῆς ἐσύ, παπᾶ,  
 Τὴν κόρην καὶ τὴν παπαδιά,  
 Τότε κ' ἐγὼ θεν' ἀρνηστῶ  
 Τὴν κόρη σ' ὁποῦ ἀγαπῶ.“

## 23. Ἡ ἄσχημη νύφη.

(Epirus)

Φίλοι, γιατί δὲν τρώτε καὶ δὲν πίνετε;  
 Μήνα καὶ τὸ ψωμί μας δὲ σᾶς ἄρεσε;  
 Στέλνουμε στοὺς γειτόνους καὶ τ' ἀλλάζουμε·  
 Μήνα καὶ τὸ κρασί μας δὲ σᾶς ἄρεσε;  
 Βαγένια ἔχουμε κι ἄλλα καὶ τ' ἀλλάζουμε·  
 Μήνα καὶ τὰ φαγιά μας δὲ σᾶς ἄρεσαν;  
 Μαγείρισσες εἶν' κι ἄλλες καὶ τσ' ἀλλάζουμε·  
 Μήνα ἢ καπονύφη δὲ σᾶς ἄρεσεν;  
 Ἡ νύφη ὅπως κι ἂν εἶναι δὲν ἀλλάζεται.

24. *Distiches.*

1.

Ἀγάπη θέλει φρόνησι, θέλει ταπεινοσύνη,  
 Θέλει λαγοῦ περπατησιά, αἵτου γληγοροσύνη.

2.

Ἀνάμεσα στὸ στήθι σου δίχτυ χρυσοπλεγμένο·  
 Πρῶτο πουλάκι ποῦ διαβῇ, πιάνεται τὸ καημένο.  
 Πρῶτο πουλὶ πῶδιάβηκε, ἐγὼ 'μουνά, κυρά μου·  
 Παρακαλῶ σ', ἀφέντρα μου, δὸς μου τὴ λευτεριά μου.

3.

Ἀπὸ τὴν πόρτα σου περνῶ, τ' ἀχνάρι σου γνωρίζω,  
 Σκύβω καὶ τὸ γλυκοφιλῶ καὶ δάκρυα τὸ γεμίζω.

4.

Αὐτὰ τὰ μαῦρα μάτια ὅταν τ' ἀνοιγοκλείς  
 Κι ὅταν τὰ χαμηλώνῃς, σαγίτες μὲ βαρεῖς.

5.

Αὐτὴν τὴ φλόγα ποῦ θωρεῖς, πρῶτ' ἦτανε τσιμπίδα,  
 Τῶρ' εἶν' φωτιά καὶ καίομαι, δὲν ἔχω πλὸν ἐλπίδα.

6.

Βάσανα, πίκρες καὶ καημοί, ἀφήστε τὴν καρδιά μου,  
 Γιατί τὴ φλόγα δὲ βαστῶ, ποῦ καίει τὰ σωθικά μου.

7.

Γιὰ μαῦρα μάτια χάνομαι, γιὰ γαλανὰ πεθαίνω,  
 Γιὰ 'κειὰ τὰ καταγάλανα στὸν Ἄδη κατεβαίνω.

8.

Δὲν ἤξευρα πῶς ὁ σεβντάς χορτάρ' εἶν' καὶ φυτρώνει,  
Κ' ἐφύτρωσέ μου στὴν καρδιά καὶ πλιά δὲν ξεριζώνει.

9.

Δὲν εἶναι μιά, δὲν εἶναι δυό, τρεῖς εἶν', ἀνάθεμά τες·  
Πέτε μου ποιά ν' ἀπαρνηθῶ, ποῦ 'ν' ὅλες μαυρομάτες.

10.

Δὲ νοστιμίζουν τὰ βουνά μὲ δίχως πρασινάδα,  
Κι ἀγάπη δίχως κάκιωμα δὲν ἔχει νοστιμάδα.

11.

Δυὸ ἀστέρια σ' λαμπιρὰ εἶναι τὰ δυό σου μάτια,  
Ποῦ ποιὸν κυττάζουν, τὴν καρδιά τοῦ κάνουν δυὸ κομμάτια.

12.

Ἐγροίκουνα τὰ κάλλη σου κ' ἦλθα νὰ τὰ ξανοίξω,  
Καὶ δὲ μοῦ δίδ' ὁ νοῦς μου πλιὸ νὰ φεύγω νὰ τ' ἀφήσω.

13.

Ἐρωτα πονηρὸ πουλί, γιατί νὰ μὲ γελάσης,  
Νὰ πάρης τὴν καρδούλα μου ἐσὺ νὰ τὴν χτικιάσης;

14.

Ἐρωτα ποῦ μ' ἐλάβωσες, δός μου καὶ τὸ βοτάνι,  
Γιατί δὲ βρίσκω γιατρικὸ στὸν κόσμον νὰ μὲ γιάνη.

15.

Ἐσύ 'σαι, κόρη μ', ὁ γιατρὸς κ' ἐγώ 'μ' ὁ λαβωμένος,  
Δός μου το, κόρη, τὸ φιλί, νὰ γιατρευτῇ ὁ καημένος.

16.

Ἡ ἀγάπ', ἀνάθεμά την, στὴν ἀρχὴ εἶναι γλυκειά,  
Καὶ στὴ μέση πιπερίζει καὶ στὸ τέλος εἶν' πρικειά.

17.

Ἡ Μοῖρα ποῦ μ' ἐμοίρανε, ἦτανε μεθυσμένη,  
Μ' ἐμοίρανε γιὰ νὰ περνῶ ζωὴ δυστυχισμένη.

18.

Θαμάζομαι τὸν οὐρανὸ πῶς στέκει χωρὶς στύλο,  
Θαμάζομαι, πουλάκι μου, πῶς δὲ μὲ κάνεις φίλο.



## 19.

Θαμάζομαι σὰν περπατεῖς, πῶς δὲν ἀνθοῦν οἱ ρούγες  
Καὶ πῶς δὲ γένεσ' αἰτὸς μὲ τὲς χρυσὲς φτερούγες.

## 20.

Κόρη, στὸ παραθύρι σου γαρουφαλιὰ δὲν πρέπει,  
Τί ἐσὺ εἶσαι τὸ γαρούφαλο, κι ὁπῶχει μάτια, ἄς βλέπη.

## 21.

Μ' ἐφίλησες κι ἄρρώστησα, φίλει με γιὰ νὰ γιάνω,  
Καὶ πάλι μεταφίλει με, μὴν πέσω κι ἀπεθάνω.

## 22.

Μὴ μὲ μαλώνης, μάννα μου, κ' ἐγὼ νὰ σοῦ τὸ 'πῶ,  
Πόσες βολὲς μ' ἐφίλησε ὁ νιὸς ὅπ' ἀγαπῶ.

## 23.

Μιά σπίθα λαμπιρότατη στὴ στάχτ' εἶναι κρυμμένη·  
Ἔτσι κ' ἐμᾶς ἡ ἀγάπη μας κρυφὴ κ' ἐμπιστεμένη.

## 24.

Νὰ 'τον τὸ στῆθος μου γυαλί, νὰ βλέπης τὴν καρδιά μου,  
Νὰ διῆς πῶς τσιροφλίστηκαν μέσα τὰ σωτικά μου.  
Μικρὴ φωτιά, τρανὸς φανὸς καίγεται στὴν καρδιά μου,  
Κ' ἐγέλα στὸ κεφάλι μου καὶ μέσ' στὰ σωτικά μου.

## 25.

Νόστιμα ποῦ 'ν' τὰ χεῖλη σου, σὰν τ' ἀνοιγοσφαλίξης,  
Μέλι τρέχουν τὰ μάθια σου, ὄντας θὰ μοῦ μιλήσης.

## 26.

Ὅντε θὰ ξεχωρίζωμε, ἴντα θὰ μοῦ χαρίσης;  
— Ἐνα φιλὶ στὸ μάγουλο νὰ μὴ μ' ἀλησμονήσης.

## 27.

Ὁ ξένος εἰς τὴν ξενιτεῖα πρέπει νὰ βάφη μαῦρα,  
Νὰ κουμπανιάρ' ἢ φορεσιὰ μὲ τῆς καρδιάς τὴ λαῦρα.

## 28.

Ὅποιος σ' ἀγάπη μπερδευτῇ, κάλλιο του νὰ πεθάνη,  
Τὸν ὕπνο του στερεύεται καὶ τὴ ζωὴ του χάνει.

29.

Ὅποιος τὰ λόγια σου γροικᾷ καὶ τσ' ὄρκους σου πιστεύγει,  
Στὴ θάλασσα πιάνει λαγούς καὶ στὰ βουνὰ ψαρεύει.

30.

Ὅσ' ἄστρα ἔχει ὁ οὐρανὸς τὴν νύχτα ἀπλωμένα,  
Τόσες βολές σ' ἀνεζητῶ, πουλί μου, τὴν ἡμέρα.

31.

Ὅταν γελᾷς, γελοῦν βουνὰ καὶ κάμποι λουλουδίζουν,  
Τὰ ξωτικά μαζώνονται καὶ σὲ καλοτυχίζουν.

32.

Οὗλος ὁ κόσμος εἶν' δεντρί κ' ἐμεῖς τὸ πωρικό του,  
Ὁ Χάρος εἶν' ὁ τρυγητής· σέρνει τὸ μερτικό του.

33.

Περδικούλα πλουμισμένη ποῦ στὰ δάση περπατεῖς,  
Βρόχια καὶ βεργιὰ θὰ στήσω, νὰ σὲ κάμω νὰ πιαστής.  
Κι ἂν εἰς τὰ βεργιὰ μου πέσης, περδικούλα πλουμιστή,  
Κάμαρα θενὰ σοῦ κάμω ὅλ' ἀπὸ χρυσὸ φλωρί.

34.

Ποῦ πάρη χίλια πῆρπυρα καὶ κακουδιὰ γυναῖκα,  
Τὰ χίλια πὰν στ' ἀνάθεμα κ' ἡ κακουδιὰ 'πομένει.

35.

Σαγίτ' ἀπ' ἀρχοντόσπιτο μ' ἔχει σαγιτεμένο,  
Ὅλ' οἱ γιατροὶ μ' ἐκύτταξαν καὶ μοῦ εἶπαν πῶς πεθαίνω.

36.

Σαράντα βρύσες μὲ νερὸ κ' ἐξήντα δυὸ πηγάδια  
Δέ μοῦ τὴ σβήνουν τὴ φωτιά πῶχω στὰ φυλλοκάρδια.

37.

Στέλλω σου χαιρετίσματα χιλιάδες τὴν ἡμέρα  
Μὲ τὰ πετάμενα πουλιά, ποῦ στέκουν στὸν ἀγέρα.

38.

Στοὺς κρίνους, στὰ τριαντάφυλλα ζητῶ τὴν ἐμορφιά σου,  
Μὰ χάνονται κοντὰ σ' ἐσέ, στὰ κάλλη τὰ δικά σου.

39.

Τὰ μάτια μου τὰ μάλωσα νὰ μὴ σὲ ξαναῖδουνε,  
Κι αὐτεῖνα τὰ μαριόλικα ὅταν σὲ ἰδοῦν γελοῦνε.

40.

Τὰ μάτια σου μοῦ ρίζανε σαῖτες ἀσημένιες,  
Καὶ στὴν καρδιά μ' ἐμπήκανε κ' ἐβγήκαν ματωμένες.

41.

Τῆς θάλασσας τὰ κύματα τρέχω καὶ δὲν τρομάζω,  
Κι ὅταν σὲ συλλογίζωμαι, τρέμω κι ἀναστενάζω.

42.

Τῆς κορασίδας τὰ μυαλὰ γυρίζουν σὰν τὸ μύλο·  
Ἐναν ποῦ διώχνει σήμερα, αὔριο τὸν πιάνει φίλο.

43.

Τοῦ ἔρωτα τὸ δίχτυ εἶναι μεταξωτό,  
Ἄλλοι του ποιὸς νὰ ντέση· δὲ ματαβαίνει πλιό.

44.

Τὸ κάστανο θέλει κρασὶ καὶ τὸ καρύδι μέλι,  
Καὶ τὸ κορίτσι φίλημα πουρνὸ καὶ μεσημέρι.

45.

Τρέμει τὸ ψάρι, στὸν ψαρᾶ σίντα ἐβγάν' ἡ τράτα,  
Τρέμει κ' ἐμ' ἡ καρδούλα μου, σίντα σὲ διῶ στὴ στράτα.

46.

Τρία καλὰ στὸν ἄνθρωπο, ἡ ὁμορφιά, ἡ γυνῶσι,  
Κ' ἐκεῖν' ὁπῶχει στὴν καρδιά νὰ μὴ τὸ φανερῶσι.

47.

Φωτιά τρώει τὸ σίδερο καὶ σάρακας τὸ ξύλο,  
Καὶ σὺ μοῦ τρώς τὰ νιάτα μου σὰν ἄρρωστος τὸ μῆλο.

48.

Χαρήτε τούτην τὴ Ζωή, γιὰτ' ὁ καιρὸς διαβαίνει,  
Κι ὅποιος νὰ 'μπῇ στὴ μαύρη γῆς, αὐτὸς δὲ ματαβαίνει.

49.

Χελιδονάκι θὰ γενῶ, στὰ χεῖλη σου νὰ κάτσω,  
Νὰ σὲ φιλήσω μιὰ καὶ δυό, καὶ πάλε νὰ πετάξω.

50.

ᾠρα καλή σου, μάτια μου, καὶ νὰ καλοστρατίσης,  
Στὴ στράτα νὰ μὲ θυμηθῇς καὶ πίσω νὰ γυρίσης.



**b. Proverbs.**

1.

Ἄκριβὸς θαρρεῖ κερδίζει, μὰ φυρᾶ καὶ δὲν τὸ νοιώθει.

2.

Ἀλήθεια χωρὶς ψέματα  
φαγὶ χωρὶς ἀλάτι.

3.

Ἔχει ὁ τοῖχος αὐτιά κι ὁ λόγγος μάτια.

4.

Λέγε τὴν ἀλήθεια,  
νά ᾿χης τὸ θεὸ βοήθεια.

5.

Μὲ τὸ δικό σου φάγε καὶ πιὲ καὶ πραγματιὰ μὴ κάμνης.

6.

Μιάς στιγμῆς ὑπομονὴ δέκα χρονῶν ρεχάτι.

7.

Νὰ μὴ χρουστᾶς σὲ πλούσιο, φτωχὸν νὰ μὴ δανείζης.

8.

Ὁ λόος εἰς τὴν ὥρα του χίλια φλουριὰ ἀξίζει.

9.

Οἱ πολλοὶ караβοκύριδες πνίγουν τὸ καράβι.

10.

Ὅποιος καὶ στὰ λάχανα, φυσάει καὶ τὸ γιαούρτι.

11.

Ὅποιος πνίγεται καὶ τὰ μαλλιὰν του πιάνει.

12.

Ὅπου ἀκοὺς πολλὰ κεράσια,  
βάστα καὶ μικρὰ καλάθια.

13.

Ὅπου ᾿ναι καλορίζικος, γεννᾶ καὶ ὁ κόττος του.

14.

Ὅτι θὰ κάμης κι ὅτι θὰ ᾿πῆς,  
τί θὰ συνέβη πρῶτα νὰ στοχαστῆς.

15.

Παπούτζι ἀπὸ τὸν τόπο σου κι ἄς εἶναι μπαλωμένο.

16.

Τὰ πολλὰ πολλὰ κουμάντα, τὸ καράβι μὲ τὴ μπάντα.

17.

Τέχνη θέλει τό πριόνι  
Κι ὅποιος τὸ κρατεῖ νὰ ᾽δρώνῃ.

18.

Τὸ πολὺ κυριελέησο κι ὁ παπᾶς βαρεῖται το.

19.

Τοῦ γιωργοῦ ἡ δουλειὰ στ' ἁλώνι φαίνεται.

20.

Ὑστερνοὶ συλλογισμοὶ  
Ἐξε πάνε στὸ σολδί.

### c. Riddles.

1.

Δώδεκα καλογεράκια  
Κυνηγειοῦνται κυνηγειοῦνται  
Καὶ ποτὲ δὲν πιάνονται. (Ἀνεμόμυλος)

2.

Ψαλίδι χρυσοψάλιδο  
Κόβει καὶ καλὰ  
Κόβει καὶ κακά. (Γλῶσσα)

3.

Ἔχω ᾽γώ, ἔχεις καὶ ᾽σύ,  
Ἄλλος ἓνα κι ἄλλος δύο,  
Κι ἄλλος μὴδὲ τίποτε. (Γονιοί)

4.

Μέσα σ' ἓνα τετράγωνον φαντάσματα καθίζουν.  
(Καθρέφτης)

5.

Μέσ' στὴ μέση τοῦ χωριοῦ μας  
Κρέμετ' ἡ Μαργαριτοῦ μας  
Καὶ τινάζει τὰ φτερά της  
Καὶ συνάζει τὰ παιδιὰ της. (Καμπάνα)

6.

Βασιλέας δὲν εἶμαι,  
 Κορώνα φορῶ,  
 Ρολοῖ δὲν ἔχω,  
 Τὲς ὥρες μετρῶ. (Κόκορος)

7.

Μιά καλή νοικοκυρίτσα  
 Χώρ(ι)ς ἀλεύρι φκειάνει πηττίτσα. (Μέλισσα)

8.

Ὅταν ἔχω νερό, πίνω κρασί· κι ὅταν δὲν ἔχω νερό, πίνω  
 νερό. (Μυλωνᾶς)

9.

Ἕνα πράγμα πραγματάκι  
 Πάει κι ὀπίσω δὲν κυττάει. (Ρέμα)

10.

Χιλιοτρύπητό 'ναι τὸ λαγύνη  
 Καὶ σταλαματιὰ δὲν χύνει. (Σφουγγάρι)

#### d. Popular Tales and Legends.

##### 1. Τὸ χρυσὸ βεργί.

(Epirus)

Ἦταν ἓνας πρᾶματευτῆς, ὁποῦ πρᾶματεύονταν στὶς Ἰνδίες, κ' εἶχε τρεῖς θυγατέρες. Κι ὄντας κίνησε μιὰ φορὰ νὰ πάη στὶς Ἰνδίες, τὸν περικάλεσαν οἱ θυγατέρες του, ἢ μιὰ νὰ τσ' φέρῃ ἓνα φόρεμα ἰνδικό, ἢ ἄλλη ἓνα φακιόλι ἰνδικό κ' ἡ μικρότερη τὸ χρυσὸ βεργί. Καὶ τὸν ἐκαταρειώνταν, ἂν δὲν τὰ φέρῃ, νὰ μὴ κινήσῃ τὸ καράβι του. Κι ὄντας πῆγε στὶς Ἰνδίες, πῆρε πρᾶμάτειες ὅσες ἤθελε καὶ πῆρε καὶ τῶν δυὸ θυγατέρων του ἐκεῖνα ποῦ τοῦ ἐζήτησαν· μούνε τῆς μικρότερης τὸ χρυσὸ βεργί λησμόνησε νὰ τὸ πάρῃ. Κι ὄντας κίνησε νὰ φύγῃ ἀπ' τὶς Ἰνδίες, μ' ὅλο ποῦ ἦταν καλὸς καιρὸς, δὲν ἐκινούσε τὸ καράβι. Τότες κάθονταν καὶ συλλογεῖνόνταν, κ' ἓνας χωριάτης πέρασε ἀπὸ κοντά του καὶ τὸν ρώτησε, γιατί εἶναι ἔτσι συλλογισμένος. Ὁ πρᾶματευτῆς δὲν ἠθέλησε νὰ τὸ μαρτυρήσῃ. Τότες τὸν περικάλεσε ὁ χωριάτης, νὰ τοῦ τὸ μαρτυρήσῃ. Ὁ χωριάτης λοιπὸν τοῦ εἶπε· „στοχάσου, μὴν ἔταξες τίποτε;“ Ὁ πρᾶματευτῆς στοχάστηκε καὶ θυμήθηκε κείνο, ποῦ



εἶχε τάξει τῆς θυγατέρας του, καὶ ῥώτησε τὸ χωριάτη, ποῦ βρίσκεται αὐτὸ τὸ χρυσὸ βεργί. Κι ὁ χωριάτης τοῦ ἔδειξε ἓνα δρόμο καὶ τοῦ εἶπε, νὰ περβατήσῃ τρεῖς ὥρες κ' ἐκεῖ εἶναι τὸ χρυσὸ βεργί. Κι ὁ πρᾶματευτὴς ἔκαμε σὰν ποῦ τοῦ εἶπ' ὁ χωριάτης, κ' ἐπερβάτησε τρεῖς ὥρες καὶ πῆγε σ' ἓναν τόπο κ' ἐκεῖ ῥώτησε· „ποῦ εἶναι τὸ χρυσὸ βεργί;“ Καὶ τοῦ ἔδειξαν ἓνα παλάτι καὶ τοῦ εἶπαν, πῶς αὐτοῦ μέσα εἶναι τὸ βεργί κι αὐτὸ εἶναι τὸ βασ'λό-πουλο. Αὐτὸς φοβήθηκε, σὰν τοῦ εἶπαν, πῶς εἶναι τὸ βασ'λό-πουλο. Ὑστερὶς ἐθάρρεψε καὶ πῆγε στὸ παλάτι καὶ ᾤησεν τὴν αἰχμή ἀπὸ τὸ βασιλῆα νὰ μπῇ μέσα, κι ὁ βασιλεὺς τὴν ἔδωκε. Καὶ σὰν τὸν ἐρώτησ' ὁ βασιλεὺς, τί θέλει, τοῦ εἶπε, πῶς θέλει νὰ μιλήσῃ μὲ τὸ βασ'λόπουλο. Ὁ βασιλεὺς τὸν πῆγε στὸν ὄντα, ποῦ κάθονταν τὸ βασ'λόπουλο, καὶ τὸν ρωτᾷ τὸ βασ'λόπουλο· „τί μὲ θέλεις;“ Καὶ κεῖνος τοῦ ἠμολόγησε ὅλα ὅσα τοῦ εἶπ' ἡ θυγατέρα του. Τότες τὸ βασ'λόπουλο τὸν πῆρε καὶ τὸν ἔμπασε μέσα σ' ἓναν ὄντα, ὅπου εἶχε πολλὰς κοκόνες ζωγραφισμένες, καὶ τὸν ἠρώτησε· „εἶν' ἡ θυγατέρα σου τέτοια ὁμορφὴ σὰν τούτες;“ Καὶ κεῖνος τοῦ εἶπε· „ποῦ! εἶναι χίλια μεράδια ὁμορφώτερη.“ Τότες τὸν ἔμπασε σ' ἓναν ἄλλον ὄντα, ὅπου εἶχε μιὰ ζωγραφισμένη, καὶ τὴν εἶχε ὀρεῖ στὸν ὕπνο του, πῶς θὰ τὴν πάρῃ γυναῖκα, καὶ τὸν ρωτᾷ· „εἶναι τέτοια ὁμορφὴ ἡ τσιούπρα σου;“ Κι αὐτὸς τοῦ εἶπε· „αὐτὴ ἡ ἴδια εἶναι!“ Τότες τὸ βασ'λόπουλο τοῦ ἔδωκ' ἓνα γράμμα κ' ἓνα τάσι κ' ἓνα δαχτυλίδι νὰ τὰ δώσῃ τῆς θυγατέρας του. Τότες τὰ πῆρ' ὁ πρᾶματευτὴς καὶ πῆγε στὸ καράβι του. Κ' εὐτὺς τὸ καράβι ἐκίνησε, κ' ἔφυγε στὴν πατρίδα του. Σὰν ἔφτασε στὸ σπῆνι του, τὸν ρώταγαν οἱ τσιούπρες του· „ἔ, πατέρα, μᾶς ἔφερες ἐκεῖνα ποῦ μᾶς ἔταξες;“ „Τὰ ἔφερα,“ τὸς εἶπε κ' ἔβγαλε κ' ἔδωκε κάθε μιανῆς τὸ τάξιμο. Ἔδωκε καὶ τῆς μικρῆς τὸ γράμμα, τὸ τάσι καὶ τὸ δαχτυλίδι, τὰ ὅποια τοῦ εἶχε δώσ' τὸ βασ'λόπουλο. Κι αὐτὴ τὰ πῆρε καὶ πῆγε καὶ κλείστηκε μέσα στὸν ὄντα τῆς, κι ἀνοιξε τὸ γράμμα καὶ τὸ ἀνάγνωσε κ' εἶδε, ποῦ τῆς ἔγραφε, ὄντας τὸν χρειάζεται νὰ βάνῃ μέσα στὸ τάσι νερό, καὶ νὰ βάνῃ καὶ τὸ δαχτυλίδι μέσα στὸ νερό, καὶ νὰ λήῃ τρεῖς φορές· ἔλα, ἔλα, ἔλα, χρυσὸ μου βεργί! καὶ τότες αὐτὸς θὰ ἔρχεται περ'στέρι, καὶ νὰ νίβεται στὸ νερὸ καὶ θὰ γένεται ἄθρῳπος, καὶ ν' ἀφήσῃ μιὰν τρύπα στὸ νταβάνι νὰ μπαίῃ μέσα. Τότες κι αὐτὴ ἔκαμε καθὼς τῆς ἔγραφε, κ' ἦρθε τὸ περ'στέρι, κι ἀφοῦ ἐκολύπησε στὸ νερό, ἔβιν' ἄθρῳπος· κι ἀφοῦ ἐκουβέντιασαν πολλὴν ὥρα, κολύπησε πάλι στὸ νερὸ κ' ἔβινε περ'στέρι κ' ἔφυγε. Καὶ φεύγοντας τσ' ἄφησε μιὰ κάχτα καὶ τσ' εἶπε νὰ τὴν τσακίσῃ, κι ὅτι

εὔρη μέσα νὰ τὸ ντυθῇ. Καὶ σὰν ἔφυγ' αὐτός, τὴν τσάκισε κ' ἡῦρε μέσα-μιά φορεσιά σωστή, ὅπου εἶχε ζωγραφισμένο τὸν οὐρανὸ μὲ τ' ἄστρια. Τὰ ντύθηκ' αὐτὴ καὶ βγῆκ' ἔξω. Ἀφοῦ τὴν εἶδαν οἱ ἀδερφές της, θιάμασαν κι ἀρχίνισαν νὰ τὴν ρωτοῦν, καὶ τὴν ἐφτόνησαν. Αὐτὴ ἔκανε κι ἄλλη φορὰ τὸ ἴδιο, καὶ πάλι ἦρθε ὁ χρυσοβεργῆς, κι ὄντας ἔφυγε, τσ' ἄφησ' ἓνα λεφτόκαρο καὶ τσ' εἶπε, νὰ τὸ τσακίσῃ, κι ὅτι 'βρῇ μέσα νὰ τὸ ντυθῇ. Κι ἀφοῦ ἔφυγε τὸ περ' στέρι, τότες τσάκισε τὸ λεφτόκαρο κ' ἡῦρε μιὰ φορεσιά, ποῦ εἶχε ζωγραφισμένη τὴ θάλασσα μὲ τὰ κύματα, καὶ ντύθηκε καὶ βγῆκ' ἔξω. Πάλι θιάμασαν οἱ ἀδερφές της, σὰν τὴν εἶδαν, καὶ τὴν φτονούσαν ἀκόμα περσότερο. Πάλι αὐτὴ ἔβαλε τὸ δαχτυλίδι στὸ τάσι μέσα μὲ νερὸ κ' εἶπε τρεῖς φορές· „ἔλα, ἔλα, ἔλα, χρυσό μου βεργί!“ Κ' ἦρθε, κολύπησε στὸ νερὸ κ' ἔγιν' ἄθρωπος. Σὰν ἔφυγε, πάλι τῆς ἄφησ' ἓνα σύκο καὶ τσ' εἶπε νὰ τὸ κόψῃ, κι ὅτι 'βρῇ μέσα νὰ τὸ ντυθῇ. Ἀφοῦ ἔφυγε, τὸ 'κοψε κ' ἡῦρ' ἄλλη φορεσιά, ποῦ ἦταν ζωγραφισμένος ὁ Μάϊς μὲ τὰ λουλούδια. Τὴ ντύθηκε καὶ βγῆκ' ἔξω. Τότες θιάμασαν ἀκόμα περσότερο οἱ ἀδερφές της καὶ κουβέντιασαν, πῶς νὰ τσ' κάνουν κακό, κ' εἶπαν ἀνάμεσό τους, πῶς ἐκεῖ ποῦ θὰ πάγουν νὰ λουστοῦν, νὰ πάρ' ἡ μεγάλη ἓνα σακκούλι μαργαριτάρι καὶ νὰ κάμῃ τάχα πῶς θὰ τὸ χύσῃ καὶ νὰ κάτῃ πίσω ἀπὸ τσ' ἄλλες νὰ τὸ μαζώξῃ· κ' ἐκεῖ ποῦ θὰ πάγουν οἱ ἄλλες νὰ λουστοῦν, αὐτὴ τάχα νὰ μαζώνῃ τὸ μαργαριτάρι, νὰ πάγῃ στὸ σπίτι καὶ νὰ κάμῃ κείνο ποῦ ἔκαν' ἡ μικρότερη — γιατί τὴν εἶχαν παραμονέψει κ' εἶδαν, πῶς ἔκαμε —, νὰ καμωθῇ πῶς εἶν' ἡ ἄλλη ἡ μικρή, γιὰ νὰ τῆς δώσῃ κι αὐτῆς τίποτες. Καὶ τὸ πρῶτ', ὄντας πῆγαν νὰ λουστοῦν, πῆρε ἡ μεγάλη τὸ σακκούλι τὸ μαργαριτάρι, κ' ἐκεῖ ποῦ πήγαιναν στὸ δρόμο, ἔκαμε πῶς ἐγλίστρησε κ' ἔχυσε τὸ μαργαριτάρι κ' εἶπε στὶς ἄλλες· „σύρτε σεῖς μπροστά, κ' ἐγὼ θὰ μάσω τὸ μαργαριτάρι“, καὶ καθὼς ξεμάκρυναν οἱ ἄλλες, αὐτὴ τὸ ἔμασε ὅλο μὲ τὰ σκουπρά καὶ τὸ 'βαλε μέσα στὸ σακκούλι καὶ πῆγε στὸ σπίτι καὶ πῆρε τὸ κλειδὶ ἀπ' τὸν ὄντ' αὐτῆς μικρῆς καὶ μπήκε μέσα (ἐπειδὴς τὴν εἶχε παραμονέψει, ποῦ τὸ 'βαλε τὸ κλειδὶ) κι ἄνοιξε καὶ τὸ ντουλάπι καὶ πῆρε τὸ τάσι καὶ τὸ γιόμισε νερὸ κ' ἔβαλε καὶ τὸ δαχτυλίδι μέσα. Μόν' ἡ ἄλλη ἡ μικρότερη εἶχ' ἓνα μαχαίρι καὶ λησμόνησε καὶ τὸ ἄφησε πάνω στὸ τάσι· κι ὄντας εἶπε „ἔλα, χρυσό μου βεργί“, ἦρθε τὸ βασ'λόπουλο καὶ κολύπησε, καὶ καθὼς ἔκαμε νὰ σκωθῇ, ἐκόπηκ' ἀπ' τὸ μαχαίρι καὶ σκώθηκε κ' ἔφυγε. Αὐτὴ ἀφοῦ εἶδε τὸ αἷμα μέσα στὸ νερό, ἐχόλιασε πολλὰ· ἄφησε τὸ τάσι μὲ τὸ αἷμα μέσα στὸ ντουλάπι κ' ἔφυγε



καὶ πῆγε κι ἀντάμωσε καὶ τσ' ἄλλες τὶς τσιούπρες. Κι ὄντας γύρσαν πίσω, πῆγ' ἡ μικρὴ μέσα στὸν ὄντ' αὐτῆς, κι ὄντας ἔμπαινε, ἔλεγε· „ἔλα, χρυσό μου βεργί, νὰ μὲ ὀδῇς τώρα, ποῦ πῆγα καὶ λούστηκα!“ Καὶ καθὼς πῆγε νὰ πάρῃ τὸ τάσι, τὸ γλέπει γιομάτο αἷμα. Κλαίει, σκούζει, φωνάζει· „λέλε μ', τί ἔπαθα!“ Σὰν ἔκλαψε πολὺ, ἐβγήκ' ὅξω. Μοῦν' ἐκάταλαβε, πῶς τὸ ἔκαμαν οἱ ἀδερφές τῆς, καὶ πηγαίνει στὸν πατέρα τῆς καὶ τοῦ λέει· „ἀφέντη, νὰ μοῦ κόψῃς μιὰ φορεσιὰ φράγκικη καλὴ καλή, καὶ νὰ μοῦ δώκῃς κ' ἓνα καράβι καλὸ, γιὰ νὰ πάνω στὰ ξένα.“ Τότες ὁ πατέρας τῆς τσ' ἔκοψε τὰ φράγκικα, καὶ τὰ ντύθηκε καὶ μπήκε στὸ καράβι, νὰ πάῃ στὶς Ἰνδίες, γιὰ νὰ τὸν εὔρῃ. Κ' ἐκεῖ ποῦ πῆγαινε στὸ δρόμο, εἶδ' ἓνα πουλί, ποῦ πῆγε νὰ πιάσῃ ἓν' ἄλλο, καὶ κείνο τὸ πουλί, ποῦ ἦταν καὶ περ' στέρι, τοῦ εἶπε· „δὲ χολιάζεις, ποῦ ναι τὸ βασ'λόπουλο ἄρρωστο, κ' οἱ γιατροὶ τὸ ἀπεφάσισαν;“ Καὶ τὸ ἄλλο τὸ πουλί τοῦ εἶπε· „δὲ ξέρουν οἱ γιατροί, κι ἀπὲ τὸ βασ'λόπουλο γιатρεύεται.“ Τὸ ἄλλο τὸ πουλί τὸ ῥώτησε· „μὲ τί γιатρικό γιатρεύεται;“ Καὶ κείνο τοῦ εἶπε· „νὰ μᾶς σκοτώσουν ἐμᾶς καὶ νὰ μᾶς πάρουν καὶ νὰ πάρουν κι ὀλίγο νερὸ ἀπὸ κείνην τὴ βρύσι, ποῦ εἶν' ἀγνάντια, καὶ νὰ τὸ φκείασουν ἀλοιφή καὶ ν' ἀλείψουν τὸ λαιμό του, ποῦ εἶναι κομμένος, καὶ γιатρεύεται.“ Ἡ τσιούπρα κείνη σὰν ἄκουσ' αὐτά, ἐπειδὴς ἤξερε τὴ γλῶσσα τῶν περ' στερειῶν ἀπ' τὸ χρυσὸ βεργί, ἐκάτάλαβε τί εἶπαν τὰ πουλιά. Τότες ἔρριξ' ἓναν τουφέκι καὶ τὰ σκότωσε καὶ τὰ δυὸ καὶ τὰ πῆρε καὶ πῆρε καὶ νερὸ ἀπὸ κείνην τὴ βρύσι κ' ἔφκειασε τὴν ἀλοιφή καὶ πῆγε στὸ σαράγι τοῦ βασ'λόπουλου ἠποκάτω καὶ φώναζε· „γιатρὸς καλὸς, γиатρὸς καλὸς, γиатρικά καλὰ!“ Τὴν ἤκουσ' ὁ βασιλιάς τότες καὶ τὴ φώναξ' ἀπάνω καὶ τσ' εἶπε· „μπορεῖς νὰ γиатρέψῃς τὸ παιδί μου;“ Καὶ κείνη τοῦ εἶπε· „νὰ τὸ ἰδῶ!“ Καὶ σὰν τὸ εἶδε, εἶπε τοῦ βασιλιά· „σ' ὀχτῶ μέρες διορία τὸ γиатρεύω, καὶ νὰ τὸ βγάλω στὸ κυνήγι.“ Ὁ βασιλιάς σὰν ἄκουσ' αὐτό, χάρηκε. Οἱ ἄλλοι γиатροί, ὁποῦ τὸν ἄκουσαν, ποῦ εἶπε πῶς τὸ γиатρεύει, εἶπαν στὸ βασιλιά· „ἂν τὸ γиатρέψῃ αὐτὸ καθὼς λέει, ἐμᾶς νὰ μᾶς κόψῃς τὸ κεφάλι.“ Τότες ὁ γиатρὸς πῆγε στὸ βασ'λόπουλο καὶ τὸ ἄλειψε μὲ τὴν ἀλοιφή, καὶ γίνηκε καλύτερα, κ' ὕστερα ἀπὸ δυὸ μέρες ἄρχισε νὰ κρένη, καὶ σὰν τοῦ ἔβαλε πολλὰς φορὲς τὴν ἀλοιφή, σ' ὀχτῶ μέρες τὸ γиатρέψε καὶ τὸν ἔβγαλε καὶ στὸ κυνήγι. Σὰν τὸν εἶδ' ὁ πατέρας του, χάρηκε πολὺ κ' εἶπε τοῦ γиатροῦ· „τί καλὸ θέλεις νὰ σοῦ κάμω γιὰ τὸ καλὸ, ποῦ μοῦ ἔκαμες;“ Κι ὁ γиатρὸς τοῦ εἶπε· „ἄλλο δὲ χαλεύω ἀπὸ τὴ βασιλεία σου, μοναχὰ ἓνα ζиαφέτι νὰ μοῦ κάμῃς καὶ νὰ φωνάξῃς



ὄλους τοὺς ἄρχοντες τσ' Ἰνδίας.“ Τότες ὁ βασιλιάς τοῦ εἶπε· „αὐτὸ ποῦ χαλεύεις δὲν εἶναι τίποτε σ' ἐμένα.“ Καὶ τότες ἀρχίρησε κ' ἔκαμ' ἐτοιμασίες γιὰ τὸ ζιαφέτι καὶ φώναξ' ὄλους τοὺς ἄρχοντες τσ' Ἰνδίας κ' ἔκαμ' ἓνα ζιαφέτι πολὺ μεγάλο, κι ἄφου ἔφαγαν κ' ἔπιαν, εἶπ' ὁ γιατρὸς τοῦ βασιλιά· „πρόσταξε νὰ τσωπάσουν, γιατί θὰ εἰπῶ ἓνα παραμῦθι.“ Τότες ὁ βασιλιάς ἐπρόσταξε, καὶ τσώπασαν ὅλοι, κι ἀρχίρησε ὁ γιατρὸς κ' ἔλεγε τὸ παραμῦθι, τοῦτο καὶ τοῦτο καὶ τοῦτο· εἶπ' ὅλα ὅσα ἔπαθε, χωρὶς νὰ μαρτυρήσῃ ποῦ ἦταν αὐτός. Καὶ τότες σὰν εἶπε, πῶς ἡ τσιούπρα αὐτὴ γίνηκε γιατρός, φανερώθηκε κ' εἶπε· „ἐγὼ εἶμαι αὐτὴ ἡ τσιούπρα κ' ἡ γυναῖκα τοῦ βασ'λόπουλου, καὶ τὸ βασ'λόπουλο δὲν τό 'σφαξα 'γώ, μόν' ἡ ἀδερφή μου.“ Τότες τὸ βασ'λόπουλο σὰν ἄκουσ' αὐτά, τὴν ἀγκάλιασε καὶ τσ' εἶπε· „ἐσύ 'σαι ἡ νύφη μου·“ κ' ἔκαμαν ἓνα γάμο λαμπρὸ καὶ τοὺς ἐστεφάνωσαν.

## 2. Τὸ φίδι, τὸ σκυλί καὶ ἡ γάτα.

(Epirus)

Ἦταν μιὰ φτωχὴ γυναῖκα κ' εἶχ' ἓνα παιδί, καὶ δὲν εἶχαν ψωμὶ νὰ φάν. Τότες τὸ παιδί παίρνει καὶ φορτώνει ἀσφάκες· καὶ πῆγε καὶ τσ' πούλησε καὶ πῆρε δυὸ παράδες. Καὶ καθὼς γύριζε, ἤυρε κάτι παιδιὰ, ποῦ σκότωναν ἓνα φίδι, καὶ τοὺς λέει· „νάτε ἓναν παρᾶ καὶ μὴ τὸ σκοτώνετε!“ Τοὺς ἔδωκε τὸν παρᾶ, καὶ δὲν τὸ σκότωσαν τὰ παιδιὰ, καὶ τὸ φίδι τὸν ἐκυνήγησε. Καὶ καθὼς πῆγε στὸ σπίτι του, εἶπε τῆς μάννας του, ὅσα ἔκαμε. Κ' ἡ μάννα του τὸν ἐμάλωσε καὶ τοῦ εἶπε· „ἐγὼ σὲ στέλνω νὰ πάρης παράδες νὰ φάμε, καὶ σὺ μοῦ φέρνεις φίδια!“ Κι αὐτὸς τσ' εἶπε· „ἂς εἶναι, μάννα, κάτι θὰ μᾶς φελέσῃ κι αὐτό.“ Τὸ παιδί πῆρε πάλι ἀσφάκες καὶ τὶς πούλησε, καὶ καθὼς γύριζε, ἤυρε κάτι παιδιὰ, ποῦ σκότωναν ἓνα σκυλί, καὶ τοὺς εἶπε· „νάτε ἓναν παρᾶ καὶ μὴ τὸ σκοτώνετε!“ Πῆραν τὰ παιδιὰ τὸν παρᾶ κι ἀφήκαν τὸ σκυλί. Τότες αὐτὸ τὸν ἐκυνήγησε πάλι. Τὸ παιδί πῆγε στὴ μάννα του καὶ τσ' εἶπ' ὅσα ἔκαμε. Καὶ πάλι τὸν ἐμάλωσ' ἡ μάννα του καθὼς καὶ πρῶτα. Πῆρε πάλι ἀσφάκες καὶ τὶς πούλησε, κι ὄντας γύριζε, ἤυρε κάτι παιδιὰ, ποῦ σκότωναν μιὰ γάτα, καὶ τοὺς εἶπε· „μὴ τὴν σκοτώνετε, νὰ σᾶς δώκω ἓναν παρᾶ!“ Καὶ τοὺς ἔδωκε τὸν παρᾶ, κι ἀφήκαν τὴ γάτα. Καὶ καθὼς πῆγε στὸ σπίτι του, εἶπε τῆς μάννας του πάλι ὅσα ἔκαμε, κι αὐτὴ τὸν ἐμάλωσε καὶ τοῦ εἶπε· „ἐγὼ σὲ στέλνω νὰ πάρῃς παράδες νὰ φάμε ψωμί, κ' ἐσύ φέρνεις σκυλιὰ καὶ γάτες καὶ φίδια!“ Τότες αὐτὸς τσ' εἶπε· „ἂς εἶναι, μάννα, κάτι θὰ μᾶς φελέσουν κι αὐτά!“

Ὑστερα τὸ φίδι τοῦ εἶπε· „νὰ μὲ πὰς στὴ μάννα μου καὶ στὸν πατέρα μου καὶ νὰ μὴ πάρῃς μήτε γρόσια μήτε φλουριά, μονάχα μιὰ βούλα νὰ χαλέψῃς ὅπ' ἔχει ὁ πατέρας μου στὸ χέρι του, κι ἀπ' αὐτὴ θὰ ἰδῇς μεγάλο καλό.“ Τότες αὐτὸς πῆγε τὸ φίδι στὸν πατέρα του, καὶ τὸ φίδι εἶπε τοῦ πατέρα του· „τοῦτος μ' ἐγλύτωσ' ἀπὸ τὸ θάνατο.“ Κι ὁ πατέρας τοῦ φιδίου εἶπε σ' αὐτὸν τὸν ἄθρωπο· „τί θέλεις νὰ σοῦ δώκω γιὰ αὐτὸ τὸ καλό, ποῦ ἤκαμες τοῦ παιδιοῦ μου; „Τότες τὸ παιδί εἶπε στὸν πατέρα τοῦ φιδίου· „οὔτε γρόσια θέλω οὔτε φλουριά, μονάχα τὴ βούλα θέλω ὅπ' ἔχεις στὸ χέρι σου;“ Τότες εἶπ' ὁ πατέρας τοῦ φιδίου στὸ παιδί· „αὐτὸ ποῦ μοῦ χάλεψες εἶναι πολὺ μεγάλο, καὶ δὲ μπορῶ νὰ σοῦ τὸ δώκω.“ Τώρα τὸ φίδι ἔκαμε πῶς κυνηγáει τὸ παιδί, κ' εἶπε στὸν πατέρα του· „ἐπειδὴς δὲ θέλεις νὰ δώκῃς τὴ βούλα σ' αὐτόν, ποῦ μ' ἐγλύτωσ' ἀπὸ τὸ θάνατο, ἐγὼ πάνω πίσω σ' αὐτόν, γιατί σ' αὐτόν χρωστῶ τὴ ζωὴ μου.“ Τότες ὁ πατέρας του ἔδωκε τὴ βούλα στὸ παιδί καὶ τοῦ εἶπε· „ὄντας χρειαστῆς τίποτα, νὰ ζίφῃς τὴ βούλα, καὶ θὰ ἔρχετ' ἓνας Ἀράπης, καὶ νὰ τὸν προστάξῃς ὅτι θέλεις νὰ σου κάνῃ, καὶ θὰ σοῦ τὸ κάνῃ.“

Τότες ἔφυγε τὸ παιδί καὶ πῆγε στὸ σπίτι του. Καὶ τοῦ εἶπ' ἡ μάννα του· „τί θὰ φάμε, μάτια μου;“ Κι αὐτὸ τσ' εἶπε· „σύρε μέσα στὴν ἄρκλα καὶ βρίσκεις ψωμί.“ Τότες ἡ μάννα του τοῦ εἶπε· „παιδί μου, ἐγὼ ξέρω, πῶς ἡ ἄρκλα δὲν ἔχει ψωμί, κ' ἐσύ μοῦ λές, νὰ πάνω νὰ ἔβρῳ ψωμί.“ Αὐτὸ τσ' εἶπε· „σύρε ποῦ σοῦ λέγω ἐγώ, καὶ βρίσκεις.“ Κι ὅσο νὰ πάῃ αὐτὴ στὴν ἄρκλα, ἔξιψε τὴ βούλα, κ' ἦρθ' ὁ Ἀράπης καὶ τοῦ εἶπε· „τί ὀρίζεις, ἀφέντη;“ Τὸ παιδί τοῦ εἶπε· „θέλω νὰ γιομίσης τὴν ἄρκλα ψωμί.“ Κι ὅσο νὰ πάῃ ἡ μάννα του στὴν ἄρκλα, τὴν ἤυρε γιομάτῃ ψωμί καὶ πῆρε κ' ἔφάγε. Κ' ἔτσι λοιπὸν ἀπερνούσαν μ' αὐτὴν τὴ βούλα καλά. Μιὰ φορὰ εἶπε τὸ παιδί τῆς μάννας του· „μάννα, νὰ πὰς στὸ βασιλιά καὶ νὰ τοῦ πῇς, νὰ μοῦ δώσῃ τὴ θυγατέρα του γυναῖκα.“ Ἡ μάννα του τοῦ εἶπε· „σὲ τί ἀράδα εἴμεστ' ἐμεῖς, μάτια μου, καὶ νὰ μᾶς δώσ' ὁ βασιλιάς τὴ θυγατέρα του;“ Κ' ἐκεῖνος τῆς εἶπε· „νὰ πὰς χωρὶς ἄλλο!“ Κίνησε κι αὐτὴ ἡ καημένη νὰ πάῃ στὸ βασιλιά. Καθὼς μπῆκε μέσα, εἶπε τοῦ βασιλιά· „τὸ παιδί μου θέλει νὰ πάρῃ τὴ θυγατέρα σου γυναῖκα.“ Τότες τσ' εἶπ' ὁ βασιλιάς· „τοῦ τὴ δίνω, ἂν εἴν' ἄξιο νὰ φκειάκ' ἓνα παλάτι μεγαλύτερ' ἀπ' τὸ δικό μου.“ Ἡ γριὰ σκώθηκε καὶ πῆγε στὸ παιδί τῆς καὶ τοῦ εἶπε, ὅσα τσ' εἶπ' ὁ βασιλιάς. Καὶ κείνην τὴ νύχτα ἔξιψε τὴ βούλα, κ' ἴσια φανερώθηκ' ὁ Ἀράπης



καὶ τοῦ εἶπε· „τί ὀρίζεις, ἀφέντη;“ Κ' ἐκεῖνος τοῦ εἶπε· „νὰ φκειάκης ἓνα σαράγι μεγαλύτερο ἀπ' τοῦ βασιλιά.“ Κ' εὐτὺς εὐρέθηκε σ' ἓνα μεγάλο παλάτι. Τότες ἔστειλε πάλι τὴ μάννα του στὸ βασιλιά, καὶ τοῦ εἶπε· „τὸ παιδί τὸ σαράγι, ποῦ τὸ παράγγελες, τό 'φκειασε.“ Ὁ βασιλιάς τσ' εἶπε· „ἂν εἶναι ἄξιο νὰ φκειάσῃ τὴ στράτα ἀπ' τὸ παλάτι του ὡς τὸ δικό μου μὲ φλουρί, ἔτσι παίρνει τὴ θυγατέρα μου γυναῖκα.“ Τότες ἡ γριὰ πῆγε στὸ παιδί της καὶ τοῦ εἶπ' ὅλα αὐτά, καὶ τὸ παιδί φώναξε τὸν Ἀράπη καὶ τοῦ εἶπε, νὰ φκειάσῃ τὸ δρόμο ὅλο μὲ φλουρί. Τὸ πρῶτ' σκώθηκε τὸ παιδί καὶ τὸν ἤυρε φλουρένιο καθὼς ἐπρόσταξ' ὁ βασιλιάς. Πῆγε πάλι ἡ μάννα του στὸ βασιλιά καὶ τοῦ εἶπε· „τὸ παιδί μου ἔκαμε ὅλα ὅσα τὸ πρόσταξες.“ Τότες ὁ βασιλιάς τσ' εἶπε νὰ 'τοιμαστῇ γιὰ τὸ γάμο. Κ' ἡ γριὰ ἔφυγε καὶ πῆγε κ' εἶπε τοῦ παιδιοῦ ὅσα τσ' εἶπ' ὁ βασιλιάς. Τὸ παιδί τότες 'τοιμάστηκε γιὰ τὸ γάμο. Κι ὁ βασιλιάς φώναξε τὴ θυγατέρα του καὶ τσ' εἶπε ὅλα ὅσα ἔγιναν καὶ νὰ 'τοιμαστῇ γιὰ τὸ γάμο. Ἡ θυγατέρα του χάρηκε καὶ περικάλεσε τὸν πατέρα της, νὰ τσ' δώσῃ κ' ἓναν Ἀράπη νὰ τὸν στέλνῃ ὅπου θέλει. Κι ὁ πατέρας της τσ' ἔδωκε. Ὅντας ἔκαμαν τὸ γάμο, πῆρ' ὁ γαμπρὸς τὴ νύφη κ' ἔζησαν πολὺν καιρὸ καλὰ.

Ὅστερα ἡ βασ'λοπούλα ἀγάπησε τὸν Ἀράπη, καὶ τὴ νύχτα καθὼς κοιμῶνταν μὲ τὸν ἄντρα της, τοῦ πῆρε τὴ βούλα κ' ἔφυγε μὲ τὸν Ἀράπη· καὶ πῆγαν στὴ θάλασσα κ' ἔφκειακαν ἓνα παλάτι μὲ τὴ βούλα καὶ 'ζούσαν μαζὶ 'κεῖ κοντὰ στὴ θάλασσα. Σὰν ἔφυγ' ἡ βασ'λοπούλα μὲ τὸν Ἀράπη, πῆγ' ἡ γάτα καὶ σγουροτρίβονταν καὶ μισοῦριζε καὶ τοῦ ἔλεγε· „τί ἔχεις, ἀφέντη;“ „Τί νὰ 'χω, γάτα μου;“ τῆς λέει, „τοῦτο καὶ τοῦτο ἔπαθα· τὴ νύχτα ποῦ κοιμῶμουν, μοῦ πῆρε τὴ βούλα ὁ Ἀράπης καὶ τὴ γυναῖκα κ' ἔφυγε.“ „Τσῶπα, ἀφέντη“, τοῦ λέει ἡ γάτα, „ἐγὼ θὰ σοῦ τὴ φέρω· δὸς μου τὸ σκυλί, νὰ τὸ καβαλλικέψω καὶ νὰ πάνω νὰ πάρω τὴ βούλα.“ Τότες τῆς δίνει τὸ σκυλί, τὸ καβαλλικεύει ἡ γάτα καὶ περνάει τὴ θάλασσα. Κ' ἐκεῖ ποῦ πῆγαινε στὸ δρόμο, βρίσκ' ἓνα ποντίκι καὶ τοῦ λέει· „ἂν θέλῃς νὰ σοῦ γλυτώσω τὴ ζωὴ, νὰ χώσῃς τὴν οὐρά σου μέσα στὴ μύτη τοῦ Ἀράπη, ὄντας κοιμάται.“ Τὸ ποντίκι τὴν ἔχωσε, καὶ τότες ὁ Ἀράπης φταρμίστηκε, καὶ πέφτει ἡ βούλα, ποῦ τὴν εἶχε κρυμμένη στὴ γλῶσσα του. Τὴν ἀρπάξ' ἡ γάτα καὶ καβαλλικεύει τὸ σκυλί· κ' ἐκεῖ ποῦ ἔπλεαν στὴ θάλασσα, λέει τὸ σκυλί τῆς γάτας· „ἔτσι νὰ ζήσης, γάτα, στέκα νὰ 'δῶ κ' ἐγὼ ψίχα τὴ βούλα!“ „Τί νὰ τὴν ἰδῇς, μωρέ!“ Καὶ καθὼς πῆρε τὸ σκυλί τὴ βούλα, τοῦ πέφτει στὴ



θάλασσα, καὶ τὴν ἀρπάζει ἓνα ψάρι κ' ἔγινε χιλιοπλούμπιστο. Τότες ἡ γάτα λέει τοῦ σκυλιοῦ· „τί μῶκαμες, λέλε μου! πῶς νὰ πάνω στὸν ἀφέντη μου δίχως βούλα; ἔλα τώρα νὰ σὲ καβαλλικέψω!“ Καὶ τὸ καβαλλίκεψε πάλι καὶ πῆγε 'κεῖ ποῦ ἦταν ἀραγμένα τὰ καράβια. Καὶ σ' ἐκεῖνο τὸ καράβι ποῦ κόνεψαν, ὁ караβοκύρις εἶχε πιάσει τὸ ἴδιο ψάρι. Ἡ γάτα ἐσγουροτρίβονταν καὶ μισοῦριζε πάλι, κὶ ὁ караβοκύρις εἶπε· „μωρέ, τί καλὴ γάτα ποῦ μᾶς ἦρθε· βράδῳ θὰ πάνω στὸ σπίτι νὰ φκειάσω τοῦτο τὸ ψάρι, καὶ θὰ τῆς ρίξω τ' ἄντερα νὰ τὰ φάῃ.“ Ἐκεῖ ποῦ καθάριζε τὸ ψάρι καὶ τσ' ἔρριχνε τ' ἄντερα, πέφτ' ἡ βούλα καὶ τὴν ἀρπάζ' ἡ γάτα· καβαλλικεύει τὸ σκυλί καὶ πάει στὸν ἀφεντικό της. Σὰν πῆγ' ἡ γάτα κ' εἶδε τὸν ἀφεντικό της χολιασμένο, μισοῦριζε· μάου, μάου. Κὶ ὁ ἀφέντης σὰν τὴν εἶδε, „τὴν ἔφερες, μωρ' γάτα,“ τῆς λέει, „τὴ βούλα;“ „Τὴν ἔφερα, ἀφέντη,“ τοῦ λέει, „μόνε νὰ σκοτώσης τὸ σκυλί, γιατί τὴν ἔρριξε μέσα στὴ θάλασσα, κ' ἔπαθα τόσα κακά, ὅσο νὰ τὴν εὔρω πάλι,“ καὶ τοῦ διηγῆθηκε ὅλα ὅσα ἔπαθε. Τότες αὐτὸς πῆρε τὸ τουφέκι νὰ τὸ σκοτώσῃ, μόν' ἡ γάτα πάλι τὸν ἐμπόδισε καὶ τοῦ εἶπε· „ἄφσε το τώρα, γιατί' ἐφάγαμε τόσον καιρὸ μαζὶ ψωμί.“ Καὶ τότες αὐτὸς τὸ ἄφησε. Ὑστερα πῆρε τὴ βούλα καὶ τὴν ἔξιψε, κ' ἔρχεται ὁ Ἀράπης καὶ τοῦ λέει· „τί προστάζεις, ἀφέντη;“ „Τώρα νὰ φέρῃς τὸ σαράγι ποῦ 'ναι στὴ θάλασσα ἐδώ,“ τοῦ λέει. Ἀμέσως ὁ Ἀράπης τὸ ἔφερε. Τὸ παιδί μπήκε μέσα, βρίσκει τὸν Ἀράπη, ποῦ κοιμώνταν μὲ τὴ βασ'λοπούλα, καὶ τὸν σκότωσε. Ὑστερα πῆρε τὴ γυναῖκα του, κ' ἔζησαν ὅλη τὴ ζωὴ τους καλὰ.

### 3. Ὁ κύρ Λάζαρος κ' οἱ δράκοι.

(Epirus)

Ἦταν ἓνας μπαλωματὴς καὶ τὸν ἔλεγαν Λάζαρο. Καὶ μινὰ μέρα ὅπου μπάλωνε, μαζώθηκαν πολλὲς μυῖγες, καὶ τράβησε ἓνα μπάτο καὶ σκότωσε σαράντα μυῖγες. Τότες πῆγε κ' ἐφκειακ' ἓνα σπαθὶ κ' ἔγραψε· „μὲ μινὰ τραβησιὰ σκότωσα σαράντα ψυχές.“ Κὶ ἀφοῦ τὸ ἐφκειακε τὸ σπαθί, κίνησε καὶ πῆγε στὴ ξενιτιά· καὶ σὰν πῆγε δυὸ μέρες μακρεῖα ἀπὸ τὸν τόπον του, ἡδρ' ἓνα πηγάδι κ' ἔπεσε κ' ἐκοιμήθηκε. Ἐκεῖ ἐκάθονταν οἱ δράκοι. Τότες ἦρθεν ἓνας νὰ πάρῃ νερὸ κ' εἶδε τὸ Λάζαρο, ποῦ ἐκοιμώνταν· εἶδε καὶ κείνα ποῦ ἦταν γραμμένα στὸ σπαθὶ του, καὶ πῆγε καὶ εἶπε καὶ τῶν ἄλλων. Οἱ ἄλλοι τοῦ εἶπαν, νὰ τοῦ 'πῇ νὰ γένουν βλάμηδες. Πῆγεν ὁ δράκος καὶ τὸν ἐφώναξε καὶ τοῦ εἶπε, ἂν ἔχει εὐκαρίστησι νὰ γένουν βλάμηδες. Ὁ Λάζαρος τοῦ εἶπε,

πῶς θέλει, καὶ γίν'καν καὶ κάθονταν ἀντάμα. Καὶ τοῦ εἶπαν οἱ δράκοι νὰ πηγαίνουν μετὰ τὴν ἀράδα γιὰ νερό καθὼς καὶ γιὰ ξύλα. Πῆγαν οἱ δράκοι γιὰ ξύλα καὶ γιὰ νερό. Ἦρθε κ' ἡ ἀράδα τοῦ Λάζαρου νὰ πάνη νὰ φέρη νερό. Οἱ δράκοι εἶχαν ἓνα ἀσκή, ὅπου ἔπαιρναν νερό, κ' ἔπαιρνε διακόσιες ὀκάδες νερό. Ὁ Λάzaros μετὰ μεγάλη δυσκολία πῆγε τὸ ἀσκή ἄδειο στὸ πηγάδι, κ' ἐπειδὴ δὲ μποροῦσε νὰ τὸ φέρῃ τὸ νερό, δὲν τὸ ἐγέμ'σε τὸ ἀσκή, μόν' ἔσκαψε ὀλόγυρα τὸ πηγάδι. Οἱ δράκοι, σὰν ἄργησε ὁ Λάzaros, ἐφοβήθη'καν κ' ἔστειλαν ἓναν νὰ πάῃ νὰ ἰδῇ, τί γίν'κε. Ὁ δράκος πῆγε καὶ τοῦ εἶπε· „τί κάνεις αὐτοῦ, κύρ Λάzarε;“ „Δὲ μπορῶ,“ τοῦ λέει, „κάθε μέρα νὰ ἔρχωμαι νὰ παίρνω νερό· νὰ φέρω μνιὰ φορὰ ὅλο τὸ πηγάδι, γιὰ νὰ ξεγλυτώσω!“ „Γιὰ ὄνομα τοῦ θεοῦ, κύρ Λάzarε,“ τοῦ λέει, „μὴ! γιατί ψοφοῦμε ἀπὸ τὴ δίψα, πηγαίνουμε ἡμεῖς στὴν ἀράδα σου.“

Τοῦ ἦρθε ἡ ἀράδα τοῦ Λάζαρου νὰ φέρῃ καὶ ξύλα, κ' ἐπειδὴ δὲ μποροῦσε νὰ φορτωθῇ ἓνα δέντρο καθὼς οἱ ἄλλοι δράκοι, ἔδενε ὅλα τὰ δέντρα μετὰ πέτσες. Καὶ σὰν ἄργησε ὡς τὸ βράδυ, ἔστειλαν πάλι οἱ δράκοι ἓνα δράκο νὰ ἰδῇ, τί κάνει. „Τί κάνεις αὐτοῦ, κύρ Λάzarε;“ τοῦ εἶπε. „Θέλω νὰ φέρω ὅλο τὸ ρουμάνι μνιὰ φορὰ γιὰ νὰ ξεγλυτώσω,“ τοῦ λέει. „Μὴ! κύρ Λάzarε,“ τοῦ λέει, „γιατὶ θὰ ψοφήσουμε ἀπὸ τὸ κρύο· πηγαίνουμε ἡμεῖς στὴν ἀράδα σου.“ Καὶ πῆρε ὁ δράκος τὸ δέντρο καὶ τὸ πῆγε. Ὑστερ' ἀπὸ κάμποσον καιρὸ εἶπαν οἱ δράκοι νὰ τὸν σκοτώσουν, κὶ ἀπεφάσισαν τὸ βράδυ νὰ τὸν χτυπήσουν ὅλοι ἀπὸ μνιὰ τσεκουριά. Ὁ Λάzaros τὰ ἤκουσ' αὐτὰ καὶ τὸ βράδυ ἔβαλ' ἓνα κούτσουρο καὶ τὸ ἐσκέπασε μετὰ τὴν κάπα του. Τὸ βράδυ ἐχτύπησαν τὸ κούτσουρο ὅλοι ἀπὸ μνιὰ καὶ τὸ ἔκαναν κομμάτια καὶ πάντεχαν, πῶς τὸν ἐσκότωσαν. Ἀφοῦ ἀποκοιμήθη'καν οἱ δράκοι, ὁ Λάzaros πῆρε τὸ κούτσουρο καὶ τό ῥιξε ὄξω καὶ πλάγιασε, καὶ πρὸς τὰ ξημερώματα ἐβούγγιξε, καὶ τὸν ἤκουσαν οἱ δράκοι καὶ τὸν ρώτησαν καὶ τοῦ εἶπαν· „τί ἔχεις;“ Κὶ αὐτὸς τοὺς εἶπε, ὅτι κάμποσοι ψύλλοι τὸν ἐτσίμπησαν. Οἱ δράκοι πάντεχαν, ὅτι ψύλλους ἐνόμιζε τὶς τσεκουριές, καὶ τὴν ἄλλη μέρα τοῦ εἶπαν, ἂν ἔχη παιδιά, γυναῖκα, κὶ ἂν θέλῃ, νὰ τοῦ δώσουν ἓνα ταγάρι φλουριά, καὶ νὰ πηγαίῃ στὸ σπίτι του. Ὁ Λάzaros τοὺς εἶπε, πῶς ἔχει εὐκαρίστησι, καὶ νὰ πάρῃ κ' ἓνα δράκο ἀπὸ αὐτοὺς, νὰ τοῦ τὰ φέρῃ τὰ φλουριά στὸ σπίτι του. Πῆρε τὸ δράκο φορτωμένο τὸ φλουρὶ καὶ πῆγε στὸ σπίτι του. Στὸ δρόμο ὅπου πῆγαινε, τοῦ εἶπε τοῦ δράκου· „στάσου, νὰ πηγαίνω νὰ δέσω τὰ παιδιά μου, νὰ μὴ σὲ φάν!“ Πῆγε κ' ἔδεσε τὰ παι-

διά του με κάτι σκοινιά παλιά καὶ τοὺς εἶπε· „ὄντας ἰδῆτε τὸ δράκο, νὰ φωνάζετε· κρέας ἀπὸ δράκο.“ Κι ὄντας ἐπλησίασ' ὁ δράκος, ἐφώνησαν τὰ παιδιὰ· „κρεῖατο ἀπὸ δράκο!“ Ὁ δράκος με μεγάλη τρομάρα ἄφ'κε τὰ φλουριά κ' ἔφυγε. Στὸ δρόμο ὅπου πήγαινε ὁ δράκος, ἤυρε μνιὰ ἀλωποῦ, καὶ τὸν ρώτησε, γιατί εἶναι τρομαρισμένος τόσο. Κι αὐτὸς τσ' εἶπε, πῶς ὅσο γλύτωσε, θὰ τὸν ἔτρωγαν τὰ παιδιὰ τοῦ κύρ Λάζαρου. „Ἀπ' τὰ παιδιὰ τοῦ κύρ Λάζαρου ἐσκιάχτηκες;“ τοῦ εἶπε· „αὐτὸς εἶχε δυὸ κότες καὶ τὴ μνιὰ τοῦ τὴν ἔφαγα ἐσές, καὶ τὴν ἄλλη θὰ πάνω νὰ τοῦ τὴν φάω τώρα· κι ἂν δὲν πιστεύης, ἔλα κοντά μου νὰ ἰδῆς· δέσου ἀπ' τὴν οὐρά μου.“ Ἐδέθ'κ' ὁ δράκος ἀπ' τὴν οὐρὰ τῆς ἀλωποῦς καὶ πῆγε νὰ ἰδῇ. Ὀντας ἐπλησίασαν στὸ σπῖτι τοῦ Λάζαρου, ὁ Λάζαρος ἐφύλαε με τὸ ντουφέκι, γιατί ἐσκιάζονταν ἀπ' τοὺς δράκους. Σὰν εἶδε τὴν ἀλωποῦ, ὅπου ἔρχονταν μαζί με τὸ δράκο, τσ' εἶπε· „δὲ σοῦ εἶπα νὰ φέρῃς μόνον αὐτὸν τὸ δράκο, μούν' νὰ τοὺς φέρῃς ὅλους.“ Αὐτὸ ἀκούοντας ὁ δράκος ἔγινε ἄφαντος· κι ἀπὸ τὴ μεγάλη τὴ βία, ὅπου ἔπαιρνε τὴν ἀλωποῦ, ἐσφόφησε. Κι ἀφοῦ ἐλευτερώθ'κε ἀπὸ τοὺς δράκους ὁ κύρ Λάζαρος, ἔφκειασε τὸ σπῖτι τοῦ λαμπρὸ κ' ἔζησε καλά.

#### 4. Ὁ φτωχὸς καὶ ὁ πλούσιος.

(Naxos)

Ἦταν ἓνας φτωχὸς με πολλὰ παιδιὰ κ' ἠδούλευγαν ὅλοι με τὴ γυναῖκα του ὅλη μέρα· πᾶσα βράδυ ποῦ ἔτανε κουρασμένοι, ἤθελα νὰ φάνε τὸ ψωμάκι τῶνε ἥσυχα κι ἀνεπαμένε· ἀπέκειο νὰ πιάσ' ὁ πατέρας νὰ παίξῃ τὸ λυράκι του νὰ χορεύουνε τὰ παιδιὰν του καὶ νὰ περνοῦνε μιὰ ζωὴ ἀγγελικὴ. Δίπλα ἠκάθουνταν ἓνας πλούσιος, καὶ σὰν ἤκουενε κάθε βράδυ τὰ γέλοια καὶ τὰ χαρὲς τοῦ φτωχοῦ, ἐπαραξενεύοντανε· „πῶς ἐγὼ μαθὲς νὰ μὴν εἶμαι τόσο φκαριστημένος κι ἀνεπαμένος σὰν εὐτός; ὅλη μέρ' ἀξίνη καὶ τὸ βράδυ ζεύκι,“ λέει, „νὰ τῶνε δώκω θέλω γρόσα νὰ ἴδω, ἵντα θὰ τὰ κάμουνε.“ Πάει, βρίσκει τὸ φτωχό, λέει· „ἐπειδὴ σὲ ξέρω τίμιο ἄθρωπο, νὰ σοῦ δίνω χίλια γρόσα, ν' ἀνοίξης πρᾶματῖα ὅτι θές, κι ἂν καζαντίσης, μοῦ τὰ δίνεις, εἰδεμὴς σοῦ τὰ χαρίζω.“ Ὁλη μέρα πᾶ σὰν τὰ ἔπηρεν ὁ φτωχός, ἡσυλλοοῦνταν, ἵντα νὰ κάμῃ τόσα γρόσα· τὰ ἔφερνε ἀπὸ ἴδιον, τὰ ἔφερνε ἀπὸ ἑκεῖ· „ν' ἀνοίξω πρᾶματευτάδικο, νὰ τὰ βάλλω στὸν τόκο, νὰ πάρω ἀμπελοχώραφα.“ Ἐρχεται τὸ βράδυ μηδὲ λυράκι πᾶ νὰ πιάσῃ· μιλιὰ τσιχ νὰ κάνανε τὰ παιδιὰν του, νὰ γελάσουνε, τὰ μάλωνε· ὅλη νύχτα δὲν ἠβούλωσενε μάτι στὴ συλλοή· τὴν ἄλλη μέρα μηδὲ



σὲ μεροκάματο νὰ πάη μὴδὲ πούβετις ἔξω μοῦ στὴ συλλοή· τὸν ἀρώταν ἢ ὑναῖκαν τοῦ ἰντά 'χει; νὰ τόνε κάμη νὰ γελάσῃ, εὐτὸς τὴν ἐμάλωνε νὰ τὸν ἀφήκῃ ἡσυχο· ἀφηκῶται ὁ πλούσιος, περνᾷ μιὰν ἀτραδυιὰ, περνᾷ ἄλλῃ, περνοῦνε τρεῖς μὴδὲ λυράκι πιά ἤκουε μὴδὲ ἔλοια μὴδὲ χορὸ τῶν παιδιῶ· μιὰν ταχυτερνὴ βλέπει τὸ φτωχὸ κ' ἔρχεται — „νά, χριστιανέ, τὰ γρόσα σου καὶ μὴδ' αὐτὰ θέλω μὴδὲ τὴ σκοτούραν τῶνε.“ Ἀποστότε πάλι πάει χαρούμενος στὸ σπίτιν τοῦ ὁ φτωχός, ἡπαιζε νὸ λυράκι, ἡχορεύγανε τὰ παιδιὰν τοῦ σὰν καὶ πρῶτα καὶ ταχυτέρου στὴ δουλειὰν τοῦ.

### 5. Οἱ φίλοι.

(Ancient Syra)

Μνιά φορὰ ἦτανε δυὸ παλληκάρια, μὰ ἦτανε πολλὰ φίλοι, ποῦ ὁ ἓνας τὸν ἄλλο δὲν ἡξεχώριζε, μόνου τὸ καιρὸ ποῦ ἠθελε νὰ κοιμηθοῦ. Μὰ ἦρχε καιρός, ποῦ ὁ ἓνας ἡπαντρεύτηκε, κι ἀπὸ τότες ἄρχεψε τὴ ζούλια κ' ἠντάμῳνε τὸ φίλον τοῦ καὶ δὲν τοῦ 'λεγε παρὰ μνιά „καλὴ μέρα,“ γιὰ νὰ μὴν τύχῃ καὶ τόνε πάρῃ στὸ σπίτιν τοῦ καὶ τοῦ ξελογιάσῃ τὴ γυναῖκαν τοῦ. Ἰντά 'καμε λοιπὸν εὐτός; Πιάνει καὶ χτίζ' ἓνα σπίτι μὲ τρεῖς πατωσιές καὶ βάζει τὴ νενέν τοῦ στὴν κάτω πατωσιά, τὴν πεθεριὰν τοῦ στὴ δεύτερη καὶ τὴ γυναῖκαν τοῦ στὴν ἀπάνω, κ' ἡπρόσταξε τὴ νενέν τοῦ, μὴν τύχῃ καὶ πάη ἀσερνικὸς κάτης κι ἀνοίξῃ κ' ἔμψῃ μέσα. Τί τοῦ καταφέρνει λοιπὸν ὁ φίλος τοῦ; Πάει κι ἀλλάζει τὴ φορεσιὰν τοῦ καὶ ντύνεται σὰ λόρδος, καὶ σὰν ἤξερε, πῶς ἐκείνης ὁ ἄντρας ἦτανε στὴ δουλειά, πάει καὶ χτυπᾷ στὸ σπίτι εὐτό· καὶ βγαίνει ἡ νενὲ τοῦ φίλου τοῦ. „Ἐ, ὦρα καλὴ, κερά.“ „Καλῶς τὸ παλληκάρι.“ Τὸν ἀρωτᾷ λοιπόν· „τί θέλεις ἐδώ;“ „Ἐγώ,“ λέει, „κερά, εἴμ' ἓνας λόρδος· τὸ σπίτι αὐτὸ μ' ἀρέσκει πολλὰ, καὶ θὰ μοῦ κάμῃς τὴ χάρι ν' ἀφήκῃς νὰ ἴμπω μέσα νὰ πάρω τὸ σκέδιο.“ „Ὁ Θεὸς φυλάξῃ, παιδάκι μου, δὲν ἔχω τὴν ἄδεια ἀπὸ τὸ γιό μου ν' ἀφήσω μέσα καένα.“ „Σοῦ δίνω ἑκατὸ γρόσια, κι ἄφῃσέ με νὰ ἴμπω.“ Σὰν ἤκουσεν εὐτὴ ἡ κακομοῖρα τὰ ἑκατὸ γρόσια, τὰ πῆρε καὶ τοῦ 'πεν· „ἔμπας, μὰ γλήγορα νὰ φύῃς, νὰ μὴ 'ριβάρῃ ὁ γιός μου.“ Λοιπόν, εἶχε δὲν εἶχε, εὐτὸς ἀνεβαίνει καὶ στὴ δεύτερην πατωσιά, τόνε γλέπει ἡ πεθεριά· λέει τοῦ· „τί θές ἐδώ;“ Λέει· „ἦρχα νὰ σκεδιάσω τὸ σπίτι.“ Εὐτὴ ἐγύρεψε νὰ τοῦ κουντραστάρῃ, καὶ δὲν τὸν ἄφηνε νὰ μῆν μέσα. Βγάνει καὶ τῆς δίνει ἄλλα 'κατὸ γρόσια· ἡστοχάσθηκε εὐτὴ νὰ τὰ πάρῃ, κι ἀφοῦ τὸν ἄφηκε ἡ μάνα τοῦ, ἰντά 'φταιε κείνη; Νὰ τὰ

κοντολοοῦμε, ἀνεβαίνει καὶ στήν ἀπάνω πατωσιά. Σὰν τὸν ἔδιε ἡ κοπέλα, ἠτρόμαξε καὶ τὸν ἀρώτηξε, τί ἤθελε· „τὸ σκέδιος θὰ πάρω τοῦ σπιτιοῦ.“ Τί ἤθελε νὰ κάμη; Τὸν ἄφηκε κ' ἠπῆρε τὸ σκέδιος· σὰν τὸ πῆρε, κατεβαίνει στὴ δεύτερην πατωσιά καὶ κάθεται. Τοῦ λέει ἡ πεθεριά· „φεύγας γλήγορα, μὴν ἔρχῃ ὁ γαμπρός μου.“ Λέει· „δὲ φεύγω, ἃ δὲ μοῦ δώκης τὰ 'κατὸ γρόσια!“ Ἰντὰ 'θελε νὰ κάμη; ἠφοβούντανε μὴν ἔρχῃ ὁ γαμπρός της, τοῦ δίνει τὰ 'κατὸ γρόσια, καὶ σὰν τὰ πῆρε, κατεβαίνει στήν κάτω πατωσιά, καὶ μὲ τὸν ὁμοιο μόδος παίρνει κι ἀπὸ 'κεῖ τ' ἄλλα ἑκατὸ γρόσια καὶ φεύγει καὶ πάει καὶ σταματᾷ σ' ἓνα μέρος, ἀπ' ὅπου ἤξερε πῶς ἤθελε νὰ περάσῃ ὁ φίλος του, κι ἀκαρτέρει. Ὁ φίλος του ἠπέρασε ἀπὸ 'μπρός του, τὸν ἔδιε καὶ τοῦ λέει· „καλὴ μέρα!“ „Τί εἶπες; Καλὴ μέρα; Καὶ δὲν ἤκουσες τὸν ὀρισμό, ποῦ 'βγαλεν ὁ βασιλὴς, νὰ μὴ λένε 'καλὴ μέρα,' μόνου 'καλὴ μέρα, κ' ἡμαθὰ το';“ „Καλὴ σου μέρα κ' ἡμαθὰ το!“ Καὶ φεύγει καὶ πάει στὸ σπίτιν του· λέει τῆς νενὲς του· „καλὴ μέρα κ' ἡμαθὰ το.“ Εὐτὴ δὲν ἠμίλησε, ἀνεβαίνει στὴ δεύτερην πατωσιά, βρίσκει τὴν πεθεριάν του, λέει· „καλὴ μέρα, πεθεριά, κ' ἡμαθὰ το.“ „Καὶ σὰν τό 'μαθες,“ λέει, „ἡ μάννα σου τὰ φταίει, γιατί τοῦ 'νοιξε κ' ἤμπε μέσα!“ Τρέχει λοιπὸν εὐτὺς κάτω στῆς μάννας του, λέει· „ποιοῦ ἤνοιξες, κ' ἤμπε μέσα;“ „Ἦτανε, παιδάκι μου, ἓνας λόρδος, κ' ἤθελε νὰ πάρῃ σκέδιος ἀπὸ τὸ σπίτι σου.“ Τρέχει ἀπάνω, βρίσκει τὴ γυναῖκαν του, τὴν ἀρωτᾷ. Λέει· „τί νὰ σοῦ 'πῶ; ὁ φίλος σου ἦτανε πικαριῖμένος, πῶς δὲν τοῦ μιλεῖς, καὶ δὲν ἤξερε, μὲ τί τρόπο νὰ σὲ διαοντρέψῃ.“ Τότες πιά ἤκαμε τὴν ἀπόφασιν, πῶς, ὅσο κι ἂν ἔχη κανεὶς σφαλιχτὴ τὴ γυναῖκαν του, εἶναι μπόσικα· καὶ τσ' ἔδωκε τὴν ἐλευτεριά, καὶ σὰν ἠντάμωνε τὸ φίλον του, ἦτανε πιὸ καλὰ παρὰ πρῶτα.

## 6. Πῶς ἐφτειάσθη ὁ λαγὸς καὶ τὸ λαγωνικόν.

(Legend from Φελλόη)

Ὁ Χριστὸς καὶ ὁ διάβολος ἦσαν μαζί. Μιὰ ἡμέρα λέγει ὁ διάβολος εἰς τὸ Χριστό· „ὅτι ἐφτειασα ἓνα πρᾶμα ὅπου δὲν τὸ πάνει τίποτε.“ — „Γιὰ νὰ ἰδῶ“, τοῦ λέγει ὁ Χριστός, „τί ἐφτειασες.“ Τότες ὁ διάβολος ἀπολάει ἀποκάτω ἀπὸ τὴν καπότα του τὸ λαγόν, ὁ ὁποῖος ἔτρεχε πολὺ. Τὴν ἄλλην ἡμέρα ὁ Χριστὸς τοῦ λέει τοῦ διαβόλου· „γιὰ ἀπόλυσε ἐκεῖνο τὸ πρᾶμα ὅπου ἐφτειασες.“<sup>49</sup> Καὶ ὁ διάβολος ἅμα τὸ ἀπόλυσε, ἀπολάει καὶ ὁ Χριστὸς τὸ λαγωνικόν καὶ τὸν ἔπιασε.

Ὁ διάβολος ἐλυπήθη, διότι ὁ Χριστὸς ἔφτειασε καλύτερο πρᾶμα ἀπὸ ἐκείνον καὶ ἐμάζωξε ὅλους τοὺς λαγοὺς καὶ τοὺς βάνει κάθε νύχτα καὶ ὀργώνουν τὰ χωράφια του, καὶ ὅσοι δὲν πᾶγουν, ἐκείνους τοὺς ἀφήνει καὶ τοὺς πιάνουν τὰ λαγωνικά.

### 7. Ἡ Λαμπεδόνα.

(Legend from Patras)

Στὴν Πελοπόννησον ἀπάνου στὸν Ὠλεον ἐφύτρωνε κάθε χρόνο κατὰ ὠρισμένην ὥρα καὶ μέρα στὲς δώδεκα τῆς νύχτας ἓνα λούλουδο, ὅπου ὅποιος τὸ βρῖσκε καὶ τὴ ρίζα του τὴν ἔλυωνε καὶ ἔρυνε ἀπ' αὐτὸ τὸ νερὸ μέσα σὲ χάλκωμα λυωμένο, ἐμποροῦσε νὰ τὸ κάμη μάλαμα. Λοιπὸν ἓνας Βενετζάνος καπετάνιος, ὅπου εἶχε βρεῖ στὰ κατὰστιχα τοῦ πατέρα του, πῶς σ' αὐτὸ τὸ μέρος ἐφύτρωνε τὸ φυτὸ ἐκεῖνο, ἔφυγε ἀπὸ τὴν πατρίδα του μὲ καμπόσους δικούς του γιὰ νὰ ῥθῃ νὰν τὸ βρῇ. Ἀμα λοιπὸν ἔφτασε, ἐπῆρε τὸ δρόμο κατὰ ποῦ τοῦ δειχνε τὸ βιβλίον, καὶ ὕστερα ἀπὸ πολλὰ γυρέματα τὸ βρῆκε τὸ μέρος. Ἐσταμάτησε ἐκεῖ κοντὰ κ' ἐπερίμενε μὲ προσοχὴ· ἅμα ἦρθε ἡ ὥρα ἡ ὠρισμένη, ἔλαμψε ἡ λαμπεδόνα καὶ ἀμέσως ἔσβησε. Ἄλλ' ἐκεῖνος ἂν καὶ τὸ γύρεψε μὲ οὐλα τὰ μέσα, δὲν ἐμπόρεσε νὰ εὔρῃ τὴς ρίζες του. Τὸν ἄλλο χρόνο ἦρθε πάλι καὶ ἐπλησίασε τόσο κοντὰ του, ὅπου ἅμα ἔλαμψε ἦτανε μακριὰ ἓνα πάσσο. Ἀμέσως λοιπὸν ἐσημάδεψε τὸν τόπο, τὸ γύρεψε, ἔσκαψε καὶ τὸ βρε. Σύμφωνα μὲ τὸ βιβλίον ἔφκειασε τὴς ρίζες καὶ τὴς ἔλυωσε καὶ ἀπὸ κείνο ἔρυνε στὰ χαλκώματα καὶ τὰ ἔκανε μάλαμα καὶ χρήματα. Γι' αὐτὸ ἐμπόρεσε κ' ἔφκειασε τόσα κάστρα τοῦ Μοριά.

### 8. Ὁ σωρὸς τοῦ Μαραθῶνα.

(Attica)

Στὸν κάμπο τοῦ Μαραθῶνα κατοικοῦσε τὸν παλαιὸ καιρὸ πολὺς λαός, καὶ τὸν ἐκυβερνοῦσαν τρία πριγκηπόπουλα, καὶ τὰ τρία ἀδέρφια γκαρδιακά. Ἦρθε ὥρα κακὴ καὶ τὸ ἓνα πριγκηπόπουλο ἀρρώστησε βαρεῖα. Οἱ γιατροὶ τίποτε δὲν ἐμπόρεσαν νὰ τοῦ κάμουν, ἐπέθανε καὶ τὸ ἔθαψαν ἐκεῖ ἀνάμεσα στὸν κάμπο, καὶ οἱ κάτοικοι ὅλοι τοῦ κάμπου ἀπ' ἄκρῃ σ' ἄκρῃ ἐσηκώθησαν θλιμμένοι, ἐπῆραν ἀπὸ μιὰ ποδιὰ χῶμα κ' ἐπῆγαν καὶ τὴν ἔρριξαν ἀπάνω στὸν τάφο του. Καὶ ἀπὸ τότε ὁ τάφος τοῦ πριγκηπόπουλου ἔγινε σωρὸς ψηλός.



## 9. Οἱ Μυλόρδοι.

(Delphi)

Οἱ Μυλόρδοι δὲν εἶναι χριστιανοί, γιατί κανεῖς δὲν τοὺς εἶδε ποτὲς νὰ κάνουν τὸ σταυρό τους. Ἡ γενιά τους εἶναι ἀπὸ τοὺς παλαιοὺς εἰδωλολάτρες Ἀδελφιῶτες, ποῦ φύλαγαν τὸ βιό τους εἰς ἓνα κάστρο καὶ τὸ ἔλεγαν Ἀδελφούς, ἀπὸ τοὺς δύο ἀδελφούς τὰ βασιλόπουλα ποῦ τό ᾿χτισαν. Ὅταν ἡ Παναγία καὶ ὁ Χριστὸς ἦρθαν σ' αὐτοὺς τοὺς τόπους καὶ ὅλοι οἱ ἄνθρωποι ὁλόγυρα γινήκαν χριστιανοί, οἱ Ἀδελφιῶτες ἐσκέφτηκαν, πῶς ἦταν καλύτερα γι' αὐτοὺς νὰ φύγουν· κ' ἔφυγα στὴ Φραγκιά καὶ πῆραν καὶ ὅλα τὰ πλούτη τους μαζί. Ἀπ' αὐτοὺς εἶναι οἱ Μυλόρδοι, καὶ ἔρχονται τώρα ἐδῶ καὶ προσκυνοῦν αὐτὰ τὰ λιθάρια.

10. Οἱ κόρες τοῦ κάστρου<sup>1</sup>).

(Athens)

Ὅταν ὁ Μυλόρδος ἐπῆρε τὴ μιὰ ἀπὸ τὶς ἔξι κόρες τοῦ Κάστρου, ᾄφησε παραγγελία στοὺς Τούρκους νὰ τοῦ κουβαλήσουν καὶ τὶς ἄλλες τὴ νύχτα. Ἀλλὰ ᾿κεῖ ποῦ πήγαιναν νὰ τὶς βγάλουν, τὶς ἀκοῦν νὰ σκούζουν λυπητερά καὶ νὰ φωνάζουν τὴν ἀδερφή τους. Οἱ Τούρκοι τρομασμένοι ἔφυγαν, καὶ μὲ κανένα λόγο δὲν ἤθελαν νὰ δοκιμάσουν νὰ τὶς βγάλουν. Καὶ ἄλλοι πολλοὶ κάτω ἀπὸ τὸ Κάστρο τὶς ἄκουγαν τὶς μαρμαρένιες κόρες νὰ κλαῖν τὴ νύχτα γιὰ τὴν ἀδερφή τους ποῦ τοὺς τὴν πῆραν.

<sup>1</sup>) The reference is to the Caryatides, one of which Lord Elgin took to England.

## II. ARTISTIC LITERATURE.

### a. Poetry.

#### 1. Πολεμιστήριον.

(Ρήγας Φεραίος, of Βελεστίνης in Thessaly, 1754–1798)

Ὡς πότε παλληκάρια νὰ ζῶμεν στὰ στενά,  
Μονάχοι, σὰν λιοντάρια στὲς ράχες, στὰ βουνά;  
Σπηλιὲς νὰ κατοικοῦμεν, νὰ βλέπωμεν κλαδιά,  
Νὰ φεύγωμ' ἀπ' τὸν κόσμον γιὰ τὴν πικρὴ σκλαβιά;  
Νὰ χάνωμεν ἀδέλφια, πατρίδα καὶ γονεῖς,  
Τοὺς φίλους, τὰ παιδιὰ μας κι ὅλους τοὺς συγγενεῖς;  
Καλύτερα μιᾶς ὥρας ἐλεύθερη ζωὴ,  
Παρὰ σαράντα χρόνων σκλαβιὰ καὶ φυλακὴ.  
Τί σ' ὠφελεῖ κι ἂν ζήσης καὶ εἶσαι στὴ σκλαβιά;  
Στοχάσου πῶς σὲ ψένουν κάθ' ὥρα στὴ φωτιά.  
Αὐθέντης, δραγουμάνος, βεζίρης ἂν σταθῇς,  
Ὅ τύραννος σὲ κάμνει ἀδίκως νὰ χαθῇς.  
Δουλεύεις ὅλ' ἡμέρα εἰς ὅτι κι ἂν σοῦ 'πῇ,  
Κι αὐτὸς πασχίζει πάλιν, τὸ αἷμα νὰ σοῦ πιῇ.  
Ἄνδρεῖοι καπετάνοι, παπάδες, λαῖκοι  
Σκοτώθηκαν κι ἀγάδες ἀπ' ἄδικο σπαθί.  
Κι ἀμέτρητ' ἄλλοι τόσοι καὶ Τούρκοι καὶ Γραικοὶ  
Ζωὴν καὶ πλούτη χάνουν χωρὶς καμιὰ ἀφορμή.  
Ὁ Σοῦτσος, ὁ Μουρούζης, Πετράκης, Σκαναβῆς,  
Γκίκας καὶ Μαυρογένης καθρέπτης εἶν' νὰ ἰδῇς.  
Σὰς κράζει ἡ πατρίς σας, σὰς θέλει, σὰς πονεῖ,  
Ζητεῖ τὴν συνδρομὴν σας μὲ μητρικὴν φωνή.  
Ἡ Ρούμελη σὰς κράζει μ' ἀγκάλας ἀνοικτάς,  
Σὰς δίδει πλούτον, τόπον, ἀξίας καὶ τιμάς.

Ἐλάτε μ' ἓνα ζῆλον σ' ἐτοῦτον τὸν καιρόν,  
Νὰ κάμωμεν τὸν ὄρκον ἐπάνω στὸν Σταυρόν,

Συμβούλους προκομμένους με πατριωτισμὸν  
 Νὰ βάλῃμεν, εἰς ὅλα νὰ δίδουν ὀρισμὸν.  
 Ὁ νόμος νὰ ᾖ πρῶτος καὶ μόνος ὁδηγός,  
 Καὶ τῆς πατρίδος ἕνας νὰ γένῃ ἀρχηγός.  
 Ὅτι κ' ἡ ἀναρχία ὁμοιάζει τὴν σκλαβιά,  
 Νὰ ζῶμεν ὡς θηρία εἶν' πλιὸ σκληρὴ φωτιά·  
 Καὶ τότε μετὰ τὰ χέρια ψηλὰ στὸν οὐρανὸν  
 Ἄς 'ποῦμ' ἀπ' τὴν καρδιά μας ἐτοῦτα στὸν Θεόν·  
 „ὦ βασιλεῦ τοῦ κόσμου! ὀρκίζομαι εἰς Σέ,  
 „Στὴν γνῶμην τῶν τυράννων νὰ μὴν ἔλθῃ ποτέ,  
 „Μήτε νὰ τὸν δουλεύσω, μήτε νὰ πλανηθῶ,  
 „Εἰς τὰ ταξίματά του νὰ μὴ παραδοθῶ.  
 „Ενόςψι ζῶ στὸν κόσμον, ὁ μόνος μου σκοπός,  
 „Γιὰ νὰ τὸν ἀφανίσω νὰ εἶναι σταθερός.  
 „Πιστὸς εἰς τὴν πατρίδα συντρίβω τὸ ζυγὸν  
 „Κι ἀχώριστος θὰ εἶμαι ἀπὸ τὸν ἀρχηγόν.  
 „Κι ἂν παραβῶ τὸν ὄρκον, ν' ἀστράψ' ὁ οὐρανός  
 „Καὶ νὰ με κατακάψῃ, νὰ γένῃ ὡσὰν καπνός.“

## 2. Γέρος καὶ Θάνατος.

(Ἰωάννης Βηλαρῆς, of Joannina in Epirus, 1771-1823)

Ἐνας γέρος σὲ φτώχειας ἀνάγκη  
 Ἄλλον τρόπο νὰ ζήσῃ δὲν εἶχε,  
 Χώρια ξύλα νὰ κόψῃ στὸν λόγγο,  
 Μετὰ βιάς τὸ ψωμί του νὰ βγάζῃ.

Μιὰν ἡμέρα βαρεῖα φορτωμένος,  
 Περπατῶντας σ' ὀρθὸ μονοπάτι,  
 Ὅχ τὸν κόπο καὶ κᾶμα τοῦ ἡλίου  
 Τὴν ἀνάσα νὰ πάρῃ δὲ φτάνει.

Σ' ἕναν ὄχτο τ' ἀνάσκελα πέφτει·  
 Καὶ στὸ μέγα πολὺ κούρασμά του  
 Τῇ ζωῇ του μισῶντας βαρεῖται  
 Καὶ τὸ Χάρο με πόθο του κράζει.

Νὰ ὁ Χάρος ὁμπρὸς του πετειέται  
 Τὸ δρεπάνι κρατῶντας στὸ χέρι,  
 Μ' ἄγριαν ὄψι καὶ σχῆμα τρομάρας,  
 „Γιὰ με, γέρο,“ τοῦ λέγει, „τί θέλεις;“



„Αχ!“ ὁ γέρος εὐτὺς ἀποκρίθη,  
 „Τὸ Ζαλίκι μου αὐτὸ δὲν μποροῦσα  
 Νὰ σηκώσω· σὲ φώναξα ὁ δόλιος,  
 Νὰ μοῦ δώκης ὀλίγη βοήθεια.“

### 3. Φιλάργυρος.

(By the same)

Ὁ καημένος Χρυσολάτρης  
 Ξάπλα κείται, βογγάει,  
 Μὲ τὸ Χάρο πολεμαί·

Ἐλαιμάργησεν ὁ δόλιος,  
 Τί γιομάτισε σὲ σπίτι  
 Κάποιου πλούσιου συμπολίτη.

Τοῦ ἐπρόβαλαν καμπόσοι  
 Μὲ καρδιάς κι ἀγάπης ζέσι  
 Τὸ γιατρὸ νὰ προσκαλέση.

Τώρα αὐτὸς καὶ τὴν ἀρρώστια  
 Καὶ τὸν κίνδυνο λογιάζει,  
 Μόν' τὰ ἔξοδα τρομάζει!

Ἕνας φίλος του ἀστεῖος,  
 Μὲ σκοπὸ νὰ χωρατέψη,  
 Τοῦ εἶπε, μήπως ἐξοδέψη

Πλιὸ παράνω στὴ θανή του,  
 Ἄν ἀπόμνησκεν ἀκόμα  
 Ἐτσι ἀνήμπορος στὸ στρῶμα.

Τότε πλιὸ ἐκαταζαλίστη·  
 Παντοχὴ καὶ θάρρος χάνει  
 Καὶ φωνάζει· θὰ πεθάνη!

Καὶ οἱ πόνοι του ἀβγαταίνουν,  
 Καὶ γιατροῦ ζητάει τὴ χάρι,  
 Μὴ ὁ θάνατος τὸν πάρη·

Ἐξανάλαβε ὡς τόσο  
 Μὲ ὀλίγα τὴν ὑγεία του.  
 Μόν' γι' αὐτὴ τὴ συμφορὰ του

Ἔκαμε ὄρκον, ὅσο Ζήση,  
 Νὰ δειπνάῃ μόν' τὸ βράδυ  
 Μὲ νερὸ καὶ παξιμάδι.

#### 4. Οἱ Χάρες καὶ ὁ Ἔρωτας.

Ἀθανάσιος Χριστόπουλος, of Castoria in Macedonia, 1772-1847)

Οἱ Χάρες μὲ τὸν Ἔρωτα  
 Ἐπῆγαν νὰ διαλέξουν  
 Στοὺς κήπους τριαντάφυλλα,  
 Κορώνες νὰ τὰ πλέξουν.  
 Κι ὁ Ἔρωτας χαρούμενος  
 Ἐδῶ κ' ἐκεῖ πετοῦσε  
 Καὶ μόνος του τὰ κλάδευε  
 Καὶ τὲς ὑπηρετοῦσε.  
 Κλαδεύοντας ἀπρόσεχτα,  
 Ὡσὰν λωλὸ παιδάκι,  
 Τὸν κέντρωσε τὸ δάχτυλο  
 Πικρὰ ἔν' ἀγκαθάκι.  
 Γίεταί τὰ τριαντάφυλλα,  
 Τὸ κλαδευτήρι ρίχνει,  
 Καὶ κλαίοντας στὲς Χάρες του  
 Τὸ δάχτυλό του δείχνει·  
 „ὦχ! ὦχ!“ τὲς λέγει, „γίνεται  
 Ἐν' ἀγκαθάκι μόνον  
 Νὰ προσενήσῃ, Χάρες μου,  
 Μεγάλον τόσον πόνον;“  
 „Δὲν εἶν’“ τοῦ λέν, „παράξενο,  
 Δὲν εἶν’· γιατί κ' ἐκείνη  
 Ἦ τόση σαϊτίτσα σου  
 Μεγάλον πόνον δίνει.“

#### 5. Ὁ λόγιος.

(By the same)

Τί τοῦ κάκου κοπιάζεις  
 Καὶ ἀνόητα σπουδάζεις,  
 Γὰ νὰ μάθῃς τεχνικά,  
 Τ' εἶναι τ' ἄλφα καὶ τὸ βῆτα  
 Καὶ τὰ γάμμα, δέλτα, ζῆτα,  
 Καὶ τὰ ἄλλα τὰ κακά;

Ἐρωτῶ σε, τί κερδαίνεις,  
 Ἄν γραμματισμένος γένης,  
 Ἄν φιλόσοφος βαθύς;  
 Τάχα δὲν καταλαμβάνεις,  
 Ὅτι πάλε θὰ πεθάνης  
 Σὰν ὁ πρῶτος ἀμαθής;  
 Ἄφσε τούτη σου τὴν τρέλλα  
 Καὶ κολλήσου στὴν βαρέλλα,  
 Ποῦ σὲ κράζει μὲ χαρά·  
 Νὰ σὲ μάθῃ, γιὰ νὰ γίνῃς  
 Σπουδαιότερος νὰ πίνῃς  
 Ἕνα μέτρον στὴν φορά.  
 Τοῦτο βλέπε νὰ σπουδάξῃς,  
 Τοῦτο πάσχιζε νὰ πράξῃς,  
 Κι ὅχι τ' ἄλλα τὰ τρελλά,  
 Θέματ' ἄρρητα γραμμένα,  
 Καὶ νερὰ κοπανισμένα,  
 Καὶ δασκάλου λά, λά, λά.

## 6. Ἡ Ψυχούλα.

(Διονύσιος Σολωμός, of Zante, 1798–1857)

Ὡσὰν γλυκόπνοο  
 Δροσάτ' ἀεράκι  
 Μέσα σὲ ἀνθότοπο  
 Ἴκειο τὸ παιδάκι  
 Τὴν ὕστερη ἔβγαλε  
 Ἀναπνοή.

Καὶ ἡ ψυχούλα του  
 Εἰς τὸν ἀέρα  
 Γλήγορα ἀνέβαινε  
 Πρὸς τὸν αἰθέρα,  
 Σὰν λιανοτρέμουλη  
 Σπίθα μικρή.

Ὅλα τὴν ἔκραζαν,  
 Ὅλα τ' ἀστέρια,  
 Κ' ἐκείνη ἐξάπλωνε  
 Δειλὴ τὰ χέρια,  
 Γιατί δὲν ἤξευρε,  
 Σὲ ποῖο νὰ μπῇ.



Ἀλλὰ νά, τοῦ ὅδωσε  
 Ἕνα ἀγγελάκι  
 Τὸ φιλὶ ἀθάνατο  
 Στὸ μαγουλάκι,  
 Ποῦ ἔξαφνα ἔλαμψε  
 Σὰν τὴν αὐγή.

7. Ἡ φαρμακωμένη.  
 (By the same)

Τὰ τραγούδια μοῦ τά ἔλεγες ὅλα.  
 Τοῦτο μόνον δὲν θέλει τὸ ᾄδῃς,  
 Τοῦτο μόνον δὲν θέλει τ' ἀκούσῃς,  
 Ἄχ! τὴν πλάκα τοῦ τάφου κρατεῖς!

ὦ παρθένα, ἂν ἠμπόρειαν οἱ κλάψες  
 Πεθαμμένου νὰ δώσουν ζωή,  
 Τόσες ἔκαμα κλάψες γιὰ σένα,  
 Ποῦ θέλ' ἔχῃς τὴν πρώτη πνοή.

Συφορά! σὲ θυμοῦμ' ἐκαθόσουν  
 Στὸ πλευρό μου μὲ πρόσωπο ἀχνό·  
 „Τί ἔχεις;“ σοῦ ἴπα, καὶ σὺ μ' ἀποκρίθης·  
 „Θὰ πεθάνω, φαρμάκι θὰ πιῶ.“

Μὲ σκληρότατο χέρι τὸ πῆρες,  
 ὦραιά κόρη, κι αὐτὸ τὸ κορμί,  
 Ποῦ τοῦ ἔπρεπε φόρεμα γάμου,  
 Πικρὸ σάβανο τώρα φορεῖ.

Τὸ κορμί σου ἐκεῖ μέσα στὸν τάφο  
 Τὸ στολίζει σεμνὴ παρθενιά·  
 Τοῦ κακοῦ σ' ἀδικοῦσεν ὁ κόσμος,  
 Καὶ σοῦ φώναξε λόγια κακά.

Τέτοια λόγια ἂν ἠμπόρειες ν' ἀκούσῃς,  
 Ὅχ τὸ στόμα σου τ' ἤθελε βγῇ;  
 „Τὸ φαρμάκι, ποῦ πῆρα, καὶ οἱ πόνοι  
 Δὲν ἐστάθηκαν τόσο σκληροί.“

Κόσμε ψεύτη! τὲς κόρες τὲς μαύρες  
 Κατατρέχεις ὅσο εἶν' ὡντανές,  
 Σκληρὲ κόσμε, καὶ δὲν τοὺς λυπᾶσαι  
 Τὴν τιμὴν, ὅταν εἶναι νεκρές.

Σώπα, σώπα! θυμήσου πῶς ἔχεις  
 Θυγατέρα, γυναῖκα, ἀδελφή·  
 Σώπα, ἡ μαύρη κοιμάται στὸ μνήμα,  
 Καὶ κοιμάται παρθένα σεμνή.

Θὰ ξυπνήσῃ τὴν ὕστερη ἡμέρα,  
 Εἰς τὸν κόσμον ὁμπρὸς νὰ κριθῇ,  
 Καὶ στὸν Πλάστη κινῶντας μὲ σέβας  
 Τὰ λευκά της τὰ χέρια θὰ ᾽πῇ.

„Κύττα μέσα στὰ σπλάχνα μου, Πλάστη!  
 Τὰ φαρμάκωσα, ἀλήθεια, ἡ πικρή,  
 Καὶ μοῦ βγήκε ὅχ τὸ νοῦ μου, πατέρα,  
 Ποῦ πλασμένα μοῦ τὰ ᾽χες ἐσύ·

“Ὅμως κύττα στὰ σπλάχνα μου μέσα,  
 Ποῦ τὸ κρίμα τους κλαίνει, καὶ πές,  
 Πές τοῦ κόσμου ποῦ φώναξε τόσα,  
 Ἐδῶ μέσα ἂν εἶν’ ἄλλες πληγές.”

Τέτοια, ὁμπρὸς εἰς τὸν Πλάστη κινῶντας  
 Τὰ λευκά της τὰ χέρια, θὰ πῇ.  
 Σώπα, κόσμε, κοιμάται στὸ μνήμα,  
 Καὶ κοιμάται παρθένα σεμνή.

## 8. Ὁ εὐγενής.

(Ἀλέξανδρος Σούτσος, of Constantinople, 1803–1863)

Ξόρισε τοὺς τίτλους ὅλους ὁ Τροιζὴν ἀπ’ τὴν Ἑλλάδα.

Ποῖος ὅμως τοὺς ἀφήνει;

Καὶ ἀπλοῦς πολίτης ποῖος καταδέχεται νὰ μείνῃ;

Τὸ „πανέκλαμπρέ μου Πρίγκηψ“ ἔχει τόσῃν νοστιμάδα!

Ἐκλαμπρότητες ἐδῶ, ἐκλαμπρότητες ἐκεῖ.

“Ὅπου πᾶς, μιὰ ἐκλαμπρότης μὲ τὸ τρύπιο τὸ βρακί.

“Ὅπου κι ἂν σταθῇ κανεῖς,

Νά σου κ’ ἕνας εὐγενής!

Κάτω φέσια καὶ καπέλα! ἕνας Πρίγκηπας περνᾷ·

Τ’ ἡγεμονικὸ ποῦ ἔχει!

Βλέπει ὅλους σὰν μυρμήγκια καὶ τὰ μάτια του σφαλνᾷ·

Ἀπ’ τὴ μύτη του ἰδέτε ἡ εὐγένεια πῶς τρέχει·

Στὸ μανδύλι του φυσᾷ,

Ταμπακίζει, ξεροβήχει καὶ τὰ λόγια του μασσᾷ,  
 Ἥμπορεῖ νὰ ᾽πῆ κανεῖς,  
 Πῶς δὲν εἶναι εὐγενής;

Ἄκουσε τὸν ἥρωά μας, ἄκουσέ τον πῶς λαλεῖ·  
 „Πῶς μισῶ τοὺς δημοκράτας! ἔξεπάρθηκαν πολὺ·  
 Κύρ ἐπάνω καὶ κύρ κάτω ξεφωνίζουν εἰς τ' αὐτί σου  
 Κι ἄπ' ἐμπρός σου κι ἄπ' ὀπίσου·  
 Σὲ φιλεύουν μ' ἓνα κρῦο δημοκρατικό ἐσύ·  
 Αὔριο θὰ σὲ κεράσουν καὶ στὸ καπηλειὸ κρασί.  
 Τί κακὸ νὰ ζῇ κανεῖς  
 Μὲ ἀνθρώπους ἀγενεῖς!“

Εἶχε δίκιο νὰ φωνάζῃ ὁ Μπαρόνος ὁ γαμβρὸς μου,  
 Καὶ ὁ Πρίγκηψ ὁ υἱὸς μου,  
 Κι ὁ πατέρας μου ὁ Κόντες, καὶ ἡ μάνα μ' ἡ Κοντέσσα,  
 Κ' ἡ γιαγιά μ' ἡ Πριγκηπέσσα·  
 „Μὲ χωριάτηδες ἀνθρώπους πρόσεχε καλὰ μὴν μπλέξῃς·  
 Ἄγενής καὶ ζωὸ εἶναι, πρᾶγμα ἓνα σὲ δυὸ λέξεις.  
 Νὰ φυλάγεται κανεῖς  
 Ἄπ' ἀνθρώπους ἀγενεῖς!“

Ἔγινε, χάριτι θεῖα, ἡ Ἑλλάς μας βασιλεία·  
 Μὲ τοὺς κύρ αὐτόχθονάς μας θὰ τὰ εἶχαμεν ἀχρεῖα.  
 Τώρα θὰ ᾽χωμεν, ἐλπίζω, τὰ καλὰ τοῦ παραδείσου  
 Καὶ τοὺς θησαυροὺς τοῦ Κροίσου·  
 Πρίγκηπας ἐγὼ θὰ εἶμαι, πρίγκηπας μὲ τρεῖς οὐρές,  
 Καὶ σύ, Πρίγκηπά μου φίλε, πρέσβυς ἑκατὸν φορές.  
 Δὲν μπορεῖ νὰ ᾽πῆ κανεῖς,  
 Πῶς δὲν εἴμασθ' εὐγενεῖς.

### 9. Βάσανος.

(Παναγιώτης Σοῦτσος, of Constantinople, 1803–1868)

Σὰν δὲν σὲ βλέπω, τί καημός!  
 Τί σκότος καταχθόνιο!  
 Καὶ σὰν σὲ βλέπω, τί παλμός!  
 Τί βάσανο αἰώνιο!

Σὲ βλέπω, κ' εὐθὺς λαχταρῶ  
 Νὰ τρέξω στὴν ἀγκάλην σου,  
 Μὲ μάτι βλέπω φλογερὸ  
 Τὰ στήθη σου, τὰ κάλλη σου.



Σὲ βλέπω, καίω καὶ ψυχρὸς  
 Ἰδρῶς μὲ περιχύνεται,  
 Σὰν φύλλο τρέμω, μνήσκ' ὠχρὸς,  
 Κ' ἡ ὄρασις μου σβήνεται.

Μοῦ πιάνεται ἡ ἀναπνοή,  
 Τὸ στόμα μοῦ ξηραίνεται,  
 Μοῦ χάνεται ἡ ἀκοή  
 Κ' ἡ γλῶσσα μου μὲ δένεται.

## 10. Θάλασσα.

(Ἡλίας Τανταλίδης, of Constantinople, 1818–1876)

Ἄν ἦσουν, θάλασσα, κρασί,  
 ὦ! τότε τί δουλειὰ χρυσῇ!  
 Κοντὰ σου θὰ πασχίσω  
 Τὸ σπίτι μου νὰ κτίσω;  
 Καὶ νὰ μεθῶ καὶ νὰ μεθῶ,  
 Χωρὶς ποτὲ νὰ βαρεθῶ,  
 Νὰ πίνω καὶ νὰ πίνω  
 Τὸν ἀφρισμένον οἶνο.

Ἄν ἦσουν, θάλασσα, κρασί,  
 Τυφόντι τί δουλειὰ χρυσῇ!  
 Σὰν ἀλκυὼν δική σου  
 Νὰ ψάλλω στὴν ἀκτή σου,  
 Νὰ μὲ κτυπᾷ κάθε βραδειὰ  
 Κομανταρίας μυρωδιὰ,  
 Καὶ μέθη νὰ ἀρχίζῃ  
 Νὰ μὲ ἀποκοιμίζῃ.

Ἄν ἦσουν, θάλασσα, κρασί,  
 Τί τύχη, τί δουλειὰ χρυσῇ!  
 Ν' ἀκούω νὰ σφυρίζῃς  
 Κι ἀφροὺς κρασιοῦ ν' ἀφρίζῃς,  
 Κ' ἐκεῖ νὰ τρώγῃ τὰ φαγιά  
 Μὲ τὴν κρασένια σου μαγιά,  
 Καὶ τὸ νερὸ ποῦ πίνω  
 Κρασί νὰ εἶν' κ' ἐκεῖνο.

Ἄν ἦσουν, θάλασσα, κρασί,  
 Θεέ μου, τί δουλειὰ χρυσῇ!

Εἰς τὸ κρασί ἐπάνω  
 Ταξίδια νὰ κάνω.  
 Νὰ κολυμβῶ καὶ νὰ βουτῶ  
 Καὶ νὰ σὲ πίνω ἐνταυτῶ,  
 Κ' ἦ νὰ σὲ πιῶ νὰ σκάσω,  
 Ὡ πιέ με νὰ χορτάσω.

# 11. Ρόδον καὶ χορτάρι.

(Γεώργιος Ζαλακώστας, of Syrracoe in Epirus, 1805–1858)

Ἔνα λουλούδι, ὅπου κυρτὸ τὸν ἥλιο ἀκολουθοῦσε,  
 (Ἡλιος ἐλέγουνταν κι αὐτό)  
 Εἰς ἕναν κήπον φουντωτὸ  
 Τριανταφυλλιὰ ἀγαποῦσε.

„Ἐλα νὰ γίνωμε τὰ δυὸ ζευγάρι ταιριασμένο,  
 Ἐλα, τριανταφυλλιὰ χρυσῇ,  
 Γιατί εἶσαι μυρωδάτη ἐσὺ  
 Κ' ἐγὼ καμαρωμένο.“

„Σῶπα, λουλούδι ἀμύριστο, λουλούδι χωρὶς χάρι,  
 Ἔνα ἀηδονάκι τοῦ μιλᾷ.  
 „Τὸ ρόδο ποῦ μοσχοβολᾷ,  
 Δὲν μοιάζει στὸ χορτάρι.“

# 12. Νεκρικὴ ψδῆ.

(Ἀριστοτέλης Βαλαωρίτης, of Leucas, 1824–1879)

Τὴν αὐτὴ μετὰ τὴ δροσοῦλα ἐξεφύτρωσ' ἕνα ρόδο,  
 Τὴν αὐτὴ μετὰ τὴ δροσοῦλα ἐμαράθηκε τὸ ρόδο!  
 Για μὴν ἀνοιξὶ μονάχα στὰ περήφανα κλαριά του  
 Ἐτραγοῦδῃσε τ' ἀηδόνι, ἔκαμε καὶ τὴ φωλιά του...  
 Σὰν ἡ ἀνοιξὶ γυρίσῃ καὶ τ' ἀηδόνι σὰ γυρίσῃ,  
 Τὴ φωλιά του ποῦ θὰ στήσῃ; ..

Ὅταν ἔβγαινε ἡ σελήνη, ὅταν ἔβγαιναν τ' ἀστέρια,  
 Μὲ ἀγάπη τὸ ἐθωρούσαν, τοῦ ἀπλώνανε τὰ χέρια.  
 Σὰν νὰ ἠθέλαν ἐκεῖ ἐπάνω νὰ τὸ πάρουν τὸ καημένο,  
 Ἐλεγον πῶς εἶν' ἀδέρφι, ἔλεγον πῶς πλανημένο  
 Τ' οὐρανοῦ τὸ μονοπάτι τ' ὄρφανὸ θὰ εἶχε χάσει.  
 ὦχ! ἀστέρια! ὦχ ἀστέρια! γρήγορα ποῦ θὰ σὰς φθάσῃ!

Κάποιοι ποῦ ἤκουσαν τ' ἀηδόνι στὸ κλαρί του νὰ λαλή,  
 Εἶπαν δὲν εἶναι τραγούδι, μοιρολόγι εἶν' ἐκεῖ . . .  
 Κι ὅσοι εἶδαν τὰς ἀκτίνας τῶν ἀστέρων τ' οὐρανοῦ  
 Νὰ γελοῦν νὰ παιγνιδίζουν μὲ τὰ φύλλα τοῦ ὄρφανοῦ,  
 Εἶπανε τὰ φῶτα ἐκεῖνα ἄχ! δὲν εἶναι τῆς χαρᾶς,  
 Εἶπαν ὅτι εἶναι τὰ φῶτα νεκρικῆς κεροδοσᾶς.

Τὴν αὐγὴ μὲ τὴ δροσούλα ἐξεφύτρωσ' ἓνα ρόδο,  
 Τὴν αὐγὴ μὲ τὴ δροσούλα ἐμαράθηκε τὸ ρόδο!

Μὴν ἐπέρασεν ἐκεῖθεν ὁ Βοριάς ὁ παγωμένος  
 Καὶ σὰν εἶδε τέτοιο ρόδο ὁ σκληρὸς ἐρωτεμένος,  
 Ἄρπαξε τὴ μυρωδιά του  
 Καὶ τὴν πῆρε στὰ φτερά του; . . .

Τόσον εἶναι μαραμένο καὶ τὰ φύλλα του ἔχει ἀχνά,  
 Ὅπου λὲς ὅτι γιὰ χρόνους τῆς αὐγούλας ἡ δροσὰ  
 Δὲν τὸ ἐδρόσισε τὸ μαῦρο. Τόσον εἶναι πικραμένο,  
 Ὅπου λὲς ὅτι ἐπάνω σὲ κορμὶ σαβανωμένο  
 Κάποιο χέρι τὸ εἶχε στήσει  
 Νεκρικὰ νὰ τὸ στολίσῃ.

Τὴν αὐγὴ μὲ τὴ δροσούλα ἐξεφύτρωσ' ἓνα ρόδο  
 Τὴν αὐγὴ μὲ τὴ δροσούλα πῶς ἐχάθηκε τὸ ρόδο;

Δὲν τὸ ξεύρω! . . Κάποιος εἶπε, ὅτι ἐψὲς τὸ βράδυ βράδυ  
 Εἶδε κάποιονε νὰ φεύγῃ σὰν καπνὸς μὲ τὸν ἀγέρα.  
 Τ' ἄλλογό του ἦτο μαῦρο σὰν τῆς νύχτας τὸ σκοτάδι  
 Κ' ἐλαφρὸ σὰν τὸν αἰθέρα,  
 Εἰς τὸ χέρι του ἐβαστοῦσε ἀχαμνὸ ξετυμνωμένο  
 Ἕνα ρόδο μαραμένο.  
 Ὅταν ἐφευγε ἀκλουθώντας τοῦ πελάου τὴν ἄκρη ἄκρη,  
 Ἀχ! δὲν ἔχυν' ἓνα δάκρυ,  
 Μόνον ἔλεγε στὸ κῦμα, ποῦ τὸν βλέπει καὶ τραβιέται,  
 „Κύματά μου, εἰπέτε, εἰπέτε,  
 Δὲν εἶν' ὁμορφο τὸ ρόδο;“ Μόνον λέγει στὸ χορτάρι,  
 Ποῦ ὑποκάτω ἀπ' τὸ ποδάρι  
 Τοῦ ἀλόγου του πεθαίνει· „Δὲν εἰμ' ἄξιος κ' ἐγὼ  
 Τέτοιο ρόδο νὰ φορῶ;“  
 Τέτοια ρόδα καὶ τοῦ Χάρου κάνουν ὁμορφα τὰ στήθια.  
 Εἶναι ἀλήθεια, εἶν' ἀλήθεια!



## 13. Ἡ βαρκούλα.

(Ἰούλιος Τυπάλδος, of Cephalenia, 1814–1883)

Ξύπνα γλυκειά μ' ἀγάπη,  
 Κ' ἡ νύχτα εἶναι βαθειά.  
 Κοιμάται ὅλ' ἡ φύσις,  
 Κ' εἶν' ὅλα σιωπηλά.

Μόνον τ' ἀχνὸ φεγγάρι,  
 Ποῦ σὰν ἐμὲ ἀγρυπνᾷ,  
 Μέσ' στ' οὐρανοῦ ἀρμενίζει  
 Τὴν ἡσυχὴ ἐρημιά.

Ἄν μᾶς χωρίζῃ τώρα  
 Μιά θέλησι σκληρή,  
 Μιὰν ἄκραν γῆς θὰ ἔβροῦμε  
 Νὰ ζήσωμε μαζί.

Ξύπνα γλυκειά μου ἀγάπη,  
 Κ' ἡ νύχτα εἶναι βαθειά.  
 Μᾶς καρτερᾷ ἡ βαρκούλα  
 Στὴν ἀκροθαλασσιά.

Κ' ἐνῷ τὸ φεγγαράκι  
 Τοὺς φέγγει εὐσπλαχνικό,  
 Μὲ μάτια δακρυσμένα  
 Τὸ χαιρετοῦν κ' οἱ δύο.

## 14. Ὁ Κλέφτης.

(Ἀλέξανδρος Ρ. Ραγκαβῆς, of Constantinople, 1810–1892)

Μαύρ' εἶν' ἡ νύκτα στὰ βουνά,  
 Στοὺς βράχους πέφτει χιόνι·  
 Στὰ ἄγρια, στὰ σκοτεινά,  
 Στὲς τραχὲς πέτρες, στὰ στενὰ  
 Ὁ κλέφτης ξεσπαθώνει.

Στὸ δεξι χέρι τὸ γυμνὸ  
 Βαστᾷ ἀστροπελέκι·  
 Παλάτι ἔχει τὸ βουνό,  
 Καὶ σκέπασμα τὸν οὐρανό,  
 Κ' ἐλπίδα τὸ τουφέκι.

Φεύγουν οἱ τύραννοι χλωμοὶ  
 Τὸ μαῦρο του μαχαίρι·  
 Μ' ἰδρώτα βρέχει τὸ ψωμί,  
 Ξέρει νὰ ζήσῃ μὲ τιμή,  
 Καὶ νὰ πεθάνῃ ξέρει.

Τὸν κόσμ' ὁ δόλος διοικεῖ,  
 Κ' ἡ ἄδικ' εἰμαρμένη·  
 Τὰ πλούτη ἔχουν οἱ κακοί,  
 Κ' ἐδῶ στοὺς βράχους κατοικεῖ  
 Ἡ ἀρετὴ κρυμμένη.

Μεγάλοι ἔμποροι πωλοῦν  
 Τὰ ἔθνη σὰν κοπάδια·  
 Τὴν γῆν προδίδουν καὶ γελοῦν,  
 Ἐδ' ὅμως ἄρματα λαλοῦν  
 Στ' ἀπάτητα λαγκάδια.

Πήγαινε, φίλα τὴν ποδιά  
 Ποῦ δοῦλοι προσκυνοῦνε·  
 Ἐδῶ στὰ πράσινα κλαδιὰ  
 Μόν' τὸ σπαθὶ τοὺς τὰ παιδιὰ  
 Καὶ τὸν σταυρὸν φιλοῦνε.

Μητέρα, κλαίς! Ἀναχωρῶ·  
 Νὰ μ' εὐχηθῆς τυρεύω·  
 Ἐνα παιδὶ σὲ ὑστερῶ,  
 Ὅμως νὰ ζήσω δὲν μπορῶ,  
 Ἄν ζῶ γιὰ νὰ δουλεύω.

Μὴ κλαίτε, μάτια γαλανά,  
 Φωστήρες ποῦ ἀρέσω·  
 Τὸ δάκρυόν σας μὲ πλανᾷ.  
 Ἐλεύθερος ζῶ στὰ βουνὰ  
 Κ' ἐλεύθερος θὰ πέσω.

Βαρεῖα βαρεῖα βοῖζ' ἡ γῆ . . . . .  
 Ἐνα τουφέκι πέφτει.  
 Παντοῦ τρομάρα καὶ σφαγὴ,  
 Ἐδῶ φυγὴ, ἐκεῖ πληγὴ! . .  
 Ἐσκότωσαν τὸν κλέφτη.

Σύντροφοι ἄσκεποι, πεζοὶ  
 Τὸν φέρνουν λυπημένοι  
 Καὶ τραγουδοῦν ὅλοι μαζί·  
 „Ἐλεύθερος ὁ κλέφτης ζῇ,  
 Κ' ἐλεύθερος πεθαίνει.“

15. Τὸ ὄρφανὸ τῆς Κρήτης<sup>1)</sup>.

(Ἀχιλλεὺς Παράσχος, of Nauplia, 1833–1895)

Ἐνα παιδάκι ἐπροχθές σὰν κρίνο μαραμένο,  
 Εἰς ἓνα δρόμο σκοτεινό,  
 Ἐκύτταζε τὸν οὐρανὸ  
 Μὲ μάτι δακρυσμένο.

Μαῦρα φοροῦσε τὸ πτωχὸ κ' ἐκείνο σὰν ἑμένα  
 Κ' εἶχε τὴν ὄψι θλιβερή.  
 Πῶς ἀγαπῶ ὅποιον φορεῖ  
 Ἐνδύματα θλιμμένα!

Μοσχοβολοῦσε ἀρχοντιά, κι ἄς ἦτον γυμνωμένο.  
 Ἀκόμα χθές μέσ' στὴ φωλιά,  
 Στῆς μάννας του τὴν ἀγκαλιά  
 Πετοῦσε τὸ καημένο.

Ὅμως τουφέκια βρόντησαν στὴν Κρήτην μιὰν ἡμέρα·  
 Τοῦ πῆρ' ἀγέρι τὴ φωλιά,  
 Τὴ μάννα Τούρκου πιστολιά,  
 Κ' ἡ μάχη τὸν πατέρα.

Ἀμίλητο καὶ σκυθρωπὸ τὸ δάκρυ του κρατοῦσε  
 Κι ἄπλωνε χέρι μ' ἐντροπή·  
 Ὅμως δὲν ἤθελε νὰ πῇ,  
 Τὸ μαῦρο, πῶς πεινοῦσε.

Ἀχ! ὅποιος δὲν ἐπείνασε, „πεινῶ“ ποτὲ δὲν λέγει·  
 Δὲν τὸν ἀφήνουν οἱ λυγμοί·  
 Κυττάζει μόνον τὸ ψωμὶ  
 Ἀπὸ μακριὰ καὶ κλαίγει...

Στὴν ἀγκαλιά μου τό 'βαλα μὲ πόνο τὸ καημένο  
 Καὶ τοῦ 'δωκα πικρὸ φιλί·  
 Ὅμως αὐτὸ τί ὠφελεῖ  
 Στὸ ἔρημο τὸ ξένο;

<sup>1)</sup> Composed on the occasion of the insurrection in Crete, 1867.



Γιὰ τοῦτο σήμερα κ' ἐγὼ τὰ χέρια μου σταυρώνω,  
 Κι ὅτι γιὰ μένα δὲν ζητῶ,  
 Γι' αὐτὸ γυρεύω καὶ γι' αὐτὸ  
 Πόνου φωνὴν ὑψώνω.

Μητέρες! ὁποῦ ἔχετε παιδιὰ εὐτυχισμένα  
 Καὶ καλοσύνη στὴν καρδιά·  
 Πεινοῦν τῆς Κρήτης τὰ παιδιὰ  
 Καὶ κρυώνουν τὰ καημένα!

#### 16. Ὁ μανάβης.

(Δ. Κόκκος, of Andritsena, 1856–1891)

„Πάρτε σταφύλια ραζακιά, πάρτε γλυκὰ σταφύλια . . .“  
 — Ἔχω ροδίτες τραγανούς τὰ ρόδινά της χεῖλια!  
 „Πάρτε γλυκὰ ροδάκινα, μὲ βελουδένιο χνουδο . . .“  
 — Ἔχω τὰ δυό της μάγουλα ἀτίμητο βελουδο!  
 „Πάρτε περιβολάρικα καὶ μελωμένα σῦκα . . .“  
 — Μανάβη, ἡ ἀγάπη μου εἶναι γεμάτη γλύκα!

#### 17. Ὁ χαροκαημένος.

(Γεράσιμος Μαρκοῦς, of Cephallenia, b. 1826)

Ἕνας θλιμμένος ποιητὴς ἐκύτταζε μία μέρα  
 Μὲ βλέμμα κρύο τῇ θάλασσᾳ, τῇ γῇ καὶ τὸν αἰθέρα·  
 Τ' ἄνθια, τὸ φῶς, τὰ κύματα χαμογελοῦσαν, δίχως  
 Ν' ἀνοίξῃ μέσα του ἡ ψυχὴ καὶ νὰ πετάξῃ ὁ στίχος·  
 Γιατί μία τόση ἀναισθησιὰ καὶ ξένη λαῦρα τόση;  
 Στὰ φυλλοκάρδια ὁ θάνατος τὸν εἶχε φαρμακώσει.  
 Λόγο δὲν ἔβγανε· μὲ μιᾷς περισσῆς κατεβαίνουν  
 Πουλάκια ὠραῖα τριγύρω του καὶ ἀδελφικὰ του κρένουν·  
 „Στὴ συφορὰ ποῦ σ' εὔρηκε, στὸν πόνο τῆς ψυχῆς σου,  
 Πετούμενο τοῦ Παρνασσοῦ, τ' ἄλλα πουλιὰ μιμήσου·  
 Ἀγκαλὰ πέφτει καὶ σ' ἐμᾶς πικρὸ θανάτου βόλι,  
 Κιλαϊδισμὸς ἀτέλειωτος εἶναι ἡ ζωὴ μας ὅλη.“

#### 18. Ξενιτειά.

(Γιάννης Καμπύσης, of Corona in Messenia, 1872–1901)

Ὁ κόσμος ποῦ δὲν πλάστηκε συντρίβεται,  
 Κ' εἶν' ἔρμο τὸ μυαλό μου·  
 Γυρίζω ὁλοῦθε κι ἀνωφέλευτα γυρίζω,  
 Γιατί εἶμαι ἀπόξενο πουλὶ φερμένο ἀπὸ ἄλλον κόσμο.

Ψέλνω τραγούδι ἀγνῶριστο,  
 Κάποια ὀλομόναχη ψυχὴ νὰ συγκινήσω,  
 Κι ἀντιλαλάει μὲ μένα ὁ πόθος τῆς ἀγάπης  
 Ἀπὸ τῇ γῆς ἀνάκουστος ἀπάνου στὰ φεγγάρια.

Εἶμαι τὸ ἀπόξενο πουλὶ κάποιου ἄλλου κόσμου,  
 Ποιὸς ξέρει πῶς ἐδῶ ἀποπλανημένο.  
 Μὲ σφίγγει ὀλοῦθε ἡ ξενιτειά,  
 Κι ὅπου διαβῶ κι ὅπου σταθῶ, δὲ βρίσκω μιὰ πατρίδα.

### 19. Τραγουδάκι.

(*Ἰωάννης Παπαδιαμαντόπουλος*, known as a French poet under the pseudonym *Jean Moréas*, of Athens, 1856–1910)

Ὅπου σταθῶ, ὅπου γυρίσω,  
 Στὸν κόσμον ἢ στὴν ἐρημίᾳ,  
 Παντοῦ καὶ πάντα θ' ἀντικρύσω  
 Τὴν ἐδική σου ζωγραφιά.

Βλέπω τὰ μαῦρα τὰ μαλλιά σου  
 Μέσ' στὸ σκοτάδι τὸ βαθύ,  
 Βλέπω τὴ φλογερὴ ματιά σου  
 Στοῦ ἡλίου τὴ φεγγαβολή.

Τὰ στήθια σου τὰ χιονισμένα  
 Στὴν ἀνθισμένη μυγδαλιά,  
 Στὰ ρόδα τὰ μισανοιγμένα  
 Τὰ χεῖλη σου τὰ δροσερά.

Βρίσκω τὴν ἄδολη πνοή σου  
 Εἰς τὸ θυμάρι τοῦ βουνοῦ,  
 Ἀκούω τὴ γλυκεῖα φωνή σου  
 Εἰς τὸ τραγούδι τοῦ ἀηδονιοῦ.

Ἄχ, καὶ στοῦ τάφου τῆς τὸ χῶμα  
 Ἡ πονεμένη μου ψυχὴ  
 Θὰ ὀνειρεύεται ἀκόμα  
 Τὴν ὄψι σου τὴν τρυφερή.

### 20. Στὴ ρεματιά.

(*Γεώργιος Δροσίνης*, of Missolonghi, b. in Athens, 1859)

Ἔλα, πᾶρ' τὸ μονοπάτι  
 Θαρρετά, γοργὰ καὶ μόνη  
 Καὶ μὲ πονηριὰ περπάτει,

Μὴ σὲ νοιώσουν οἱ γειτόνοι.  
 Μέσ' στὴ ρεματιὰ, ποῦ τρέχει  
 Χρυσὸ φίδι τὸ νερὸ  
 Καὶ χνουδάτους βράχους βρέχει,  
 Ἔλα καὶ σὲ καρτερῶ.

Κάτω ἐκεῖ ποῦ τὰ πλατάνια  
 Μὲ θεώρατα κλαριά  
 Συννεφιάζουν τὰ οὐράνια  
 Καὶ τοῦ ἡλίου τὴ θωριά,  
 Ποῦ καὶ μέσ' στὸ καλοκαίρι  
 Χόρτο δλόδροσο ἔχει βγεῖ  
 Καὶ φυσᾷ γλυκὰ τ' ἀγέρι,  
 Σὲ προσμένω ἀπ' τὴν αὐγή.

Ἔλ' ἀγάπη μου, ἐκεῖ πέρα  
 Μακρεῖ' ἀπὸ τὸ χωριό μας,  
 Νὰ περάσωμε μιὰ μέρα  
 Ἀλησμόνητην οἱ дуό μας.  
 Ἔλα ἐκεῖ καὶ σὲ προσμένω  
 Σὲ μιὰν ἄκρη ζηλευτή,  
 Ποῦ δὲν βλέπει μάτι ξένο,  
 Δὲν ἀκούει ξένο αὐτί.

Ὅχι, δὲ θὰ ξεστομίσω  
 Λόγι' ἀγάπης πονεμένης,  
 Ἔλα καὶ δὲ θὰ δακρύσω,  
 Ὅσο ἐσὺ κοντά μου μένεις.  
 Καθὼς θέλεις, ἐκεῖ πέρα  
 Θά 'μαι πάντα χαρωπός,  
 Ὅπου θὰ βραδυάσῃ ἡ μέρα,  
 Καὶ δὲ θὰ τὸ νοιώσῃς πῶς.

Ἄν πεινᾷς, δὲ θὰ σ' ἀφήσω  
 Νηστική, καστανομάτα.  
 Σὰν πουλὶ θὰ σὲ ταῖσω  
 Μαῦρα μοῦρ' ἀπὸ τὰ βάτα.  
 Κι ἂν τυχὸν πάλι διψάσῃς  
 Κ' ἔχεις στόμα φλογερό,  
 Θὰ σοῦ φέρω νὰ χορτάσῃς  
 Στὲς παλάμες μου νερό.



Κι ἂν νυστάξης, θὰ σοῦ στρώσω  
 Στρώμα μαλακὸ στὴ φτέρη,  
 Κι ἅμα κοιμηθῇς, θ' ἀπλώσω  
 Στὸ κεφάλι σου τὸ χέρι,  
 Τῆς ἀγάπης τὸ στεφάνι  
 Νὰ σοῦ βάλλω, ὑπναροῦ,  
 Ποῦ Νεράϊδες τό 'χουν κάνει  
 Ἀπὸ τ' ἄνθη τοῦ νεροῦ.

21. Ἡ ὑστερνὴ ματιά της.

(Κωστής Παλαμάς, of Missolonghi, b. 1859)

“Ὅταν ἡ δόλια ἡ μάννα μου τὸν κόσμον παραιτοῦσε,  
 Μ' ἐπῆγαν κ' ἐγονάτισα, μικρὸ πουλί, μπροστά της,  
 Τὴν τελευταία της πνοὴ ὁ Χάρος ἐροφοῦσε,  
 Κ' ἔμενε μόνο θλιβερή, σὰν κάτι νὰ ζητοῦσε,  
 Ἡ ὑστερνὴ ματιά της.

Νὰ σβήσῃ δὲν τὴν ἄφηνε σὰ φῶς ἀπὸ καντήλι,  
 Προτοῦ τῆς εὔρῃ μιὰ φωλιά νὰ μοιάζῃ τὴ φωλιά της.  
 Σ' ἄλλῃ καντήλα ἤθελε τὸ φῶς της νὰ τὸ στείλῃ,  
 Καὶ ἦρθε μέσ' στὰ μάτια μου καὶ πάλι ν' ἀνατείλῃ  
 Ἡ ὑστερνὴ ματιά της.

Καὶ ἀπὸ τότε ὅτι θωρῶ καὶ σ' ὅτι σταματήσω  
 Τὸ κουρασμένο βῆμα μου, πικρῆς ζωῆς διαβάτης,  
 Σὰ μάννα θὰ τ' ἀγκαλιασθῶ καὶ θὰ τὸ ἀγαπήσω,  
 Γιατ' εἶναι μέσ' στὰ μάτια μου, ὅσο νὰ ξεψυχήσω,  
 Ἡ ὑστερνὴ ματιά της.

22. Ἀθήναι.<sup>1)</sup>

(Ἰωάννης Πολέμης, of Andros, b. 1862)

Τὴν ὥρα ὅπου χρυσόφωτος ὁ ἥλιος βασιλεύει  
 Καὶ χύνεται περήφανος στὴ δύσι,  
 Ἡ δόξα ἀπ' τὸν παράδεισον ἄνθη χλωρὰ μαζεύει,  
 Τὸ μέτωπό σου, Ἀθήνα, νὰ στολίσῃ.

Καὶ τὰ σκορπίζει ὁλόγυρα στὸ οὐράνιο σου κεφάλι  
 Καὶ πρὸς τὸν Παρθενῶνα κατεβαίνει  
 Καὶ βλέπει τὰ συντρίμια σου κι ἀναγαλλιάζει πάλι,  
 Πατρίδα μου, Ἀθήνα δοξασμένη!

<sup>1)</sup> The literary form.

Κι ὁ κόσμος βλέπει τ' ἄνθη σου, μὰ ὁ νοῦς του δὲν τὰ φθάνει  
 Καὶ σύννεφα πῶς εἶναι τὰ νομίζει,  
 Καὶ δὲν πιστεύει πῶς θωρεῖ τ' ἀνθόπλεκτο στεφάνι,  
 Ποῦ ἡ Δόξα κάθε βράδυ σου χαρίζει.

23. Στιγμαὶ<sup>1)</sup> ποιητικῆς ἀδυναμίας.

(Ἀριστομένης Προβελέγγιος, b. 1850 in Siphnos)

Ξεύρω ποτάμια ποῦ κυλοῦν περήφανα κι ἀφρίζουν  
 Καὶ μέσ' στὰ διάφανα νερά των,  
 Τὰ γαλανὰ οὐράνια, τὴν πλάσι καθρεφτίζουν,  
 Κι ὅθε περνοῦν, μαγεύουνε μὲ τὸ μурμουρίσμα των.

Μὰ ἔξαφνα τὸ ρεῦμα των γκρεμίζεται καὶ πάει  
 Κάτω σὲ χάλαρα βαθειὰ καὶ πιά στὸ φῶς δὲν βγαίνει.  
 Στὰ τάρταρα ἡχολογᾷ, βογγᾷ καὶ τραγουδάει,  
 Σὰν ἄλλου κόσμου μουσικῇ. Ποῦ τάχα νὰ πηγαίνει;

Ἔτσι καὶ τὸ τραγούδι μου, ποῦ εἶχεν ἀναβρύσει  
 Ἀπ' τὴν καρδιά μου ὡσὰν βρύσι,  
 Ἐάφνω καταχωνιάστηκε, ἀνέλπιστα ἐχάθη  
 Στοῦ στήθους μου τὰ τρίςβαθα, σκοτεινιασμένα βάθη.

Ἐκεῖ ἀκούω μουσικῇ, ἐκεῖ τραγούδια νοιῶθω  
 Γλυκά, οὐράνια, μαγεμένα,  
 Καὶ μ' ὅλο τὸν ἐγκάρδιο, τὸν φλογερό μου πόθο,  
 Ἀχ, νὰ ξεθάψω δὲν μπορῶ τραγούδι μου κανένα.

Ποιὰ δύναμις, ποιᾷς μάγισσας θὰ τὰ λυτρώσῃ χέρι  
 Ἀπ' τῆς καρδιάς μου τὰ σκοτάδια,  
 Νὰ γλυκομυρμουρίσουνε μὲ τ' οὐρανοῦ τ' ἀγέρι  
 Καὶ στῆς ζωῆς τὰ φωτερὰ νὰ τρέξουνε λαγκάδια;

Ἀγάπη, ποῦ σὰν Μωϋσῆς ἀνοίγεις βρύσι κρύα  
 Καὶ στ' ἄκαρπο λιθάρι ἀκόμα,  
 Ποῦ καὶ τὸ πιὸ κακόφωνο ἐσὺ μανθάνεις στόμα  
 Ἦχους νὰ βρίσκῃ τρυφερούς, νὰ πνέῃ ἁρμονία!

Ἀγάπη παντοδύναμι, σὺ τὴν καρδιά μου σεῖσε,  
 Τὰ πέτρινα πλευρά της σχίσε,  
 Ν' ἀνοίξουν ἄμετρες πηγὲς κ' ἐκείθε νὰ πηδήσῃ  
 Τοῦ τραγουδιοῦ μου ὁ ποταμὸς τὴν πλάσι νὰ φιλήσῃ.

<sup>1)</sup> Form of the literary language for *στιγμές*.

## 24. Ὀνειρο.

(Στυλιανὸς Χρυσομάλλης, of Argostoli in Cephalonia)

Εἶδα πουρνὸ σ' ἐν' ὄνειρο, σταλμένο  
 Ἀπὸ κάποια ψυχὴ ποῦ μ' ἀγαπάει,  
 Ἐναν ἄγγελ' ὠραῖο, χαριτωμένο,  
 Στὸ κρεββάτι μου ἀντίκρυ ν' ἀκουμπάει·

„Εἶμαι ὁ θάνατος“, μοῦ εἶπε, „καὶ προσμένω,  
 Ἀφοῦ τόσο ἡ καρδιά σου τὸ ζητάει,  
 Νὰ σὲ πάρω ἀπ' τὸν κόσμον τὸ θλιμμένο  
 Στ' ἀστέρια ὅπου ἡ χαρὰ ἠχολογáει.

Ναί, θὰ σοῦ δώσω ἓνα φιλὶ στὸ στόμα,  
 Τόσο γλυκό, ποῦ τέλεια μαγεμένη  
 Ἡ ψυχὴ σου θὰ φύγῃ ἀπὸ τὸ σῶμα.“

Ἔσκυψε, ἅμα εἶπε αὐτά, νὰ μὲ φιλήσῃ·  
 Ξύπνησα, ὦϊμέ! . . . Τώρα ὁ καημὸς μοῦ μένει,  
 Ποῦ ἀφίλητο τὸ στόμα μῶχει ἀφήσει.

## 25. Ματαιιοδοξία.

(Ἑρμονας, pseudonym for Πέτρος Βλαστός, b. 1879 in India)

Μέσ' στὴν καρδιά μου κύτταξα καὶ Μέδουσα πανώρια  
 Ξαντίκρυσσα, ποῦ μάγισσας ἀγέλαστα καὶ κρύα  
 Μάτια ἀργοσάλευε. Ἄλικοι τὰ χεῖλια τῆς γυαλίζουν  
 Κ' ὑγρά, σὰ δάγκαμα ἔρωτα νὰ τὰ 'χε ματωμένα.

Κι ὅτι καλὸ εἶχα μέσα μου, πρᾶξεις ἀγνὲς κ' ἰδέες  
 Καὶ θύμησης παιδιάτικες κι ἀγάπες καὶ λατρεῖα  
 Τῆς ὁμορφιάς, τῆς τὰ 'δινά μ' ἀγγαρεμένα χέρια,  
 Τῆς τὰ 'δινά, καὶ τὸ θεριὸ τὰ ξέσκισε ρουφώντας

Σὰν αἷμα θείας ἡδονῆς ἀπ' τ' ἀνοιχτά τους σπλάχνα.  
 Κι ἀπάγανη ὅσο σπάραζε, τόσο κ' ἡ ὁμορφιά τῆς  
 Ἀβγάτιζε κι ἀκράνοιγε τὸ στόμα γαυριασμένη.

Καὶ σκλάβου μοῦ ῥθε πιθυμιά, νὰ μπόρεγα νὰ πνίξω  
 Μέσ' στὴν καρδιά μου κεῖ βαθεῖα τὴν ἄπονη τὴ Στρίγλα,  
 Ποῦ τῆς ζωῆς μου τὸ χυμὸ τυραννικὰ στερεύει.



## b. Prose.

1. Χαμένα λόγια<sup>1)</sup>.

(Jean Psichari [Ψυχάρης], 1888.)

Κάποτες μ' ἔρχεται<sup>2)</sup> νὰ φωνάξω δυνατά, ποῦ<sup>3)</sup> ὅλος ὁ κόσμος νὰ μ' ἀκούσῃ· „Μή! μή! μή! μὴ χαλνάτε τὴ γλῶσσα<sup>4)</sup>! καταστρέφετε τὴν ἀρχαία καὶ τὴ νέα μαζί. Θέλετε γλῶσσα ποῦ νὰ μοιάζῃ τόντις μὲ τὴν ἀρχαία, ποῦ νὰ εἶναι ἡ ἴδια γλῶσσα; Πάρτε τὴ γλῶσσα τοῦ λαοῦ. Θέλετε ξένη γλῶσσα; Πάρτε τὴν καθαρέβουσα· θὰ δείξῃ σ' ὅλο τὸν κόσμο, ποῦ<sup>5)</sup> τόντις χάθηκε ἡ ἀρχαία. Θέλετε νὰ παίξετε; θέλετε νοστιμάδες, χωρατάδες καὶ κωμωδίες; Τότες νὰ γράφετε τὴν καθαρέβουσα! Θέλετε ἐπιστήμη, κόπο καὶ μάθηση; θέλετε νὰ πιάσετε σοβαρὴ δουλειά; Νὰ γράφετε τὴν ἐθνικὴ σας γλῶσσα. Ἀπὸ τὴν ἀπόφασή σας, θὰ φανῇ ἂν εἴστε ἢ ἄντρες ἢ παιδιά.

Ἀφήστε τὴν ψεφτομάθηση, τὴν ψεφτοσοφία, τοὺς συμβιβασμοὺς καὶ τοὺς δασκάλους. Μὴν πιστέβετε ὅσα λέν<sup>6)</sup>, ποῦ<sup>5)</sup> βαθμηδὸν<sup>7)</sup> ἡ γλῶσσα θὰ καλητερέψῃ καὶ ποῦ θὰ γράφουμε μιὰ μέρα σὰν τὸν Ξενοφῶντα. Μόνο ποῦ σὰς λείει κανεὶς τέτοιο λόγο, σὰς δείχτει ποῦ<sup>5)</sup> δὲν κατάλαβε ἀκόμη μήτε τί εἶναι Ξενοφῶντας<sup>8)</sup> μήτε τί θὰ πῇ γλῶσσα. Βαθμηδὸν<sup>7)</sup> ξέρετε τί θὰ γίνῃ; Θὰ χαθῇ ἡ ἐθνικὴ μας γλῶσσα καὶ θὰ φανίσετε τὴν ἀρχαία. Τί μὲ μέλει ποῦ θυμῶνετε τώρα μ' ὅσους σὰς μιλοῦν ἔτσι; Μιὰ μέρα θὰ καταλάβετε οἱ ἴδιοι τὸ κακὸ ποῦ μᾶς κάμετε<sup>9)</sup> ὅλους· θὰ κλαίτε καὶ θὰ λυπᾶστε καὶ δὲ θὰ μπορῇτε πιά νὰ διορθώσετε τὸ λάθος σας<sup>10)</sup>. Ἄχ! τί βάσανο ποῦ εἶναι νὰ βλέπῃ κανεὶς τὴν ἀλήθεια καὶ νὰ μὴν μπορῇ νὰ τὴ δείξῃ στοὺς ἄλλους!

Μὴν τὰ θέλετε ὅλα μισά. Ἀμάθεια καὶ περηφάνεια σὰς ἔφεραν<sup>11)</sup> τέτοιο κακό· περηφάνεια, γιατί<sup>12)</sup> θέλει ὁ καθένας νὰ φαντάξῃ καὶ νὰ μὴν εἶναι σὰν τὸ λαό· ἀμάθεια, γιατί καταντήσαμε νὰ μὴν ξέρουμε τὴ γλῶσσα τοῦ λαοῦ, γιατί τόλμησαν<sup>13)</sup> οἱ δασκάλοι νὰ βρίσουν<sup>14)</sup> ὅλο τὸ ἔθνος καὶ νὰ ποῦνε βάρβαρη μιὰ γλῶσσα,

<sup>1)</sup> In regard to the author's orthography (which has been retained, see the Foreword) it should be particularly noticed that he writes the diphthongs *av*, *ev* according to the sound which follows, *af ef* or *av ev*. The alterations in the second edition (1905) are given in the following footnotes, the orthographical changes only in the first instance in which they are found. <sup>2)</sup> *μου ἔρχεται*. <sup>3)</sup> *ποῦ*. <sup>4)</sup> *γλῶσσα*. <sup>5)</sup> *πῶς*. <sup>6)</sup> *λένε*. <sup>7)</sup> *βαθμηδὸν*. <sup>8)</sup> *Ξενοφῶντας*. <sup>9)</sup> *κάματε*. <sup>10)</sup> *τὸ κακὸ* instead of *τὸ λ. σ.* <sup>11)</sup> *φέρανε*. <sup>12)</sup> *γιατὶ*. <sup>13)</sup> *τολμήσανε*. <sup>14)</sup> *βρίσουνε*.

ποῦ δὲν τὴ σπούδαξαν<sup>15)</sup> ἀκόμη. Ἀφτὴ ἡ γλῶσσα ὅμως ὑπάρχει·  
μπορεῖτε νὰ τὴν κάμετε κομμάτια· κανεῖς δὲ θὰ μᾶς τὴ σηκώση.  
Μὲ κανέναν τρόπο δὲ θὰ γυρίσῃ πίσω ἡ ἀρχαία. Οἱ ἱστορικοὶ  
νόμοι γιὰ σᾶς δὲ θὰλλάξουν<sup>16)</sup>. Τοῦ κάκου βρίζετε τὴν ἐθνικὴ  
μας γλῶσσα καὶ τὴ λέτε πρόστυχη, καὶ καμώνεστε πῶς μὴτε ξέρετε  
τί εἶναι, καὶ πολεμάτε νὰ μᾶς δείξετε, ποῦ<sup>5)</sup> μιλεῖτε τὴν ἀρχαία,  
ποῦ<sup>5)</sup> ἡ ἀρχαία ἀκόμη ζῇ.

Ποτές, ὄχι! ποτές δὲ θὰ κάμετε τὸν κόσμον νὰ σᾶς πιστέψῃ.  
Τοῦ κάκου γράφετε γραμματικὴς τῆς καθωμίλημένης καὶ βάζετε  
μέσα ὅλη τὴν ἀρχαία γραμματικὴ, περιττοσύλλαβα, ὑπερσυντελικούς  
καὶ μετοχές, ὅστερα μάλιστα χαρίζετε τὰ βιβλία σας στοὺς ξένους,  
τάχατις γιὰ νὰ σᾶς καμαρώσουν<sup>17)</sup>. Πάντα θὰ σᾶς καταδικάσῃ ἡ  
ἐπιστήμη κ' ἡ ὀρθὴ κρίσις. Πάντα κάπου θὰ βρεθῇ ἓνας νὰ σᾶς  
τὸ πῇ — κι<sup>18)</sup> ἂν πάλε δὲ βρεθῇ, δὲν πειράζει! Ἡ ἀλήθεια θὰ  
μείνῃ ἀλήθεια. Ἡ ἀλήθεια, γιὰ νὰ ὑπάρχῃ, δὲν ἔχει ἀνάγκη μὴτε  
νὰ τὴ διοῦμε<sup>19)</sup>, μὴτε μάλιστα νὰ ξέρουμε τὴν ὑπαρξὴ της. Ἡ ἀλή-  
θεια<sup>20)</sup> μοιάζει μὲ τὰ μακρινὰ ἄστρα<sup>21)</sup> ποῦ δὲ φαίνονται μέσα  
στὸν οὐρανό, κι<sup>22)</sup> ὥς τόσο λάμπουν<sup>23)</sup> ὀλομόναχα, κι ἄς μὴν τὰ  
βλέπῃ κανένας!

Ἡ καρδιά μου πονεῖ νὰ σᾶς ἀκούω! Τὸ χαμό σας θέλετε·  
τὸ κακό σας γυρέβετε μόνο. Ἄν ἤξεραν<sup>24)</sup> οἱ δασκάλοι τὴν ἀρχαία  
μὲ τὰ σωστά τους, δὲ θὰ πολεμοῦσαν<sup>25)</sup> κάθε ὥρα νὰ μᾶς δείξουν<sup>26)</sup>  
πῶς τὴν ξέρουν<sup>27)</sup> καὶ θάγραφαν<sup>28)</sup> τὴ δημοτικὴ, ἀφοῦ κ' οἱ ἀρ-  
χαῖοι οἱ ἴδιοι ἔγραφαν<sup>29)</sup> τὴ δημοτικὴ τοὺς γλῶσσα. Μὲ τὴν ψεφτο-  
γραμματικὴ δὲ φτειάνεται γλῶσσα, δὲ φτειάνεται φιλολογία. Τί  
λόγια νὰ βρῶ γιὰ νὰ μὲ πιστέψετε; Χαλνᾶτε μιὰ γλῶσσα ποῦ  
εἶναι θησαβρὸς γιὰ τὴν ἐπιστήμη, ποῦ θὰ σᾶς δοξάσῃ στὸν κόσμο.  
Χαλνᾶτε μιὰ γλῶσσα ποῦ μόνη της μπορεῖ νὰ σᾶς δώσῃ μιὰ μέρα  
ἐθνικὴ φιλολογία, ποίηση καὶ φήμη, μιὰ γλῶσσα ποῦ θὰ σᾶς κάμῃ  
νὰ μοιάξετε ἴσως καὶ σεῖς τοὺς ἀρχαίους. Μῆ! Μῆ! Μῆ!“

Ἄχ! Νὰ εἶμουν<sup>30)</sup> κάτι καὶ γώ! Νὰ μπορούσε κανεῖς νὰ  
μ' ἀκούσῃ! Ἀφτὸ τὸ κεφάλαιο νὰ μπορούσαν<sup>31)</sup> ὅλοι νὰ τὸ δια-  
βάσουν<sup>32)</sup> — καὶ νὰ μὲ πιστέψουν<sup>33)</sup>! Τί ζητοῦμε; τὸ καλό. Τί  
πολεμοῦμε; νὰ προκόψῃ, νὰ μεγαλώσῃ τὸ ἔθνος. Ἐπρεπε κ' οἱ  
δασκάλοι νὰ εἶναι μαζί μας. Ἀφτὸ θέλουν<sup>34)</sup> καὶ κείνοι· ἄς διοῦν<sup>35)</sup>

15) σπουδάσανε.

16) θάλλάζουνε.

17) καμαρώσουνε.

18) κι.

19) βλέπουμε.

20) κάποτε added.

21) μὲ τὰστέρια τὰ μακρινὰ.

22) κι.

23) λάμπουνε.

24) ξέρανε.

25) πολεμοῦσανε.

26) δείξουνε.

27) ξέρουνε.

28) θὰ γράφανε.

29) γράφανε.

30) εἶμουνε.

31) μπορούσανε.

32) δια-

βάσουνε.

33) πιστέψουνε.

34) θέλουνε.

35) διοῦνε.

τὸ λοιπὸν, μὲ τί τρόπο θὰ τὸ κατορθώσουν<sup>36)</sup>. Ἄς πάρουν<sup>37)</sup> καλήτερο δρόμο. Ἄχ! νὰ μᾶς ἔκαμναν<sup>38)</sup> τουλάχιστο μιὰ παραχώρησιν· νὰ μὴ λέν<sup>39)</sup> πρόστυχη τὴ γλῶσσα τοῦ λαοῦ, νὰ μάθουν<sup>40)</sup> τέλος πάντα ποῦ<sup>41)</sup> ὁ λαὸς καὶ μόνος ὁ λαὸς ἔκαμε καὶ κάμνει<sup>42)</sup> ὅλες τὶς γλῶσσες τοῦ κόσμου. Τόσο μ' ἔφτανε<sup>43)</sup> κι ἄλλο δὲ θὰ ζητοῦσα. Τότες δὲ θὰ μ' ἔμελε γιὰ τίποτις πιά<sup>44)</sup> καὶ θὰ πρόσμενα τὸ θάνατο μὲ χαρά.

## 2. Τὰ ὀνόματά μας.

(Ἀργύρης Ἑφταλιώτης, 1890.)

Οἱ σφαγὲς τῶν Ψαρῶν καὶ τῆς Χίος εἶναι μικροδουλεῖς ἐμπρὸς στὴν καταστροφὴν ποῦ ἔπεσε στὰ ὀνόματά μας, σὰν ἄρχισε τὸ ἔθνος νὰ τὸ αἰσθάνεται, πῶς ξαναγεννήθηκε. Ἡ ἰδέα, πῶς θὰ γυρίσουμε δυὸ τρεῖς χιλιάδες χρόνια πίσω καὶ θὰ περπατοῦμε μέσα στὴν ἀγορὰ νὰ ρωτοῦμε „λέγεται τι καινόν;“ ἐριζοβόλησε τόσο βαθειὰ στὴν καρδιά μας, ποῦ κατάντησε σήμερα νὰ χρειάζεται γιαντρικὸ συμβούλιο γιὰ νὰ μᾶς γιαντρέψῃ!

Ἦτανε μεγάλη καὶ ὁμορφὴ ἰδέα στὸν καιρὸ τῆς, τότες ποῦ ἀγωνιζοῦμαστε καὶ σέρναμε ὅλον τὸν πολιτισμένον κόσμον κατόπι μας, γιατί αὐτὸς δὲν ἤξερε παρὰ τὰ παλιά μας, κ' ἐνθουσιαζοῦταν νὰ βλέπῃ μιὰ τέτοια μεγάλη καὶ λαμπρὰ νεκρανάστασι. Οἱ ἰδέες ὅμως εἶναι σύννεφα καὶ περνοῦν, ἡ Εὐρώπη ἀπὸ τότες ὡς ἐσήμερα ἄλλαξε σ' ἓνα τέτοιο βαθμό, ποῦ καὶ ὁ Βύρωνας, ἀκόμη νὰ ζοῦσε, θὰ μᾶς ἔγραφε διατριβὲς γιὰ τὲς θεωρίες τοῦ Δαρβίνου, — κ' ἐμεῖς ἐπάθαμε τὸ νόστιμο τοῦ Νασρεδδὴν Χότζα μὲ τὸ νέφτι· ἔχουμε ἀκόμη πολὺ δρόμον νὰ πάρουμε!

Ἀρχίσαμε φυσικὰ ἀπὸ τὰ εὐκολώτερα· ἀπ' τὰ ὀνόματα, κι ἀπ' τὴ γλῶσσα. Στὰ ὀνόματα τὸ καταφέραμε, γιὰ τὴ γλῶσσα δὲν εἶναι δική μου δουλειὰ νὰ τὸ ἐξετάσω. Μὰ ἐκεῖνο ποῦ μὲ κάνει καμιά φορὰ νὰ χαμογελῶ, ὅσο χολιασμένος κι ἂν εἶμαι γιὰ τὴν καταστροφὴν ποῦ γένηκε, εἶναι ποῦ κανενός μας δὲν ἦλθε στὸ νοῦ του νὰ φορέσῃ κ' ἓνα τρίβωνα! Ἡ κὰν νὰ παίρῃ κ' ἓνα λουτρὸ πρὶν καθίξῃ στὸ φαγί του! Τέλος πάντων νὰ γίνῃ μιὰν ἀρχὴ καὶ νὰ γυρίσουν ὅλα τὰ παλιά, εἰδεμὴ πῶς θὰ βασταχθῇ μιὰ ἀττικὴ γλῶσσα δίχως ἀττικὴ ζωή!

Σὰν νὰ μισομετανοιῶνῃ ποῦ τὸ εἶπα, γιατί μπορεῖ νὰ τὸ καταπιασθῇ κανένας καὶ τοῦτο!

<sup>36)</sup> κατορθώσουνε.      <sup>37)</sup> πάρουνε.      <sup>38)</sup> κάνανε.      <sup>39)</sup> λένε.  
<sup>40)</sup> μάθουνε.      <sup>41)</sup> πῶς.      <sup>42)</sup> κάνει.      <sup>43)</sup> μοῦ ἔφτανε.      <sup>44)</sup> μοῦ ἔμελε  
για τίποτα.



Ἄς ἔλθουμε στὰ ὀνόματα.

Θυμοῦμαι ἀκόμα σὰν ἦλθε ὁ πρῶτος Δημοτικὸς Δάσκαλος στὸ χωριό μας. Ἦτανε καλὸς ὁ καημένος, καὶ μᾶς ἔφερε πολ-  
λὲς καλὲς ιδέες. Μᾶς ἔκαμε Βιβλιοθήκη, μᾶς ἔβγαζε περίπατο,  
μᾶς ἐμάθαινε νὰ συλλογιζοῦμαστε μὲ τὲς ἐρωτήσεις του (θυμοῦ-  
μαι ἀκόμα σὰν μ' ἐρώτησε, ἂν ἤθελα νὰ εἶμαι Λεωνίδας ἢ Ἐφιάλ-  
της, καὶ ἐπειδὴ τὸ δεύτερο μοῦ φάνηκε πλιὸ καινούργιο, τοῦ εἶπα  
„Ἐφιάλης“ — κι ἀκόμα κοκκινίζω σὰν τὸ συλλογοῦμαι!), μὰ εἶχε  
κι αὐτὸς μαζί μὲ ὅλην τὴν ἀναστημένη Ρωμιοσύνη τὴν πετριά  
τῶν ἐλληνικῶν ὀνομάτων. Καὶ τί τὰ θέτε, τὴν πρώτη μέρα ποῦ  
μᾶς μάζεψε στὴν παράδοσι, μᾶς κατέσφαξε ὅλους! Ὅσα φαιμικά  
ὀνόματα μπορούσαν νὰ „ἐξελληνισθοῦν“, ἐξελληνισθήκανε. Ὁ  
Κυριαζῆς ἔγινε Κυριακοῦ, ὁ Κωσταντάρης Κωνσταντίνου, κι ἂν  
ἦτανε καὶ κανένας Καπλάνογλου, θὰ γινούντανε κι αὐτὸς Λεον-  
τίδης. Ὅσα πάλι δὲν μεταφραζούντανε, τὰ ἔρριξε ὅλα, σὰν ἀδιόρ-  
θωτα ὅπου ἦταν, κάτω στὸ Σπαρτιατικὸ βάραθρο, πῆρε τὰ βα-  
φτιστικά τῶν πατέρων μας, ἔβγαλε ἀπὸ τὸ σακκί του μερικὲς  
φουχτιές -ίδης καὶ -άδης, μᾶς τὰ κόλλησε μιὰ ἴμορφιά, καὶ  
μπολιασθήκαμε ὅλοι Ἑλληνες χωρὶς νὰ τὸ καταλάβουμε!

Αὐτὰ γενήκανε στὸν καιρό μου καὶ στὸ χωριό μου. Στὲς  
πολιτείες μέσα ἦτανε παλιὰ δουλειά! Ἀπὸ τὴν Ἐπανάστασι καὶ  
πρὶν ἀκόμα εἶχε ἀρχίσει τὸ φονικό. Χιλιάδες φαιμικά ὀνόματα  
πῆγαν στὸ καλὸ, καὶ πολλοὶ ποῦ γυρεύανε νὰ δείξουν στὸν κόσμο,  
τί παλιὸ σκαρὶ εἶναι τὸ δικό μας, δὲν ἠθέλανε νὰ ξέρουνε τὸν  
παπποῦ τους!

Ἀμὲ τὰ καθαυτό, τὰ βαφτιστικά ὀνόματα; ἐκεῖ δὰ γένηκε  
τὸ μεγάλο κακό! Ὁ Γιάννης, ὁ Γιώργος, ὁ Κώστας, ὁ Δημήτρης  
καὶ τόσα ἄλλα ἀγαπημένα ὀνόματα ἐπῆραν τὰ βουνὰ κ' ἐφεύγανε  
σιγὰ σιγὰ τὰ καημένα, καὶ στὸν τόπο τους ἐρχούντανε σὰν μελίσ-  
σια οἱ Ἀλκιβιάδης, οἱ Περικλῆδες καὶ οἱ Μιστοκλῆδες. Καθὼς  
βλέπετε, γυρέψανε οἱ γέροι καὶ οἱ γριές μας νὰ τὰ ἀνθρωπίσουν  
λιγάκι, μὰ τοῦ κάκου! Ὁ δάσκαλος ἀφῆκε τοὺς γέρους νὰ προ-  
φέρουνε μὲ τὰ γλωσσικὰ ὄργανα ποῦ τοὺς ἔδωσε ὁ θεός, καὶ σὰν  
καλὸς δαμαστής, πῆρε στὰ χέρια του τὰ παιδιὰ καὶ γύμναζε γύ-  
μναζε, τοὺς μαλάκωσε τὴ γλῶσσα, ποῦ σὰν φωνάζουμε τώρα ἀπ'  
τὸ ἀπάνω πάτωμα τὴν Μελομένη καὶ τὴν Τερψιχόρη, τρέχει τὸ  
μέλι τοῦ Ὑμηττοῦ ἀπ' τὸ στόμα μας.

Τί καταλάβαμε μὲ τὴν ἀλλαγὴ τούτη, εἶναι γιὰ μένα μυστή-  
ριο. Τί ἐχάσαμε, δὲν εἶναι καθόλου μυστήριο. Ἐχάσαμε ἄλλη μιὰ  
χάρι τῆς γλῶσσας μας, ἐκόψαμε καὶ καταπατήσαμε ἄλλο ἓνα λου-

λούδι της. "Ήθελα νὰ ξέρω, τί λογιῆς τραγούδι θὰ τραγουδούσαμε σὲ κανέναν Ἐπαμεινώνδα, ἂν ἔκλεπτε καμιὰν Ἀρσινόη! "Ἡ σὲ κανέναν Εὐθυβουλίδη, ἂν μᾶς ἔπαιρνε τὴν Πόλι!

"Ἄς μὴν ἀπελπιζούμαστε ὅμως. Κανένα θανατικὸ δὲν ἦλθε στὸν κόσμον, ποῦ νὰ μὴν ἀφήκε καὶ μερικοὺς νὰ διηγηθοῦν τί συνέβηκε. Ὡς καὶ ἀπ' τὸν κατακλυσμὸ ἐσώθηκε ἓνας Νῶε. "Ἐτσι κι ἀπ' τὴν καταστροφή τούτῃ ἐγλυτώσανε καὶ ἀνθοῦν ἀκόμα πολλές οἰκογένειες μὲ τὰ γλυκὰ ὀνόματα τῶν παπποῦδων τους. Ἀπ' αὐτοὺς πρέπει νὰ ἐλπίζουμε σωτηρία, αὐτοὶ θὰ μᾶς φέρουν πίσω τοὺς Γιάννηδες μας καὶ τὲς Μαρίες μας.

Δυὸ λόγια γιὰ τοὺς Χιώτες· τοὺς πρέπει ἓνας ἔπαινος ἐδῶ πέρα. Αὐτοὶ σὰν ἐφύγαν' ἀπ' τὸ δύστυχο νησί τοὺς κ' ἐσκορπισθήκανε στὴν ξενιτειά, ἐπήραν δυὸ πράματα μαζί τους· τὰ εἰκονοστάσια τους καὶ τὰ ὀνόματά τους. Ἀπὸ τὴ σφαγὴ τοῦ 1822 δὲν ἐγλυτώσανε, τὴ σφαγὴ ὅμως τῶν δασκάλων μας τὴ ξεφύγανε καὶ μέσ' στὰ σπιτικά τους μοσχομυρίζουν ἀκόμα τὰ νησιώτικὰ τους ὀνόματα μαζί μὲ τὸ λιβάνι τους. Δὲν λέγω πῶς δὲν εἴμαστε κ' ἐμεῖς χριστιανοί· μὰ αὐτοὶ ἔχουν καὶ χριστιανικὰ ὀνόματα.

### 3. Ἡ Φωτιὰ τῆς Χαράς.

Παραμῦθι τῆς Πρωτοχρονιάς.

(Γεώργιος Δροσίνης, 1891)

Στὴν κρία καὶ σκοτεινὴ καλύβα τῆς γυρνᾷ πίσω ἡ ἄμοιρη χήρα μὲ θλιβερὸ περπάτημα.

Αὐτὴ ἡ παραμονὴ τῆς πρωτοχρονιάς, τόσο χαρούμενη γιὰ ὅλον τὸν κόσμον, γι' αὐτὴν μόνον εἶναι γεμάτη λύπη καὶ στενοχώρια.

Πουθενὰ δὲν βρῆκε δουλειά, οὔτε παρηγοριὰ κάν, οὔτε ἐλπίδα. "Ὅλοι τῆς λέγαν μ' ἓνα στόμα:

„Σὰν περάσῃ ὁ χειμῶνας.“

Σὰν περάσῃ ὁ χειμῶνας — ποῦ θὰ πῇ σὲ τρεῖς μῆνες. Καὶ τοὺς τρεῖς αὐτοὺς μαύρους μῆνας πῶς θὰ Ζήσῃ ἡ δύστυχη χήρα, πῶς θὰ Ζήσουν τὰ δυὸ τῆς ὄρφανά!

Κι ὅταν ἐγύρισε καὶ κύτταξε πάλι τὰ δυὸ παιδιὰ τῆς ἐμπρὸς στὴ σβησμένη γωνιά, κρυωμένα, νηστικά, χωρὶς κανένα πρωτοχρονιάτικο χάρισμα, δὲν ἐβάσταξε πλιὰ κι ἄρχισαν νὰ τρέχουν βροχὴ τὰ δάκρυα ἀπ' τὰ μάτια τῆς.

Τάκ! τάκ!

Δὲν εἶναι ἡ θύρα ποῦ κτυπᾷ; "Ὅχι! Ποιὸς θὰ κτυπᾷ; Στὴν ἄκρῃ αὐτὴ τῆς ἐρημιάς, ποιὸς θὰ εἶναι τάχα, μπροστὰ στὴν θύρα

τῆς κακομοιριάς, τὴν ὥρ' αὐτὴ ποῦ χαίρεται ὅλος ὁ κόσμος καὶ ἔχουν πανηγύρι κ' οἱ φτωχότεροι; Ποιὸς θὰ κτυπᾷ; Θὰ εἶναι, καλέ, ὁ ἀέρας ἢ κανένα κακοσήμαδο νυχτοπούλι. Αὐτὸ θὰ εἶναι. Τάκ! τάκ! τάκ!

Ξανακτυποῦν πάλι καὶ κτυποῦν τώρα δυνατά, τόσο δυνατά, ποῦ μισοξυπνοῦν τὰ δυὸ ὄρφανὰ καὶ μισανοίγουν τὰ μάτια μουρμουρίζοντας·

„Μάννα, μάννα!“

Καὶ μὲ μιᾶς ἀνοίγεται ἡ θύρα καὶ στὸ κατώφλι προβάλλει ἓνας γέρος μεγαλόσωμος μὲ κάτασπρα γένεια κατεβασμένα στὰ στήθη του.

Καὶ μὲ μιὰ φωνὴ χονδρὴ καὶ ἄγρια, ποῦ ἦτο περισσότερο φοβέρα παρὰ ζητιανεία, λέει·

„Λημοσύνη, χριστιανοί!“

Στὸ χέρι κρατᾷ ἓνα χονδρὸ ραβδί, στὸν ὦμο ἔχει κρεμασμένο ἓνα σακκούλι, τὰ ρούχα του εἶναι κουρελιασμένα καὶ περιπατεῖ ξυπόλυτος.

„Κόπιασε, κακόμοιρε,“ τοῦ λέει ἡ χήρα. „Δὲν ἔχω τὴ δύναμι νὰ σ' ἐλεήσω· μὰ ἐδῶ θὰ βρῆς τουλάχιστον λιγώτερο κρύο παρὰ ἔξω, καὶ μπορεῖς νὰ καθίσῃς νὰ ξαποστάσῃς μιὰ στιγμή. Κόπιασε!“

Ὁ γέρος ἐσφάλισε τὴ θύρα καὶ πῆγε καὶ κάθισε κοντὰ στὴ σβηστή γωνιά.

„Δὲν εἶναι οὐτ' ἐδῶ ζέστη, οὔτε φέγγει καλά. Δὲν μπορεῖς ν' ἀνάψῃς ἓνα δαυλί;“

„Δὲν ἔχω!“ ἀποκρίνεται ἡ χήρα.

Ὁ γέρος κτυπᾷ τὸ χῶμα μὲ τὸ χονδρὸ ραβδί καὶ καταρείνεται· τὰ δυὸ παιδιὰ ξυπνοῦν κι ἀνατινάζονται μ' ὀρθάνοιχτα μάτια.

„Νά!“ φωνάζει τὸ ἄγwrάκι, „εἶναι ὁ Ἅγιος Βασίλις.“

Καὶ τὸ κοριτσάκι ἀπλώνει τὰ χέρια του κατὰ τὸν γέρο καὶ τοῦ χαμογελᾷ φωνάζοντας·

„Καλησπέρα, Ἅγιε Βασίλι!“

Καὶ τὰ δυὸ μ' ἓνα στόμα ξαναλένε·

„Τί χαρίσματα μᾶς φέρνεις, Ἅγιε Βασίλι;“

Ὁ γέρος σὰν νὰ μὴν τ' ἄκουσε γυρνᾷ καὶ λέει τῆς χήρας·

„Δὲν θὰ μοῦ δώσῃς τίποτε νὰ φάω καὶ νὰ πιῶ;“

„Τὰ παιδιὰ μου ἔφαγαν σήμερα τὴν τελευταία γωνιά τοῦ ψωμιοῦ, κ' ἐγὼ εἶμαι νηστική ἀπὸ χθές.“

„Ποῦ θὰ πῇ δὲν ἔχεις ἐδῶ οὔτε ψωμί, οὔτε φωτιά, οὔτε τίποτε;“

„Τίποτε,“ ἀποκρίνεται ἡ ἄμοιρη γυναῖκα.



Ὁ γέρος σηκώνεται, ρίχνει τὸ σακκούλι στὸν ὦμο καὶ τραβᾷ κατὰ τὴ θύρα κτυπῶντας κάτω μὲ θυμὸ τὸ ραβδί του.

„Μάννα,“ φωνάζει τὸ κοριτσάκι, „γιατί εἶναι θυμωμένος ὁ Ἅγιος Βασίλης;“

„Μάννα,“ φωνάζει τὸ ἀγworάκι, „μὴν ἀφήνης τὸν Ἅγιο Βασίλι νὰ φύγῃ ἔτσι.“

Καὶ τὰ δυὸ μ' ἓνα στόμα ξαναλένε·

„Γιὰ ἰδέξ, δὲν μᾶς χάρισε τίποτε!“

Καὶ τὰ δυὸ παιδιὰ κλαίνε κ' ἡ δύστυχη μάννα τὰ φιλεῖ καὶ κλαίει μαζί.

„Γειά σου!“ βροντοφωνᾷ ὁ γέρος στὸ κατώφλι τῆς θύρας.

„Μὴ φεύγης, Ἅγιε Βασίλι, μὴ φεύγης,“ φωνάζουν τὰ δυὸ παιδιὰ. „Ἐμεῖς εἴμαστε τόσο φρόνιμα.“

„Ἀλήθεια,“ λέει καὶ ἡ χήρα, „εἶναι τόσο φρόνιμα!“

Ἐπεὶτα γυρνῶντας κατὰ τὸ γέρο παρακλητικά·

„Μεῖνε,“ τοῦ λέει σιγαλά, „μείνε λιγάκι, μόνον ὡς ποῦ νὰ ξανακοιμηθοῦν εὐχαριστημένα, καὶ νὰ ἰδοῦν στ' ὄνειρό τους τὸν Ἅγιο Βασίλι. Σὰν δὲν τοὺς χαρίζεις τίποτε ἄλλο, χάρισέ τους τὸ γλυκὸ αὐτὸ ὄνειρο.

Ἐκεῖνος ἐκοντοστάθηκε·

„Μεῖνε,“ τοῦ λέει πάλι ἡ χήρα, „μείνε, κι ἅμα κοιμηθοῦν, θὰ σ' ἀνάψω λίγη φωτιά νὰ ζεσταθῇς.“

„Καλὰ λοιπόν!“ ἀποκρίνεται ὁ γέρος. „Τώρα ποῦ ἀρχίζεις νὰ γίνεσαι σπλαχνική, μένω.“

Λέγοντας τὰ λόγια αὐτὰ ἀνασέρνει ἀπ' τὸν κόρφο του ἓνα μικρὸ σταμνάκι καὶ κοντοζυγώνει στὰ παιδιὰ·

„Πίετε το αὐτὸ μὲ μιᾶς. Εἶναι ἄγριο καὶ θὰ σᾶς τρυπήσῃ τὸ στομάχι. Μὰ ὕστερα θὰ κοιμηθῇτε γλυκὰ καὶ θὰ ἰδῇτε καλὰ ὄνειρα.“

Τὰ παιδιὰ ἤπιαν, ἤπιαν ἀχόρταστα κ' ἔπесαν κάτω σὰν ἄψυχα μὲ γλυκὸ χαμόγελο στὰ χεῖλη·

„Τ' εἶν' αὐτό;“ ἐρωτᾷ ἡ χήρα.

„Πιὲ καὶ σύ,“ ἀποκρίνεται ὁ γέρος· „εἶναι ρακί.“

Πίνει, πίνει καὶ ἡ ἄμοιρη γυναῖκα καὶ πέφτει κ' ἐκείνη κάτω σὰν ἄψυχη, μὲ γλυκὸ χαμόγελο στὰ χεῖλη.

Κ' ἔξαφνα θαρρεῖ, πῶς ὁ γέρος ζητιάνος εἶναι στ' ἀληθινὰ ὁ Ἅγιος Βασίλης καὶ πῶς τῆς λέει·

„Ἀφοῦ καὶ σύ, ποῦ δὲν ἔχεις τίποτε, ἤθελες νὰ μ' ἐλεήσης, θὰ σ' ἐλεήσω κ' ἐγὼ τώρα. Κύτταξε πῶς θὰ ζούσαν τὰ παιδιὰ σου, ἂν δὲν ἐρχόμουν ἐδῶ, κύτταξε καὶ τὴ ζωὴ, ποῦ θὰ περάσουν τώρα.“

Καὶ ἡ Ζωή, ποῦ θὰ περνούσαν τὰ παιδιά της, ἦτον φτωχικὴ κι ἀπελπισμένη. Τὸ ἀγῶρι ἐγινότανε ταπεινὸς δουλευτῆς· ἐκέρδιζε τὸ ψωμί του μὲ τὸν ἰδρώτα του, καὶ κατασπαραγμένος ἀπὸ τὴν ἀρρώστια, ποῦ τὸν ἐσαράκωσεν ἀπὸ τὰ παιδιάτικα χρόνια του, ἐξεψυχοῦσε στὸ νοσοκομεῖο. Καὶ τὸ κοριτσάκι, χειρότερα ἀκόμα, καταντοῦσε πλάσμα χαμένο, καὶ μάννα καὶ χήρα κι αὐτὴ μὲ ὀρφανὰ παιδιά, ποῦ θὰ προσμέναν' κ' ἐκεῖνα νηστικά καὶ ξεπαγιασμένα τὸν Ἅγιο Βασίλι. Καὶ αὐτὰ πάλι θὰ γεννούσαν ἄλλα παιδιά δυστυχισμένα, κι ἄλλα κι ἄλλα· κι ὁ κόσμος ὅλος θὰ γέμιζεν ἀπὸ καλύβες φτωχικὲς καὶ χήρες μάννες, ποῦ θὰ περνούσαν τὴ νύχτα τῆς Παραμονῆς καθὼς αὕτη.

Μὰ ἡ Ζωὴ ποῦ θὰ περάσουν τὰ δυὸ ὀρφανὰ τώρα μὲ τὴ χάρι τοῦ Ἁγίου Βασίλι, τί Ζωὴ χαρούμενη! Παντοῦ Ξαστεριά, παντοῦ χρυσάφι, παντοῦ παιγνίδια καὶ πανηγύρια, παντοῦ τραγούδια καὶ γέλοια! Κι ὅλ' αὐτὰ μέσα σὲ μι' ἀτέλειωτη τοῦ ἡλίου λαμπράδα.

ᾠ! τί γλυκός, τί ζεστός, τί χαρούμενος, τί ἔμορφος ἥλιος! Πῶς ἀνοιγεν ὁλόφωτος μὲ μιᾶς ψηλὰ στὸν οὐρανὸ σὰν κανένα θεώρατο λουλούδι.

Γιὰ μιὰ στιγμή ἡ ἄμοιρη χήρα μισάνοιξε τὰ μάτια της καὶ εἶδε τὸν γέρο Ζητιάνο ποῦ ἔρριχνε κάτι κι ἀναφτε τὴ σβησμένη γωνιά.

Καὶ τώρα αὕτη ἡ φωτιά ἦτον ποῦ λαμπάδιαζεν ὁλόφωτη μὲ μιᾶς σὰν κανένα θεώρατο λουλούδι.

Ὅλοένα μεγαλύτερος, χαρωπότερος, ζεστότερος φεγγοβολοῦσεν ὁ ἥλιος.

Καὶ μέσ' στὸν γαλανὸν οὐρανό, χρυσοφωτισμένον ἀπὸ τὸν ἥλιο, ἀνάμεσα στὰ παιγνίδια, στὰ πανηγύρια, στὰ γέλοια καὶ στὰ τραγούδια, τὰ δυὸ ὀρφανὰ ἐξεφτερούγιαζαν μὲ ὀρθάνοιχτα φτερά, φτερά χρυσᾶ, φτερά κόκκινα, φτερά ποῦ καθὼς ἐξεσπάθωναν στὸν ἀέρα, γλυκολαλοῦσαν οὐράνια ψαλμωδία, ψαλμωδία τοῦ Ὠσαννά!

Δοξασμένος ὁ Ἅγιος Βασίλις! κελαδοῦσεν ἡ μουσικὴ ἐκείνη. Δοξασμένος αὐτὸς ποῦ μᾶς ἔκαμε τὴν καλύτερη ἐλεημοσύνη, αὐτὸς ποῦ μᾶς ἔσωσεν ἀπὸ ὅλες τὲς δυστυχίες, αὐτὸς ποῦ μᾶς ἀνοιξε τὸν παράδεισο, αὐτὸς ποῦ μᾶς ἐκοίμισε γιὰ πάντα μέσ' στ' ὁλομορφο ὄνειρό μας, καὶ μᾶς ἐκοίμισε τόσο βαθειά, ποῦ τίποτε πλιὰ δὲν μπορεῖ νὰ μᾶς ξυπνήσῃ.

Καὶ ἡ ἄμοιρη χήρα ἀνοιξε πάλι τὰ μάτια της γιὰ ὕστερη φορά, κ' ἐκεῖ ποῦ ἔννοιωθε, πῶς ξεψυχᾷ καὶ πεθαίνει κι αὕτη,

εἶδε τὰ δυὸ παιδιά της πεθαμμένα ἐμπρός της καὶ λαμπροφωτισμένα ἀπὸ τὸν ὀλόφλογον ἥλιο, ποῦ ἄναψεν ὁ σπλαχνικὸς ζητιάνος ἐκεῖ στὴ γωνιά, φωτιά τῆς χαρᾶς γεννημένη ἀπὸ τὴν τόση δυστυχία.

#### 4. Ἡ Βασιλοπούλα κι ὁ παράλυτος.

(Κωνσταντῖνος Μάνος, 1893)

Πορφυρογέννητη βασιλοπούλα, κοπέλα δεκάξι χρόνων, ἡ Ζωή, ἡ κόρη τοῦ Καλογιάννη, ἦτανε τὸ ρόδο τοῦ Παλατιοῦ. Οἱ μοῖρες τὴν εἶχανε προικίσει μ' ὅλες τὶς ὁμορφιές καὶ μ' ὅλες τὶς καλοσύνες. Γαλανομάτα καὶ χρυσομαλλοῦσα, δαχτυλιδόμεση καὶ βεργολυτερή, ἀγνή καὶ σοβαρή καὶ καταδεχτική, μάγευε τὴν κάθε καρδιά.

Τριγυρισμένη ἀπὸ τὶς δούλες της καὶ τὶς βάγιες της καὶ τὶς ἀναδεξιμίες της καὶ τοὺς ἀνθηφόρους της, ἄφηνε συχνὰ τὰ περήφανα δώματα τῆς Πορφύρας, ἔμπαινε στὴ σέδια της καὶ κατέβαινε στὴν Πόλι νὰ μοιράσῃ ἐλεημοσύνες. Κ' οἱ φτωχοὶ τὴν προσκυνούσανε σὰν ἄγγελο, σὰν οὐράνια παρθένα.

Καὶ μπρὸς στὴ Χαλκῇ, στὴν Πόρτα τοῦ παλατιοῦ κάθουνταν ἓνας παράλυτος, ὡς εἴκοσι χρόνων. Τὸν εἶχανε φέρεи μιὰ μέρα, τὴν ὥρα ποῦ ἔβγαινε ἡ βασιλοπούλα. Οἱ δομέστικοι τὸν διώχνανε μὲ θυμὸ καὶ μὲ φωνές. Μὰ ἡ βασιλοπούλα τὸν εἶδε καὶ τότε σπλαχνίστηκε.

„Χαρίστε τοῦ φτωχοῦ μιὰ γωνιά στὸν ἥλιο καὶ μιὰ σκέπη ἀπ' τὴ βροχὴ κι ἀπ' τὰ χιόνια.“

Κι ἀπὸ τότε τὸν ἄφηναν ἐκεῖ. Κάθε φορὰ ποῦ ἔβγαινε ἡ βασιλοπούλα αὐτὸν πρῶτον ἐλεοῦσε. Κι ὅταν γύριζε στὸ παλάτι, πρὶν μῆ στὴ Χαλκῇ, τοῦ ἔστελνε μὲ τὸ βασιλικὸ χαμόγελό της παρηγοριά κ' ἐλπίδα.

Ἐλπίδα; Καὶ τί μπορεῖ νὰ ἐλπίσῃ τὸ σκουλήκι τῆς γῆς;

Κι ὅμως! Αὐτὸς, ὁ φτωχὸς παράλυτος, ὁ κουρελιασμένος, ὁ ρυπαρὸς, αὐτὸς, τὸ σκουλήκι τῆς γῆς, ἀγάπησε μ' ὅλο τὸν ἔρωτα τῆς ψυχῆς του τὴν αἰθέρια πεταλούδα, τὴν πορφυρογέννητη βασιλοπούλα. Κι ὅλα τὰ βάσανα, ποῦ εἶχε τραβήξει ὡς τότε, ἡ φτώχεια κ' ἡ κακομοιριά κ' ἡ ἀρρώστια κ' ἡ βρώμα κ' ἡ κατηφρόνια, ἦτανε τιποτένια μπρὸς στὰ σημερινά του. Τέτοια λαύρα καὶ πίκρα καὶ καημός!

Καὶ κάθε φορὰ ποῦ τὴν ἔβλεπε, ἔχανε κ' ἓνα κομμάτι τῆς ζωῆς του. Καὶ ξεψυχοῦσε ἀπὸ ἀγάπη.

Μιὰ μέρα ἔβγαινε πάλι ἡ βασιλοπούλα. Κ' ἦρθε κοντά του γιὰ νὰ τὸν ἐλεήσῃ. Κι ὁ παράλυτος τῆς εἶπε.



„Ἐλέησέ με, βασιλοπούλα μου, καὶ δός μου τὸ φιλί σου, ποῦ μόνο μπορεῖ νὰ με γιατρέψῃ.“

Κ' ἡ πορφυρογέννητη βασιλοπούλα ἔσκυψε καὶ φίλησε στὸ μέτωπο τὸν παράλυτο. Καὶ τὴν ἴδια στιγμή ὁ φτωχὸς ξεψύχησε.

Καὶ γιατρεμένη κ' ἐλεύθερη ἡ ψυχὴ του ἀνέβηκε στὸ γαλανὸν αἰθέρα.

### 5. Ἡ Βρύσι τῆς Κόρης.

(Μήτσος Χατζόπουλος, 1893)

Μέσ' στὰ χρόνια τὰ παλιά, τὰ χρόνια τὰ εὐτυχισμένα τὸ βασιλόπουλο τῆς χώρας βγήκε στὸ κυνήγι μὲ τ' ἀσκέρι του. Γύρισε βουνὰ καὶ λαγκάδια, πέρασε λόγγους καὶ κάμπους, ὅσο ποῦ ἔφτασ' ἓνα φλογερὸ μεσημέρι στὰ ριζιά τ' ἀψηλοῦ βράχου μὲ τὴν ὀρθὴ καὶ κατάψηλη λεῦκα στὴν κορφή. Ἐκεῖ λιμέριασε μὲ τ' ἀσκέρι του. Σὰν δρόσισε λιγάκι, τὸ βασιλόπουλο ἀνέβηκε ἀψηλὰ στὴν κορφή, στὸ ξάγναντο, καταμόναχο. Κανένας δὲν ἀνέβαινε ποτὲ στὴν κορφὴ τοῦ βράχου. Ἐκεῖ πάνω ἦταν μιὰ καλύβα πλεγμένη μ' ἀμαλαγιῆς καὶ φτέρες τοῦ βουνοῦ. Μέσα στὴν καλύβα κάθουνταν μιὰ βοσκοπούλα ὁμορφῇ, ὅσο νὰ πῆς. Σὰν τὴν εἶδε τὸ βασιλόπουλο, πῆγε νὰ χάσῃ τὰ λογικά του, σὰν τὸ εἶδε ἡ βοσκοπούλα τὸ βασιλόπουλο, ἔχασε τὸ νοῦ της. Ἐκεῖ στὴ φτωχικὴ καλυβούλα ἔστησε τὴ φωλιά του τ' ἀγαπημένο ζευγάρι, ἐκεῖ στὸ ἔρημικὸ καλύβι ἔπλεξε μὲ χρυσὴ κλωστή τίς καρδιές τους ὁ ἔρωτας. Πέρασαν μέρες, - μῆνες, χρόνος, καὶ τ' ἀσκέρι τοῦ κάκου γύρευε νὰ μάθῃ, τί λογῆς ἀφορμὴ εἶχε τὸ βασιλόπουλο νὰ κάθεται τόσον καιρὸ σ' ἐκείνη τὴν ἔρημιά.

Ἔτσι μιὰ μέρα ἔρχεται μίλημα στὸ βασιλόπουλο νὰ πάῃ στὸ σεφέρι. Κακὸ κι ἀπελπισμὸς στ' ἀγαπημένο ταίρι! . . . Ἡ καημένη ἡ βοσκοπούλα ἔπενε μέσα στὴν ἀγκαλιὰ τοῦ καλοῦ της, τὸν ἔσφιξε σφιχτὰ σφιχτὰ μὲ τὰ χεράκια της, καὶ τὸν κράτησε ὅλη τὴ νύχτα ἀπάνω στὰ στηθάκια της καὶ δὲν τὸν ἄφησε νὰ φύγῃ, προτοῦ νὰ τῆς ὀρκιστῇ στὰ μάτια της τὰ γλυκά, πῶς γρήγορα θὰ ξαναγύριζε στὸ καλυβάκι τὸ ἔρημικόν. Καὶ τὸ πρῶτ' ὃ βασιλόπουλο ἔφυγε μὲ καμένη τὴν καρδιά. Ἐφυγε γιὰ νὰ μὴν ξαναγυρίσῃ πιά. Πῆγε ἀπὸ κακὸ σπαθὶ στὸ σεφέρι. Κ' ἡ βοσκοπούλα ἡ καημένη κάθουνταν μερόνυχτα στὴν κορφὴ τοῦ βράχου, μὲ τυρισμένα τὰ μάτια πέρα κατὰ τὸν κάμπο, κ' ἔκλαιε, ἔκλαιε ὀλοένα. Τὰ πολλὰ τὰ δάκρυα σὰν ἔπεφταν καφετέρ, βαθούλαιναν τὸν ξερόβραχο καὶ πῆγαιναν βαθειὰ στὰ σπλάχνα του. Πέρασε καιρὸς κ' ἡ βοσκοπούλα ἔκλαιε, ἔκλαιε, ὅσο ποῦ ἀπόμεινε

ένας ἴσκιος μονάχα. Ἀπ' τὴν πολλή της θλίψι τὴν συμπόνεσε τότες κι ὁ ξερόβραχος· ἄνοιξε μιὰ νύχτα τὴν πέτρινη ἀγκαλιά του καὶ τὴν ἔκλεισε μέσα στὰ σπλάχνα του. Μὰ καὶ μέσα στὸ βυθὸ τοῦ βράχου κλαίει, κλαίει ἀκόμα ἡ βοσκοπούλα, καὶ τὰ δάκρυα της κατασταλάζουν ἀπὸ τὸν ξερόβραχο μὲ θλιβερὸ παράπονο, γυρεύοντας τὸ δυστυχισμένο βασιλόπουλο, ποῦ πῆγε ἀπὸ κακὸ σπαθὶ στὸ σεφέρι. Μὰ δὲν τὸ βρίσκουν πουθενά, καὶ γίνονται φαρμάκι καὶ πικρὴ χολὴ ὁλοένα τὰ πολλὰ της δάκρυα, κι ἄλλοιὰ κι ἄλλοί-μονο στὴ λυγερὴ τοῦ χωριοῦ, ποῦ θὰ θελήσῃ νὰ γεμίσῃ τὴ στάμνα της ἀπὸ τὴ Βρύσι τῆς Κόρης.

# 6. Ἡ Νέα Διαθήκη, κατὰ τὸ Μαθθαῖο κ. 13.

(Ἀλέξανδρος Πάλλης, 1902)

Ἐκείνη τὴν ἡμέρα βγῆκε ἀπὸ τὸ σπίτι ὁ Ἰησοῦς καὶ κάθουνταν κοντὰ στὴ λίμνη, καὶ μαζεύτηκαν κοντά του πλήθη πολλὰ, τόσο ποῦ μπῆκε σὲ καράβι καὶ καθότανε, καὶ τὸ πλήθος ἔστεκε ὅλο στὴν ἀκρογιαλιά. Καὶ τοὺς μίλησε πολλὰ μὲ παραβολές κ' εἶπε· „Νά, βγῆκε ὁ σπάρτης νὰ σπείρῃ. Καὶ καθὼς ἔσπερνε, ἄλλα πέσανε σιμὰ στὸ δρόμο, κ' ἦρθαν τὰ πουλιὰ καὶ τὰ ἔφαγαν. Κι ἄλλα ἔπεσαν ἀπάνου σὲ πετρότοπους ὅπου δὲν εἶχε χῶμα πολὺ, κι ἀμέσως βγῆκανε μὲ τὸ νὰ μὴν εἶχε βάθος γῆς, καὶ σὰ βγῆκε ὁ ἥλιος, κάηκαν, κι ὄντας δίχως ρίζα ξεράθηκαν. Κι ἄλλα πέσανε στ' ἀγκάθια ἀπάνου, καὶ μεγάλωσαν τ' ἀγκάθια καὶ τὰ συνεπνίζανε. Κι ἄλλα πέσανε στὸ χῶμα τὸ καλὸ κ' ἔδιναν καρπὸ, ἄλλο ἑκατὸ κι ἄλλο ἐξήντα κι ἄλλο τριάντα. Ὅποιος ἔχει αὐτιά, ἄς ἀκούῃ.“

Καὶ πῆγαν οἱ μαθητάδες του καὶ τοῦ ἔπανε· „Γιατί τοὺς μιλάς μὲ παραβολές;“ Κ' ἐκεῖνος ἀποκρίθη καὶ τοὺς εἶπε πῶς· „Ἐσᾶς σᾶς δόθηκε νὰ μάθετε τὰ μυστικὰ τῆς βασιλείας τῶν οὐρανῶν, μὰ σ' ἐκείνους δὲ δόθηκε. Γιατί σ' ὅποιον ἔχει θὰ δοθῇ καὶ περισσέψῃ· κι ὅποιος δὲν ἔχει θὰν τοῦ πάρουν κι ὅτι ἔχει. Γιὰ τοῦτο τοὺς μιῶ μὲ παραβολές, γιατί βλέποντας δὲ βλέπουν κι ἀκύντας δὲν ἀκούνε μήτε νοιώθουν. Καὶ τοὺς γίνεται ἡ προφητεία τοῦ Ἡσαΐα, ποῦ λέει· Ὑμῶν τὴν ἀκοὴν θ' ἀκούστε καὶ δὲ θὰ νοιώστε, καὶ βλέποντας θὰ βλέψτε καὶ δὲ θὰ δῆτε· γιατί χόντρηνε τοῦτου τοῦ λαοῦ ἡ καρδιά, καὶ μὲ τ' αὐτιά βαρεῖάκουσαν καὶ τὰ μάτια τοὺς σφάλισαν, μὴν τυχόνε δοῦνε μὲ τὰ μάτια κι ἀγροικήσουν μὲ τ' αὐτιά καὶ μὲ τὴν καρδιά τοὺς νοιώσουν, καὶ τυρίσουνε καὶ τοὺς γιατρέψω.“ Ὅμως ἐσᾶς καλὸτυχα τὰ μάτια γιατί βλέπουν, καὶ τ' αὐτιά σας γιατί ἀκούν· τί ἀληθινὰ σᾶς λέω, πῶς πολλοὶ προφῆτες κι ἄγιοι ἀποθύμησαν νὰ δοῦν τὰ ὅσα

βλέπετε καὶ δὲν εἶδαν, καὶ ν' ἀκούσουν ὅσα ἀκούτε καὶ δὲν ἄκουσαν. Ἐσεῖς λοιπὸν ἀκούστε τὴν παραβολὴ τοῦ σπάρτη. Καθενὸς π' ἀκούει τῆς βασιλείας τὸ λόγῳ καὶ δὲ νοιώθει, ἔρχεται ὁ Κακὸς κι ἀρπάζει τὸ σπαρμένον μέσα στὴν καρδιά του· αὐτὸς εἶναι ποῦ σπάρθηκε σιμὰ στὸ δρόμο. Κι ὁ σπαρμένος στοὺς πετρώτοπους, αὐτὸς εἶναι π' ἀκούει τὸ λόγῳ καὶ ποῦ εὐτὺς μετὰ χαρᾶς τόνε δέχεται, μὰ δὲν ἔχει ρίζα μέσα του, μόνε εἶναι πρόσκαιρος, καὶ μόλις τύχη ἀπὸ τὸ λόγῳ συφορὰ ἢ καταδρομὴ, εὐτὺς σκουντάφτει. Κι ὁ σπαρμένος μέσα στ' ἀγκάθια, αὐτὸς εἶναι π' ἀκούει τὸ λόγῳ, κ' ἡ συλλογὴ τοῦ κόσμου κ' ἡ ἀπάτη τοῦ πλούτου συνεπνίγει τὸ λόγῳ καὶ γίνεται ἄκαρπος. Κι ὁ σπαρμένος στὸ καλὸ τὸ χῶμα ἀπάνου, αὐτὸς εἶναι π' ἀκούει τὸ λόγῳ καὶ ποῦ νοιώθει, ποῦ δὰ καρποφορᾷ καὶ κάνει ἄλλος ἑκατὸ κι ἄλλος ἐξήντα κι ἄλλος τριάντα.“

Καὶ μιὰ ἄλλη ἀκόμα παραβολὴ τοὺς εἶπε λέγοντας· „Ἐμοιασε ἡ βασιλεία τῶν οὐρανῶν σὰν ἄνθρωπος ποῦ ὅσπειρε καλὸ σπόρο στὸ χωράφι του. Κ' ἐνῶ ἐκοιμούνταν οἱ ἄνθρωποι, ἦρθε ὁ ἔχτρος του κ' ἔσπειρε κατόπι ἀνάμεσα στὸ στάρι ἦρες κ' ἔφυγε. Κι ὅτα βλάστησε τὸ χόρτο κ' ἔκανε καρπὸ, τότες φάνηκαν κ' οἱ ἦρες. Καὶ πὰν τοῦ νοικοκύρι οἱ σκλάβοι καὶ τοῦ λέν· „Ἀφέντη, δὲν ἔσπειρες καλὸ σπόρο στὸ χωράφι σου; πῶς λοιπὸν ἔχει ἦρες;” Κ' ἐκεῖνος τοὺς εἶπε· „Ἐχτρός ἄνθρωπος τὸ ἔκανε αὐτός.” Κ' ἐκεῖνοι τοῦ λένε· „Θέλεις λοιπὸν νὰ πάμε καὶ νὰν τὶς μαζέψουμε;” Κ' ἐκεῖνος λέει· „Ὁχι, μήπως μαζεύοντας τὶς ἦρες ξεριζώστε μαζί τους τὸ στάρι. Ἀφήστε τα μαζὶ νὰ μεγαλώσουν καὶ τὰ δυὸ ὡς στὸ θέρος· καὶ τὸν καιρὸ τοῦ θέρου θὰ πῶ στοὺς θεριστάδες· μαζέψτε πρῶτα τὶς ἦρες καὶ δέστε τες δεμάτια νὰν τὶς κάψουμε, καὶ τὸ στάρι συνάξτε το στὴν ἀποθήκη μου.”

Καὶ μιὰ ἄλλη ἀκόμα παραβολὴ τοὺς εἶπε λέγοντας· „Μοιάζει ἡ βασιλεία τῶν οὐρανῶν σπυρὶ σινάπι ποῦ τὸ πῆρε κ' ἔσπειρε ἕνας ἄνθρωπος στὸ χωράφι του· ποῦ ἔναι πιὸ μικρὸς ἀπ' ὅλους τοὺς σπόρους, μὰ σὰ μεγαλώσῃ, ξεπερνᾷ τὰ χόρτα καὶ γίνεται δέντρο, τόσο ποῦ πὰν τὰ πετούμενα τ' οὐρανοῦ καὶ φωλιάζουνε στὰ κλαδιά του.“ Ἄλλη παραβολὴ τοὺς εἶπε· „Μοιάζει ἡ βασιλεία τ' οὐρανοῦ προζύμι, ποῦ τὸ πῆρε μιὰ γυναῖκα κ' ἔχωσε μέσα σὲ τρία σάτα στάρι, ὅσο ποῦ ἀνέβηκε ὄλο.“

Ὅλα αὐτὰ τὰ μίλησε ὁ Ἰησοῦς μὲ παραβολὰς στὰ πλήθη, καὶ χωρὶς παραβολὴ δὲν τοὺς μίλησε τίποτα, γιὰ ν' ἀληθεύῃ τὸ εἰπωμένο μέσο τοῦ Προφήτη ποῦ λέει· „Θ' ἀνοίξω μὲ παραβολὰς τὸ στόμα μου, θὰ βγάλω τὰ κρυμμένα ἀπ' ὅτα θεμελιώθῃ ὁ κόσμος.”



## 7. Ἡ φιλολογία μας.

(Κωστής Παλαμάς, 1902)

Φίλε κύριε, ρωτᾶτε· ὑπάρχει σήμερα φιλολογία στήν Ἑλλάδα; Ἀνθρωποὶ δηλονότι ποῦ νὰ παράγουν ἔργα λογοτεχνικά, τὰ ὠραῖα παιδιὰ τῆς Φαντασίας, καὶ ποῦ νὰ προσέχωνται καὶ ποῦ νὰ θαυμάζονται. Αὐτὸ τὸ ὄνομα φιλολογία κοινὸ σ' ἐμᾶς ἐδῶ, ὅπως δὲ συμβαίνει ἄλλου, καὶ γιὰ κείνους ποῦ σπουδάζουν κ' ἐρμηνεύουν τοὺς κλασσικοὺς, καὶ γιὰ κείνους ποῦ σπουδάζουν ἢ ἐρμηνεύουν τὸν κόσμον γύρω τους καὶ τὰ βάθη τῆς ψυχῆς, δείχνει, πῶς ἡ φαντασία δὲν ἔχει σ' ἐμᾶς ἐδῶ τὸν τόπον τῆς ξεχωριστοῦ καὶ ἀναγνωρισμένου καὶ πυργοφύλαχτο καθὼς ἄλλου. Ὅμως παντοῦ ἡ φαντασία ὑπάρχει — „Τὸ Πνεῦμα ὅπου θέλει πνεῖ“ — καὶ καμιὰ φορὰ θαματοურγεῖ. Εἶναι φυτὰ ποῦ ἀνθίζουνε σὲ ὅλα τὰ κλίματα· ὅμως ἐδῶ ἀρρωστημένα καὶ κακόμοιρα, κ' ἐκεῖ μεστὰ καὶ ἀκόλαστα. Τὸ εὐγενικώτατο φυτὸ ποῦ ποιητὴς ὀνομάζεται (καὶ ποιητὴ ἄς τὸν εἰποῦμε κάθε λαμπροφάνταστο πλάστη κάποιος καλλονῆς μὲ τὸ λόγο, μὲ τὸν ἦχο, μὲ τὸ χρῶμα, μὲ τὸ σχῆμα, μὲ τὸ ἔργο), τὸ φυτὸ αὐτὸ δὲν ἔχει στὴ χώρα μας μήτε τὴν ἀχάμνια, ποῦ θὰ εἶχε ἄλλοτε ἢ ποῦ θὰ εἶχε ἄλλου, μήτε τὸ μέστωμα, ποῦ δείχνει σὲ ἄλλους τόπους καὶ ποῦ ταίριαζε κ' ἐδῶ νὰ δείχνῃ. Τοῦ ὠραίου μας αὐτοῦ φυτοῦ δὲν τοῦ φταίει τὸ χῶμα· τοῦ λείπει τὸ πλούσιο πότισμα καὶ τὸ χέρι τὸ φροντιστικόν, γιὰ νὰ τοῦ κρατῇ πάντα γυαλιστερὴ τὴν πρασινάδα καὶ τ' ἄνθια δροσόπνοα.

Κ' ἔτσι καλὰ, φίλε κύριε. Ἔχουμε ἀνθρώπους διαλεχτοὺς τῆς Φαντασίας καὶ τῆς Τέχνης ἄξιους. Ποιὸς μὲ κάποια σκέψι φωτεινὴ καὶ μὲ κάποια γνώμη ἀνεπηρέαστη θὰ μπορούσε νὰ εἰπῇ, πῶς φιλολογία δὲν ὑπάρχει στὸν τόπον μας; Αὐτὸς ὁ τόπος εἶναι βέβαια καλότυχος, γιατί μὲ τὸ σωρὸ τοὺς βγάζει τοὺς ἐμετικούς ἀεροκοπανιστάδες τῶν πεζῶν καὶ τῶν ἑμμετρῶν φλυαριῶν καὶ τοὺς ἄλλους ἐκείνους τοὺς ἀνήθικους, ποῦ ἐπειδὴ δὲν ἔχουν ὅπλα ἰσόβαρα γιὰ νὰ χτυπήσουν τὰ ἔργα ποῦ τοὺς κάθονται στὸ στομάχι, παίρνουν ἄγιες καὶ ἱερὰς ἰδέες καὶ πίσω ἀπ' αὐτὰς ταμπουρίζονται καὶ κλεφτοπόλεμον στένουν κατὰ τῶν δυνατῶν καὶ λυσσαλέα μετατοπίζουν τὰ ζητήματα καὶ μοιάζουν ἐκείνους, ποῦ σκεπάζουνε μὲ τὴν ἐθνικὴ σημαίαν τὰ πιὸ χυδαῖα τοὺς γλεντοκοπήματα, τὰ πάθη τους τὰ πλέον ἀνίδια. Ὅμως αὐτὸς ὁ ἴδιος τόπος ἔχει τὸ ἀτύχημα μέσα του νὰ κρατῇ καὶ κάποια ὀνόματα, ποῦ κάπως δείχνουν, πῶς ἀγάλια ἀγάλια σαλεύουνε κ' ἐδῶ καὶ περπατοῦν καὶ ὑψώνονται τὰ φιλολογικὰ μας, καὶ ἴσως γενναιότερα καὶ ὠραιό-

τερα ἀπὸ ἄλλοτε. Περιορίζομαι σὲ μερικὰ ἀπὸ τὰ ὀνόματα, ποῦ ἀναφέρατε τὶς προάλλες μέσα στὴν „Ἀκρόπολιν“<sup>1)</sup> σας, φίλε κύριε. Ὁ Βερναδάκης, ὁ Δροσίνης, ὁ Καρκαβίτσας, ὁ Παπαδιαμάντης, ὁ Μητσάκης, ὁ Μαλακάσης, ὁ Μποέμ. Γνωρίζω, πῶς τὰ περισσότερα ἀπὸ τὰ ὀνόματα αὐτὰ θὰ νοιώσουν κάποια ἀνατριχίλα ἀποστροφῆς, ποῦ ἔτσι ἀσυλλόγιστα κοντὰ τὸ ἓνα μὲ τὸ ἄλλο τὰ ’πίθωσα. Τί νὰ γίνη! Ἐσεῖς φταίτε, κύριε, ποῦ δώσατε τὴν ἀφορμή.

Ἄν κάποια περιφρόνησι πρὸς τοὺς ἄλλους καὶ πολὺ περισσότερο πρὸς τοὺς γείτονες ταιριάζει στὸν ποιητὴ καὶ τοῦ δυνάμυνει τὸ ἔργο, καθὼς τονώνουν τὸ κορμὶ κάποια πολὺ πικρὰ φάρμακα, φοβοῦμαι, πῶς τοῦ εἶδους αὐτοῦ ἡ περηφάνεια τὸ παρακάνει ἐδῶ πέρα. Ἄς εἶναι. Ἄν μὲ ρωτᾶτε, ἐγὼ πολλὰ ὀνόματα τιμῶ μὲ τὴν τιμὴ, ποῦ καθενὸς τοῦ πρέπει. Στὴν πατρίδα τῆς πολυθεΐας τέτοια λατρεία δὲν εἶναι ἄπρεπη. Ἄπρεπη εἶναι ἡ σταυροφορία τοῦ εὐνούχου σχολαστικοῦ κατὰ τοῦ τολμηροῦ τεχνίτη, ποῦ νέους δρόμους ψάχνει ν’ ἀνοίξῃ, τοῦ πεζοῦ ἀερολόγου, ποῦ φαντάζεται νὰ δασκαλέψῃ τὸν ποιητὴ, ποῖα ἰδέα πρέπει νὰ τὸν συγκινή καὶ ποῖα γλῶσσα πρέπει νὰ μεταχειρίζεται!

Ἄλλο τὸ ζήτημα, ἂν προσέχει ὁ κόσμος στὸν ποιητὴ. Ἡ προσοχὴ ἢ ἀπροσεξία τοῦ κόσμου δὲν ἔχει τίποτε νὰ κάμῃ μὲ τὴν ἀξία τοῦ ποιητῆ, καὶ δὲν εἶναι ἱκανὴ νὰ τοῦ σταματήσῃ τὸ ἔργο. Ἴσως ἀνάγκη νὰ ξεχαστῇ λιγάκι καὶ νὰ καταφρονεθῇ γιὰ καιρὸ ὁ ποιητής, γιὰ νὰ μείνῃ πῶς ἐλεύτερος νὰ δημιουργήσῃ μέσα στὴν εὐεργετικὴ ἀγκαλιὰ τῆς μητέρας Μοναξιάς. Εἶναι βαθὺς ὁ στίχος, ποῦ τελειώνει ἓνα του ποίημα ὁ Σίλλερ<sup>2)</sup> καὶ μπορεῖ κ’ ἐδῶ νὰ ταιριαστῇ: „Ὅτι γραμμένο εἶναι νὰ ζήσῃ στὸ τραγοῦδι, πρέπει νὰ λείψῃ στὴ ζωή.“ Ὅταν ὅμως ἡ ἀδιαφορία γύρω παρατεντώνεται, κίντυνος εἶναι νὰ δυσκολέψῃ τὰ βήματα τοῦ ποιητῆ. Ὁ Βερναδάκης δὲν ἐμποδίζεται νὰ γράψῃ τὸ „Νικηφόρο Φωκᾶ“· μόνο πῶς ἀκόμα δὲν ἐστάθη δυνατό νὰ τὸν ἀνεβάσῃ στὸ θέατρο ποῦ θ’ ἄξιζε. Ὁ Δροσίνης, μέσα στὶς ἄλλες του φροντίδες, νομίζω πῶς Ζηλότυπα φυλάει στὸ συρτάρι του τὰ πλέον ἄψογα καλλιτεχνήματα. Ὁ Καρκαβίτσας, ἐξόριστος στὰ χιόνια τῶν συνόρων τῶν θεσσαλικῶν, εἶμαι βέβαιος, πῶς δὲν ἐμποδίζεται ἀπὸ τοῦτο, νὰ πλάθῃ ἀγάλια ἀγάλια μεγαλόπνοο τὸν „Ἀρματωλό“ του. Μὰ ὁ ἄνθρωπος δὲ θὰ μπορῇ πλέον ἀπὸ δικὰ του κομποδέματα νὰ τυπώῃ τὰ βιβλία του, καὶ ὡς στὴν ὥρα ἡ τόλμη τῶν φιλολογικῶν ἐκδότων δὲν ἀπλώθηκ’ ἐδῶ παραπέρα ἀπὸ τὸν „Περιπλανώμενο

1) An Athenian newspaper, to which the essay is addressed as a letter.

2) Schiller.

Ἰουδαῖο“ καὶ ἀπὸ τὰ λογῆς λογῆς Ἀναγνωσμάτάρια. Ὁ Παπαδιαμάντης ὅταν ἡ Ζήτησις τῶν περιοδικῶν καὶ τῶν ἐφημερίδων θυμᾶται κι αὐτόν, προσφέρει κανένα του διηγηματάκι· μὰ εἶναι μοναδικὸ φαινόμενο πνευματικῆς κακομοιριάς, ὅτι βιβλίον δὲν ἀπόχτησε ἀκόμα ἓνας ἀπὸ τοὺς πρὸ ποιητικοὺς ἀντιπρόσωπους τῆς νεοβυζαντινῆς τέχνης. Καὶ τοῦ Μητσάκη τὰ πεζογραφήματα, ποὺ φέρνουν ζωηρότατη τὴ βούλα μιᾶς ἐποχῆς ὀργασμοῦ φυσιοκρατικοῦ σημαντικῆς κ' ἐνὸς ἀναρχικοῦ ἀτομισμοῦ στὴ γλῶσσα μας ἀξιοσπούδαστου, εἶν' ἐλπίδα νὰ τὰ ξεθάψῃ ποτὲ κανεὶς ἀπὸ κεῖ ποῦ βρίσκονται, σχεδὸν ἀγνώριστα; Δόξα νὰ ἔχουν τὰ „Παναθήναια“<sup>1)</sup>, βλέπουμε κάποτε καὶ πότ' ἐκεῖ κομματιαστοὺς κάποιους ὠραίους στίχους τοῦ Μαλακάση. Ὅσο γιὰ τὸ Μποέμ, ἀπὸ τότε ποῦ καβαλλίκεψε ἀλὰ Νίτσε<sup>2)</sup> τὴ Μοῖρα του, καταφρονεῖ, ὡς ταπεινὰ βέβαια καὶ ὡς πρόστυχα, κάθετι ποῦ θὰ τοῦ θυμίζῃ καὶ τὴ λέξι ἀκόμα ἡθογραφία, πολὺ δὲ περισσότερο τὴ χοντροκοπιὰ τῆς Ρούμελης.

Κατάρες καὶ περιγέλασματα γιὰ τὸ „Ρωμαϊκὸ θέατρο“ τοῦ Ψυχάρη δὲν ἔλειψαν, καθὼς πάντα. Καὶ τί μ' αὐτό; Μέσα στίς τρακόσες του σελίδες ἡ ἐθνικὴ ψυχὴ μιλεῖ παλληκαρίσια καὶ μεγάλοστομα, καὶ δὲν ἔχουμε πολυσυνηθίσει σὲ τέτοιο μίλημα (τ' ὠμολόγησε κ' ἓνας ἀπὸ τοὺς πλέον τυφλοὺς, ἀλλὰ καὶ ἀπὸ τοὺς πλέον καλοπροαίρετους πολέμιους τοῦ λεγομένου Ψυχαρισμοῦ, ὁ φίλος μου συντάχτης τοῦ „Ἀγῶνος“)<sup>3)</sup>· δὲν εἶναι λίγα τὰ μέρη, ποῦ ἀντιφέγγει μέσα στὸ βιβλίον αὐτὸ δραματικὰ κ' ἐλληνικώτατα ἡ γυναικολάτρισσα φιλοσοφία τοῦ Βινύ, ποῦ ξεσπάει κάτι ἀπὸ τὸ σκληρὸ περιγέλασμα τοῦ Ἀριστοφάνη, ποῦ γλυκοκελαϊδάει κάτιτι, ποῦ δὲν ξέρω γιατί μου θυμίζει „τ' Ὀνειρο τῆς καλοκαιρινῆς νυχτιάς“ τοῦ Σαίξπηρ. Μέσα σὲ ὅλη τὴν παραζάλη τῆς δημοσιογραφικῆς καὶ τῆς κοινωνικῆς ἐργασίας της μία γυναίκα, ἡ Καλλιρρόη Παρρέν, μπορεῖ καὶ καταγίνεται στὸ γράψιμο τῆς γενναίας μυθιστορικῆς τριλογίας της· τὸ δεύτερο νεοτυπωμένο μέρος της, „ἡ Μάρισσα“, φανερώνει τὴν κ. Παρρέν συγγραφέα μὲ δύναμι δική της, ποῦ φιλοδοξεῖ νὰ ξανανιώσῃ τὴν ἐλληνίδα μέσα στὸ εὐλογημένο βάφτισμα κάποιου ἀγγλοσαξονικοῦ ἰδανικοῦ μὲ τόλμη καὶ μὲ τέχνη, γιὰ νὰ τὴ ζηλέψουν πολλοὶ ἀπὸ τοὺς ὁμοφύλους μας, κ' ἐδῶ καὶ ἄλλου.

Ὁ „Ἐσταυρωμένος Ἔρωσ“ τοῦ κ. Ξενοπούλου μὲ συγκίνησε ἄλλοτε σὰν κάτι τόσο ὠραῖο, ὥστε νὰ τοῦ ψάλλω ἓνα τραγούδι.

<sup>1)</sup> A learned periodical.

<sup>2)</sup> Nietzsche.

<sup>3)</sup> Name of a newspaper.



Σὲ καιρὸ ποῦ ἡ βδέλλα ρουτίνα βυzaίνει τὸ θέατρο πιδ ἀνήμερ' ἀπὸ κάθε ἄλλο εἶδος φιλολογικῆς παραγωγῆς, καὶ ποῦ καὶ μέσα σ' αὐτὸ τὸ πλούσια καταρτισμένο Βασιλικὸ Θέατρο τῶρα μόλις μέλλεται νὰ δοθῇ ἓνα πρωτόβγαλτο ἔργο, „Οἱ ἔρασιτέχνη τῆς ζωῆς“ τοῦ κ. Πῶπ, ὁ ποιητῆς Χρηστομάνος μὲ τὴ „Νέα Σκηνή“ του ἀξίζει νὰ συγκινήσῃ ὅλους ἐκείνους, ποῦ φροντίζουνε γιὰ τὸ ξανάνθισμα τῆς τόσο ξεπεσμένης δραματικῆς τέχνης. Εἶδα τὴν „Ἀλκηστι“ τριγύρω σὲ ἀδειανὰ σκαμνιά νὰ παίζεται ξαναζωντανέμενη σὲ μιὰ γλῶσσα, ποῦ στάζει τὸ χυμὸ τῆς ζωῆς. Μὲ τὶς ὑψηλότερες σκηνές τοῦ „Κράτους τοῦ Ζόφου“ χαμογελοῦσανε μερικοί. Καὶ τί μ' αὐτό; Τὸ „Κράτος τοῦ Ζόφου“ αἰσχύλειο εἶναι ἀριστούργημα, καὶ πόση χάρι πρέπει νὰ χρωστᾷ ἡ φιλολογία μας ἐκείνων, ποῦ τὰ μεγάλα τῶν ἀρχαίων καὶ τῶν ξένων ποιήματα, ὄχι δασκαλικά, ἀλλὰ ποιητικὰ μᾶς τὰ παρουσιάζουνε στὴ γλῶσσα μας, καθὼς ὁ μεταφραστῆς τῆς „Ἰλιάδας“<sup>1)</sup>, καθὼς ὁ κ. Καλοσγούρος μὲ τὸν „Προμηθεά“ στὸ „Διόνυσο“, καθὼς ὁ τρισχαριτωμένος ποιητῆς τῆς „Χρυσόφρυδης“ μὲ τὸν „Ἀγαμέμνονα“ τοῦ Αἰσχύλου, ποῦ μᾶς ἐτοιμάζει.

Ἐκεῖ ποῦ τέτοια ἔργα φαίνονται, ὅσα δειλὰ καὶ ἀραιὰ καὶ ἀπομονωμένα καὶ ἀπαρατήρητα, ὑπάρχει φιλολογία. Ὑπάρχει ἐκεῖ ποῦ ὁ Βλαχογιάννης στὰ „Προπύλαια“ μᾶς δίνει δείγματα ἐξαίσια ποιητικῆς καὶ πραγματικῆς διηγηματογραφίας σκαλισμένα στὸ πιὸ καθάριο μάρμαρο τῆς δημοτικῆς, μᾶς δίνει δείγματα πεζοῦ ἱστορικοῦ λόγου φτερωτοῦ. Ὑπάρχει ἐκεῖ ποῦ ὁ Ἐφταλιώτης, λογογράφος μὲ φλέβα Μεριμέ, βγαλμένος ἀπὸ τὴν ψυχὴ τῶν παραμυθιῶν μας, μᾶς φέρνει τὶς „Νησιώτικες ἱστορίες“ καὶ τὴν „Ἱστορίαν τῆς Ρωμιοσύνης“. Ὑπάρχει ἐκεῖ ποῦ ὁ Βασιλικὸς καὶ ὁ Πορφύρας — ὁ πρῶτος μεφιστοφελικός, ὁ δεύτερος κάτι σὰν ἀντίλαος τοῦ Ἄριελ — δὲν ἐσύντριψαν ἀκόμη τὶς μουσικόλαλες αἰθερόπλαστες φλογέρες τους. Ὑπάρχει ἐκεῖ ποῦ ὀλοένα ὁ ποιητῆς τῶν „Πολεμικῶν τραγουδιῶν“ καὶ πιδ γλυκοὺς ἤχους γεννάει σκυφτὸς ἀπάνω στὸ μαντολίνου του· ἐκεῖ ποῦ νέοι, στὸ „Περιοδικόν“ τοῦ νευρικοῦ καὶ νευρώδους Βώκου πρωτοφανέρωτοι, ὅμως ἀγνύριστοι ἀκόμα καὶ ἀτύπωτοι, νέοι πεζογράφοι σὰν τὸ Βουτυρᾶ καὶ σὰν τὸ Μακρῆ, στιχοπλέχτες σὰν τὸ Δελμούζο, καὶ σὰν τὸν Καμπάνη καὶ σὰν τὸ Δημητριάδη — γιὰ νὰ σημειώσω τοὺς πιδ γνωστούς μου — μὲ ξαφνίζουν πολλὰς φορὲς μὲ τὸ ὀρμητικὸ περπάτημα τοῦ στίχου τους, μὲ τὴν προσπάθεια νὰ μείνουν μακριὰ ἀπὸ τὰ χιλιοπατημένα.

<sup>1)</sup> Ἀλέξανδρος Πάλλης (see p. 276).

Υπάρχει φιλολογία ἐκεῖ ποῦ ὁ Προβελέγγιος, σὰ νὰ στενοχωρεῖται καὶ σὰ νὰ πονῇ ποῦ βρέθηκε βουλευτής, κι ἄλλο δὲν κάνει παρὰ νὰ ὄνειρεύεται τὰ μισοτελειωμένα του δράματα καὶ περηφανεύεται, ποῦ ἀπομένει ποιητῆς Λαμαρτινικός, καὶ en attendant μᾶς προσφέρει τὸ „Λαοκόοντα“ τοῦ Λέσσιγγ ἀκαδημαϊκώτατα. Υπάρχει ἐκεῖ ποῦ ὑπάρχουν „Παραμύθια“ ὁλόχυτα ἀπὸ τὴν ἀκέρια καλλιτεχνικὴ ψυχὴ τοῦ πολύτροπου Νιρβάνα, ἐκεῖ ποῦ ἀπὸ καιρὸ σὲ καιρὸ πλουμίζουν τὸ φιλολογικὸ μας οὐρανὸ πλάσματα μιᾶς ἀριστοκρατικῆς χάρις ἐξωτικῆς, σὰν τὸ „Ἄσμα τῶν Ἀσμάτων“ καὶ σὰν τὸ „Βασιλέα Κομφετοά“. Υπάρχει ἐκεῖ ποῦ ὑπάρχουν τόσοι ἀκόμα τεχνίτες τοῦ πεζοῦ καὶ τοῦ στιχηροῦ λόγου, ποῦ ἂν δὲν ἔχω τόπο νὰ τοὺς ἀναφέρω ἐδῶ μαζί, δὲν τοὺς προσέχω γιὰ τοῦτο λιγώτερο.

Ποιὸς ξέρει! ὕστερ' ἀπὸ λίγο ἢ πολὺν καιρὸ, ὕστερ' ἀπὸ καμιὰ δεκαριὰ χρόνια σεῖς ὁ ἴδιος, φίλε κύριε, ἢ κανένας ἄλλος νεώτερος ὁμότεχνός σας, θὰ γράφῃ· „Μπᾶ, ἐδῶ καὶ δέκα χρόνια εἶχαμε ποίησι, δράμα, διήγημα, μὲ τεχνίτες καὶ μὲ τραγουδιστάδες ποῦ δούλευαν καὶ ἀκούγονταν κ' ἐντύπωσι ἄφηναν, μὲ κόσμο ποῦ τοὺς γύρευε καὶ ποῦ τοὺς μελετοῦσε! Τώρα, ἀδιαφορία καὶ νέκρα!“ Καὶ πιθανώτατα, ὕστερ' ἀπὸ δέκα χρόνια ὅσοι θὰ λειτουργοῦνε γύρω στὸ βωμὸ τῆς τέχνης, θὰ εἶναι γερώτεροι ἀπὸ μᾶς καὶ καλύτεροι. Ἐνα μονάχα ὄνομα ξεχωρίζετε μέσα στὴ γενικὴ ἀφροντισιὰ καὶ στὴν ἐρήμωσι, καθὼς θέλετε. Τὸ ὄνομα τοῦ Σολωμοῦ.

Ἄλλ' ἴσα ἴσα ὁ Σολωμὸς δείχνει φῶς φανερά, ὅτι χρειάζεται καιρὸς καὶ κόπος — δικὰ του εἶναι τὰ λόγια — γιὰ νὰ χτυπήσ' ἡ δόξα τοῦ ποιητῆ στὰ μάτια τοῦ ἔθνους του. Ἐκατὸ χρόνια ἔπρεπε νὰ διαβούμε, γιὰ νὰ προβάλῃ ἀναγνωρισμένο, καθὼς τοῦ πρέπει, ἀπὸ τὴν ἐθνικὴ συνείδησι τὸ ἔργο του, γιὰ νὰ γίνῃ κάποια θερμὴ ἐνέργεια πρὸς ἀγαλμάτων του ὑψωμοὺς καὶ βιβλίων του τυπώματα, γιὰ νὰ σωπαίνῃ γύρω στ' ὄνομά του κάθε φιλονεικία φιλολογικὴ καὶ κάθε ἀμφιβολία, γιὰ νὰ τὸν τιμήσουν καὶ αὐτοῦ τοῦ Κράτους οἱ πλεον ἐπίσημοι ἀντιπρόσωποι σὰν ἓνα μεγάλον ἄνθρωπον. Μὰ σκύψε πιδ σιμὰ καὶ ψάξε τα ὅλ' αὐτὰ στοχαστικώτερα· βλέπεις πῶς ὁ κόσμος ἓναν ἴσκιον ἀσύστατον τοῦ μεγάλου ποιητῆ, ἔτσι στὰ τυφλά, προσκυνάει, καὶ πῶς μὲ τὸν ἀληθινὸ καὶ μὲ τὸν ἀκέριον Σολωμό, καθὼς τοῦ ἀξίζει νὰ γνωριστῇ, ἀκόμα δὲν καλογνωρίστηκε. Ἀπὸ τὰ 97 πολεμάμε νὰ τοῦ πανηγυρίσουμε τὰ ἑκατὸ χρόνια του, κι ὅλο γιὰ κεῖνον ἐπιτροπὲς κ' ἐπιτροπὲς ζητιανεύουν, κι ἀκόμα δὲν τὸ κατορθώσαμε, ἓνα ἔθνος ὁλόκληρο, γιὰ τὸν ἀσύγκριτον ποιητῇ του. Υπάρχουν ἄνθρωποι — καὶ δὲν εἶναι οἱ

πιὸ λίγοι — ποῦ τὸν ξέρουν μονάχ' ἀπὸ τὴν „Ξανθούλα“ καὶ ἀπὸ τὰ δύο πρῶτα τετράστιχα τοῦ Ὑμνου καὶ δὲ γυρεῦουν τίποτε παραπάνω· ἀκούνε, πῶς μέγας εἶναι ποιητής, δὲν ἀκούνε νὰ τὸν περιγελοῦν καὶ νὰ τὸν ἀναθεματίζουν ὅπως ἄλλους — πιστεύουν ἀγαθώτατα, πῶς κάτι βέβαια ξεχωριστὸ θὰ εἶναι, πείθουν τὸν ἑαυτὸ τους, πῶς ἔτσι θὰ εἶναι, χασμουριούνται, ἀνακλαδίζονται, καὶ πέφτουν εὐχαριστημένοι νὰ κοιμηθοῦν. Ὑπάρχουν ἄλλοι σοφολογιώτατοι, ὅχι τόσοσιν συμβιβαστικοί, καὶ λογικώτεροι, ποῦ, φυσικώτατα, εἶναι ἀνήμεροι νὰ χωνέψουν τὴν τέχνη καὶ τὴ φήμη τοῦ ψάλτη τῶν „Ἐλευθέρων Πολιορκημένων“· μόνο ποῦ δὲν ἔχουν ἀκόμη τὸ θάρρος καὶ τὴ δύναμι, νὰ εἰποῦνε καὶ γιὰ κείνον ἄφοβα καὶ μεγαλόφωνα καὶ ξέγνοιαστα ὅσα κοπανίζουν γιὰ ἄλλους, ποῦ μέσα τους κάποιο αἶμα βράζει Σολωμικό, μὰ ποῦ δὲν τοὺς λαμπρύνει καὶ τοῦ Σολωμοῦ ἡ δόξα. Κάποια ἀναποδιὰ ἱλαροτραγικὴ ἐδῶ πέρα φανερὴ γίνεται στὸ νοῦ στὸ στοχαστικό. Ὁ Σολωμὸς βέβαια δὲ δοξάζεται ἔτσι ξεχωριστά, γιὰ τὴν ἀγάπῃ του πρὸς τὴν πατρίδα· ὁ πατριωτισμὸς, χρέος ἱερὸ τοῦ ἀνθρώπου, δὲ φτάνει μόνος νὰ φορέσῃ τοῦ ποιητῆ τὸ στέφανο τῆς ἀθανασίας· στὰ ἔργα τῆς Τέχνης τ' ἀγαθὰ αἰσθήματα δὲν ἐξετάζονται. Ὑμνους πρὸς τὴν ἐλευθερίαν καὶ πρὸς τὸν ἀγῶνα μας ἔγραψαν μὲ ἀνάλογη ὁρμὴ φιλοπατρίαν, σύγχρονοι τοῦ Σολωμοῦ, στὴν ἴδιαν ἐποχὴν ἀπάνω κάτω, ὁ Ρίζος Νερουλός, ὁ Παναγιώτης Σοῦτσος καὶ ἄλλοι. Καὶ πῶς ἐκείνοι δὲ λογαριάζονται γιὰ τοῦτο, καὶ πῶς τοὺς στίχους ἐκείνων τοὺς θάψαμε βαθειὰ στὰ χῶματα τῆς λήθης, πῶς δὲν ἀγωνιζόμαστε κ' ἐκείνων τ' ἀγάλματα νὰ στήσουμε; Γιατί ἐκείνοι, ὅσο κι ἂν δείχνουν πλούσια τὴν ἀγάπῃ τῆς πατρίδας, ἔχουνε στενὴ τὴ φαντασίαν καὶ μικρὴ τὴν τέχνην, ἀγνάντια στὸ μεγαλοφάνταστο καὶ στὸ μεγαλότεχνον τραγουδιστῆ τοῦ Ὑμνου. Γιατί δὲ δοξάζομε τὸν ἄνθρωπον μὲ τὴν καρδίαν, ἀλλὰ τὸν ποιητὴ μὲ τὸ νοῦ, τὴ φαντασίαν καὶ τὴ θεῖαν πνοήν, τὴν ἰδέαν καὶ τὴ μορφήν, τὸ στίχον καὶ τὸ ρυθμόν, τὴ γλῶσσαν καὶ τὸ λόγο τοῦ Σολωμοῦ ἀχώριστα. Κ' ἐδῶ εἶναι ἡ ἀναποδιὰ. Ὁ Σολωμὸς ψηλὰ ν' ἀναστυλῶνεται καὶ νὰ καμαρώνεται ἀπὸ λαὸν ὀλόκληρον, καὶ ὅσοι βλέπουν πρὸς ἐκείνον, καὶ ὁμόφυλοί του εἶναι καὶ ὁμόθρησκοι καὶ μ' ἓνα τρόπο ξεχωριστὸν ὁ καθένας, ὅμως ἐκείνου σὰ νὰ φιλοδοξοῦνε νὰ συμπληρώσουν τὸ ἔργο, μόνο πῶς δὲν κομματιάονται ἀπὸ κάποιους πολυθόρυβους καὶ ξαφνισμένους, ποῦ πέφτουν καταπάνου τοὺς κρίζοντας καὶ θυμίζοντας τοὺς κοράκες τῆς Πινδαρικῆς ψδῆς.

Ὑπάρχει μάλιστα φιλολογία. Δὲ θὰ εἰπῇ μ' αὐτό, πῶς ὅλα ρόδινα τὰ βλέπω, καὶ πῶς κάθε στίχον καὶ πῶς κάθε γραμμὴ τὸ



ρουφῶ σὰ γάλα. Ὑπάρχει, ὅμως μπορούσε καλύτερα καὶ πλουσιώτερα νὰ ὑπάρχη· μὰ ἡ ἀφορμὴ, ποῦ κρατεῖ κάπως ἀστενικὴ καὶ κάπως δεμένη τῇ φιλολογίᾳ μας, εἶναι πιὸ πολὺ ἐξωτερικὴ, δὲν εἶναι τόσο ἐσωτερικὴ· δὲ φταίει τόσο ὁ νοῦς, ὅσον ὁ ἀέρας γύρω του. Ἐκαμα στὴν ἀρχὴ τὴν παρατήρησι, πῶς τὰ ἔργα τῆς φαντασίας δὲν ἔχουν ὄνομα ξεχωριστὸ στὸν τόπο μας. Εἶναι καὶ κάτι ἄλλο, ποῦ δὲ συμβαίνει μοναχὰ σ' ἐμᾶς ἐδῶ. Ἡ πέννα εἶναι τὸ κοινὸν ὄργανο, ποῦ σημειώνει τὴ γνώμη του καὶ ὁ ποιητὴς καὶ κάθε μελανωτὴς τοῦ χαρτιοῦ. Καὶ λοιπὸν ὁ μελανωτὴς φαντάστηκε, πῶς συγγενεῦει μὲ τὸν ποιητὴ, καὶ πῶς ἔχει δικαίωμα ν' ἀκουστῇ καὶ νὰ τιμηθῇ σὰν ἐκείνον καὶ νὰ τὸν ἐπικρίνῃ καὶ νὰ τὸν σφυρίξῃ! Καὶ λοιπὸν σταυροφορία κατὰ τοῦ ποιητῆ, σὰν τὸν πόλεμο, ποῦ θὰ κήρυτταν στεῖρες γυναῖκες καὶ γεροντοκόριτσα κατὰ μητέρων, ποῦ καὶ πρότυπα ὁμορφιάς ἂν δὲν εἶναι τὰ παιδιά τους, πάλι βαραίνουν πιὸ πολὺ ἀπὸ τοὺς ἄγονους σταυροφόρους.

Κ' ἐπειδὴ στὴν Ἑλλάδα ὁ μελανωτὴς, ἐνενηνταεννέα τοῖς ἑκατό, πιστεύει, πῶς μὲ ὅσο ἀρχαϊκώτερα λόγια καὶ τύπους μπαλώσῃ τὰ γραφόμενά του, τόσο ἑλληνικώτερα στοχάζεται καὶ τόσο μοιάζει τοῦ Θουκυδίδη καὶ τοῦ Σοφοκλῆ, καταφρονεῖ τὸν ποιητὴ· γιατί ὁ ποιητὴς πάλι, κατὰ ἐνενηνταεννέα τοῖς ἑκατό, πιστεύει, πῶς ὅσο συμφωνώτερα τὰ λόγια του ὅλα τὰ ρυθμίσῃ μὲ τὰ δημοτικὰ τραγούδια μας καὶ μὲ τὴν ἐγκάρδια γλῶσσα τῆς ζωντανῆς τριγύρω του· ὀλάνοιχτης ζωῆς, ἄλλο τόσο ἀξίζει νὰ εὐλογηθῇ ἀπὸ τοὺς Ὀμήρους καὶ ἀπὸ τοὺς Πλάτωνα. Κ' ἔτσι ὁ ποιητὴς ἔγινε μαλλιαρός. Μὲ τ' ὄνομα τοῦτο βάφτισε — θὰ εἶπῃ μιὰ μέρα ἡ Ἱστορία — πρόστυχος καιρὸς ἀντιποιητικώτατος κάθετι ποῦ εἶχε ἢ ποῦ ἤθελε νὰ κάμῃ φτερά.

### III. SPECIMENS OF DIALECT.

#### 1. From Bova.

(Lower Italy, near Reggio)

In this and the following selection the transcription (cf. § 1 n.) employed by the editors *Morosi* and *Comparetti* has been retained. A few signs have been borrowed from the Italian orthography; thus, *cchi*=κ *k'*, *z*=(ν)τζ *dz* (but *zz*=ζ *z*), *gn*=νι *n'*; *é* stands for τζ *č* (§ 17), *h*=German *h* (*spiritus asper*), *ñ*=ν. On *dd*, v. § 31, n. 2.

*Mágni*<sup>1)</sup> *kazzéd̄da*<sup>2)</sup>, *me kanni*<sup>3)</sup> *peḃáni*<sup>4)</sup>,  
*Na peḃáni me kánni esú, kazzéd̄da.*  
*Sa mme túnda*<sup>5)</sup> *lucchiácia*<sup>6)</sup> *kanundi,*  
*Mu sérri tin gardía me tin gordéd̄da.*  
*Sa mmu platégui*<sup>7)</sup>, *pézz̄i ée jelái,*  
*To jóco*<sup>8)</sup> *mu kánni ti alupudéd̄da.*  
*Ma éini iméra kalí éh'ji na érti,*  
*Na su siro to éma sa mmía avdéd̄da.*

Translation into the ordinary language :

Ὅμορφο κορίτσι, μέ κάνεις νά πεθάνω,  
 Νά πεθάνω μέ κάνεις ἐσύ, κορίτσι.  
 Σά(ν) μέ 'τοῦνα<sup>5)</sup> ματάκια (μέ) θωρεῖς,  
 Μοῦ σέρνεις τὴν καρδιά μέ τὴν κορδέλλα.  
 Σά(ν) μέ μιλάεις, παίζεις καὶ γελάεις,  
 Τὸ παιγνίδι μου κάνεις τῆς ἀλωποῦς.  
 Μὰ κείνη μέρα καλὴ ἔχει νά ἔρθῃ,  
 Νά σου σύρω τὸ αἷμα σά(ν) μιὰ ἀβδέλλα.

<sup>1)</sup> *magno*, "beautiful." <sup>2)</sup> "maiden." <sup>3)</sup> v. § 29 n. <sup>4)</sup> Fragment of the infinitive, cf. § 277, n. 1. In the next line the same form is treated as a stereotyped subjunctive (3rd pers. sing. instead of 1st).  
<sup>5)</sup> Cf. § 144. <sup>6)</sup> Ital. word with a Gk. suffix (-άκι). <sup>7)</sup> § 23 n. <sup>8)</sup> Ital. word.

## 2. From Calimera in the Terra d' Otranto.

(Lower Italy, near Lecce)

On the transcription, see the note to No. 1.  $c=\kappa$  before  $a, o, u$ ;  $ch=\kappa$  before  $e, i$ ;  $c=\tau\sigma$ ;  $gh$  before  $e, i=\gamma(\iota)$ ;  $z=\zeta$ ;  $dd=d\dot{d}$  in No. 1;  $\psi$  has the value of  $fs$ , v. § 35, n. 2.

*Calédda*<sup>1)</sup> *ψixímmu*.

*Epóa*<sup>2)</sup> *a máddia dicúma ecanonistisasi*<sup>3)</sup>, *i cardia mu en m'écame pléo*<sup>4)</sup> *na plóso*<sup>5)</sup>, *ce pánda pensí*<sup>6)</sup> *se séna ce téli*<sup>7)</sup> *na cúsi na milisune ghi'eséna, ce mu váddi pu éssu*<sup>8)</sup>, *ce sénza*<sup>9)</sup> *na ψéro*<sup>10)</sup>, *evotó*<sup>11)</sup> *túrtea sto spitissu*; *ce póa cúo i fontí ndichéddasu*<sup>12)</sup>, *χάνno o mílimma, a máddia mu scuriázune, o músomu*<sup>13)</sup> *o sózi fonási*<sup>14)</sup> *pesamméno*<sup>15)</sup>, *a pódia ettélune pléo na pradisune ambró, ce épetta*<sup>16)</sup> *eci mésa, an evó en pensone*<sup>17)</sup> *ca*<sup>18)</sup> *mu sózune jeldási*<sup>14)</sup> *ecini pu en ewérune ti éxo sti cardiamu ce possi lúmera*<sup>19)</sup> *esú móvale cittin*<sup>20)</sup> *eméra pu ca*<sup>21)</sup> *ecanonistísomma*<sup>22)</sup>.

*Pistéo ca ettéli ádda lója — súpa posso se gapó — ghizi árte se séna na mu píi pósso me gapá. Elimonízi*<sup>23)</sup> *na mu mbiépsi*<sup>24)</sup> *in agápissu? Cámeto présta*<sup>25)</sup>, *ca evó stéo*<sup>26)</sup> *me éna póda cimésa ce me táddo séna nimma.*

*Stásu calí ce pénsa*<sup>27)</sup> *pánda se ména.*

Translation into the ordinary vernacular :

Καλή ψυχή μου.

“Όταν τὰ μάτια τὰ δικὰ μας ἀνταμωθήκανε, ἡ καρδιά μου δὲ μ’ ἔκαμε πιὸ νὰ κοιμηθῶ καὶ πάντα συλλογίζεται σ’ ἐσένα, καὶ θέλει ν’ ἀκούσῃ νὰ μιλήσουνε γιὰ σένα καὶ μὲ βάλλει ἀπὸ μέσα, καὶ χωρὶς νὰ ξέρω, ἔρχομαι ἐδῶ πέρα στὸ σπίτι σου· καὶ ὅταν ἀκούω τὴ φωνὴ τὴ δική σου, χάνω τὸ μίλημα, τὰ μάτια μου θαμπώνονται, τὸ πρόσωπό μου μπορεῖς νὰ τὸ

<sup>1)</sup> -*edda*, i.e. -*ella*, an Ital. diminutive suffix. <sup>2)</sup> *epóa*=*όπόταν*, on the loss of the  $\tau$ , v. § 22 n.; initial  $\tau$  has also dropped off in the article ( $o=\tau\delta$ ,  $i=\tau\eta\nu$ ). <sup>3)</sup> Cf. n. 22; for the termination, v. § 214, n. 4. <sup>4)</sup> *pléo*, v. § 10, n. 1. <sup>5)</sup> *plónno* “sleep.” <sup>6)</sup> § 199, I. 1. a. n. The stem of the word is Ital. (*pensare*). <sup>7)</sup> v. § 20, n. 1. <sup>8)</sup> “it drives me out” (*pu éssu*=*ἀπὸ ἔσω*). <sup>9)</sup> Ital. <sup>10)</sup> § 35, n. 2. <sup>11)</sup> “I approach.” <sup>12)</sup> § 143, n. 2. <sup>13)</sup> *muso*, Ital. <sup>14)</sup> § 224, 3. n. 3. <sup>15)</sup> § 20, n. 1. <sup>16)</sup> § 14, n. 2. <sup>17)</sup> Ital. form. <sup>18)</sup> Ital. *ca=che* “that.” <sup>19)</sup> Ital. <sup>20)</sup> = *κειῆν τὴν* (cf. *ettélune* from *en télune*); *κειός*, § 146, n. 1. <sup>21)</sup> Cf. n. 18; *ca* is pleonastic here. <sup>22)</sup> The aorist pass. is here enlarged by -*sa*- instead of -*ka*- or -*va*- (cf. § 208). <sup>23)</sup> v. p. 136. <sup>24)</sup> *mbiévo*, Ital. verb with a Greek present formation (-*εύω*). <sup>25)</sup> Ital. <sup>26)</sup> § 22 n. <sup>27)</sup> Ital. form—imperative to *pensare*.



φωνάσης πεθαμμένο, τὰ πόδια δέ(ν) θέλουνε πιά νά περπατήσουνε ἐμπρός, καί (θα) ἔπεφτα ἐκεῖ μέσα, ἂν ἐγὼ δέ συλλογίζομουν, πῶς ἤθελα μὲ γελάσει ἐκεῖνοι ποὺ δὲν ἤξερουνε, τί ἔχω στὴν καρδιά μου καὶ πόση φωτιά ἐστὶ μὲ βαλες ἐκείνη τὴν ἡμέρα ποὺ ἀνταμωθήκαμε.

Πιστεύω πῶς δὲ θέλεις ἄλλα λόγια — σοὺ 'πα πόσο σ' ἀγαπῶ — πρέπει τώρα σ' ἐμένα νά μοῦ πῆς πόσο μ' ἀγαπᾷς. Λησμονῆς νά μοῦ δώσης τὴν ἀγάπην σου; Κάμε το γλήγορα, γιατί στέκω μὲ ἓνα πόδι ἐκεῖ μέσα καὶ μὲ τ' ἄλλο σ' ἓνα μνήμα.

Στάσου καλὴ καὶ συλλογίζου πάντα σ' ἐμένα.

### 3. Maina.

For the pronunciation of  $\sigma$  and  $\zeta$ , cf. § 28: I have, however, sometimes heard distinctly a pure  $\sigma$  on listening attentively. As for the occasional dropping off of the  $-s$ , it was sometimes faintly audible. On  $\tau\sigma = \kappa$ , cf. § 17.

For the better understanding of the contents of both the elegies, which I wrote down in the year 1894 at the dictation of my Maniatic *Agoyat*, I here add (in somewhat abbreviated form) the information for which I have to thank the distinguished connoisseur of the m. Gk. popular art, Professor N. G. Politis of Athens: "Both elegies belong among the most popular in Maina. Both have reference to events of the fourth decade of the past (nineteenth) century. The first (a) is an elegy upon the death of Παρασκευή (Παραστσή), the daughter of a certain Γρηγόρις or Δηγόρις (Δηγορίτσα). The mourner charges her to convey to her departed kin in the underworld tidings of a severe calamity which has overtaken the family, namely, that the fortified dwelling ('citadel') of the family is besieged by the enemy. The besieged leader of the family is Γιώργος Σκυλακογιάννης, who participated in the year 1834 in the insurrection of the Maniates against the regency of King Otto. The beleaguering party are Maniates allied with the Bavarian troops under General Feder. Διακονοδιτσαίικας is a Maniate of the name Δικαίος (see n. 4). The 'bastard' (μούλος) of Κατσεβαρδού, or, more correctly, the bastards of K. were cowardly and stupid sons of a wealthy widow; the 'conies' of Διοῦ are the cowardly sons of the wife of a certain Ἠλίας, named contemptuously after their mother. The besieged (Σκυλακογιάννης) was taken captive, and died in prison at Tripolitza.

"The elegy (b) is also well known on account of the subject, a Maniatic vendetta which developed in a peculiar fashion. The husband of Δηγοροῦ, namely, Δηγόρις Βέτουλας, had been slain by Πέτρος Δωόπουλος, who belonged to the same family, but after the murder came into conflict with his own relatives, on whom rested the obligation of avenging the murdered man. But because of the tie of kinship with the murderer they neglected to perform this obligation. The murdered man's wife (Δηγοροῦ) once went to Ἀλικά, a village in the department of Messa, on a visit to her relatives; on the way thither she came through the village Σπηλιωτάνικα (near the village of Μπολαρισί). In the former she saw the

near relatives of the murderer, and even the murderer himself. She greeted, and her kin returned the greeting, except the murderer, who not only refused to greet, but even derided her by punning upon the name of her late husband Βέτουλας (βετούλι a 'kid'). The murderer Διόπουλος ironically proposes to pay blood-money for her husband, calculating the amount at highest at 9 piastres, *i.e.* about the price of a good kid. The widow, indignant over the insult, reveals her great perturbation when she came to her kin by not greeting them. Her brother-in-law Yannis, observing that it is something serious, approaches her and hears the words of the murderer. In other versions Ληγοροῦ reproaches him for leaving his brother unavenged. Yannis in wrath seizes his gun, and, with the devil's assistance, kills Διόπουλος at his house from an ambush. He then flees and escapes to the house of the Σκυλακογιάννης, to whom elegy (a) refers."

a. Μοιρολόγι from Kittā.

Ἦ, Ληγορίτσα Παρατότῃ,  
 Ἄν ἔν τσαι πάξ ὅτῃν κάτου ζή<sup>1)</sup>,  
 Νὰ πῆξ τοῦν ἄθρωπῶνε<sup>2)</sup> μα<sup>3)</sup>,  
 Ὅτι τὸ κάττρο κρούεται.  
 Τὸ κρούει ὁ Βαβουλόλιας  
 Τσαι ὁ Διακονοδιτσαίκαξ<sup>4)</sup>  
 Τσαι ὁ μούλος τῆς Κατσεβαρδοῦξ  
 Τσαι τὰ κουνέλια τῆς Λιουξ.  
 Ἔλα νὰ συφωνήσωμε  
 Ἄντρε<sup>5)</sup> ζυναῖτσε<sup>5)</sup> συντετά  
 Ζέροντες<sup>1)</sup> τσαι μικρά παιδά<sup>6)</sup>,  
 Νὰ τὴν ἐβγάλωμ' ἀπὸ 'πά  
 Τῇ ζειτονία τὴν καῖτσά<sup>7)</sup>,  
 Γιατί ζῶη δὲν ἔχομε.

b. Μοιρολόγι from Μπολαριοί.

Μιὰ σκόλη τσαι μιὰ τσυρατόη  
 Τσαι μιὰ δευτέρα τῇ<sup>5)</sup> Λαμπρήξ  
 Ὅντ' ἀρδινιάστ' ἡ Ληγοροῦ  
 Νὰ πὰ ὅτοῦν ἄθρωπῶνε τηξ,  
 Βάξει<sup>6)</sup> κουλλούιρα<sup>6)</sup> ὅτῃμ ποιδά,  
 Κότσιν' αὐγὰ ὅτῇ ζουναριά,

<sup>1)</sup> § 27.    <sup>2)</sup> § 62.    <sup>3)</sup> = μάς.    <sup>4)</sup> The name Δικαῖος is turned into contempt with διακονο- (διακονιάρις) "beggar" and the pejorative suffix -akas (Politis).    <sup>5)</sup> § 29 n.    <sup>6)</sup> § 8, n. 2.    <sup>7)</sup> § 111.

Πέρασ' ἀπὸ τοὺς Μπουλαῖρουξ  
 Τσί ἀπὸ τὰ Σπηλιωτάϊνικα.  
 Χάμου ὅτῃ ρούγα κάθουντα<sup>8)</sup>,  
 Τσί ὄλουξ τοὺξ ἐσairέτισε<sup>9)</sup>,  
 Κανένα<sup>10)</sup> δὲν ἐμίλησε,  
 Μ' ὁ<sup>11)</sup> Πέτρος ὁ Λιόπουλος  
 Εἶπε· „Καλῶξ τῇ Ληγοροῦ,  
 Καλῶξ τη, καλῶξ ὠριῶες,  
 Μωῖρή<sup>6)</sup>, ἄμ πὰς στοῦν ἀθρωπῶνε σου,  
 Πέξ τοὺξ νὰ κάμουμε καλά,  
 Τό' ἐμεῖξ τοὺξ τὸ πλερώνομε  
 Τσείνο τὸ παλιοβέτουλο<sup>12)</sup>  
 Νῆ ἐξὶ γρόσα νῆ τό' ἐφτά,  
 „Ε, ὅτῃν ἀκρίβεια ἄξ πάει τό' ἔιννι“.  
 Ἐτσείνη ρεῖτενίστησε  
 Τό' ἐδιᾶ<sup>13)</sup> στοῦν ἀθρωπῶνε της,  
 Χάμου ὅτῃ ρούγα πέρασε  
 Τσαὶ δὲν τοὺξ ἐσairέτισε.  
 Ζάννης<sup>1)</sup> ὁφὸς τσαὶ γνωστικὸς  
 Σηκώθητσε τσαὶ τὴν ἔφτασε·  
 „Μωῖρή, καλῶξ τῇ Ληγοροῦ,  
 Καλῶξ τη, καλῶξ ὠριῶες,  
 Μωῖρή, τί ἔναι ἡ πίκρα Ζου,  
 Τί ἔναι τὸ μαράζι Ζου;“ —  
 „Τί νὰ ζε<sup>14)</sup> ποῦ, ἀφεντάτσί μου,  
 Πέρασ' ἀπὸ τοῦ Μπουλαῖρουξ  
 Τσί ἀπὸ τὰ Σπηλιωτάϊνικα.  
 Χάμου ὅτῃ ρούγα κάθουντα,  
 Τσί ὄλουξ τοὺξ ἐσairεῖτισα,  
 Κανένα<sup>10)</sup> δὲ μοῦ μίλησε,  
 Μ' ὁ Πέτροξ ὁ Λιόπουλοξ  
 Εἶπε· Ἐκαλῶξ τῇ Ληγοροῦ,  
 Ἄν πὰξ στοῦν ἀθρωπῶνε ζου,  
 Πέξ τους νὰ κάμουμε καλά,  
 Τό' ἐμεῖξ τοὺξ τὸ πλερώνομε  
 Τσείνο τὸ παλιοβέτουλο<sup>12)</sup>

<sup>8)</sup> 3rd plur.    <sup>9)</sup> § 21.    <sup>10)</sup> = κανέναν.    <sup>11)</sup> = μόνο ὁ.    <sup>12)</sup> See the introductory note and § 41a, l. b.    <sup>13)</sup> § 208.    <sup>14)</sup> § 135, n. 1.



Νὴ ἔξι γρόῳα νὴ τὸ' ἐφτά,  
 „Ε, ὅτ' ἡν ἀκρίβεια ἄξ πάει τὸ' εἰννιά.“  
 Ζάννηξ ἐρεῖτενίστησσε,  
 Στὸ ὅπιτι του ἐῖδάητσε<sup>15)</sup>.  
 „Γιὰ δό<sup>16)</sup> μου, νύφη, τὸ ἅλμα,  
 Νὰ πάω ζά<sup>1)</sup> τὸ βόδι μα<sup>3)</sup>,  
 Τσί ἂ δὲν ἐρθοῦ<sup>17)</sup> ὡς τὸ πρωῒ,  
 Ρίξετε τὸ χαλίτσι μου<sup>18)</sup>  
 Τὸ' ἐμένα μὲ τοῦ Βέτουλα.“  
 Στὸ δρόμο ποῦι<sup>19)</sup> ἐπάιζαινε<sup>20)</sup>,  
 „Ενα βετούλι βέλαξε.  
 „Ελα κοντά μου, ὄαιτανά,  
 Νὰ<sup>6)</sup> διορδώσου τὴ δουλειά“.

## 4. Aegina.

## Ὁ βασιλέας Ὑπνος.

Μία<sup>1)</sup> φορὰ τὸ' <sup>2)</sup> ἓνα τσαῖρὸ <sup>2)</sup> ἦτανε ἓνας βασιλέας<sup>1)</sup>, Ὑπνος τ' ὄνομά του. Δίπλα εἰς τὸ παλάτι ἐκαθότανε μία φτωχὴ κόρη τσαῖ ξενοδούλευε τσαῖ Ζοῦσε. Ἐνυχτόρευε τσαῖ ὄντες τῆς ἐρχότανε ὁ ὕπνος νὰ τσομηθῇ<sup>3)</sup>, ἔπαιρνε κουτσία τὸ' ἔτρωε τὸ' ἔλεε· „ἦρθες, ὕπνε, καλῶς ἦρθες, φάε κουτσία τσαῖ φύγε.“ Ἀπ' ὅξω ἦτανε ἡ δωδεκάδα τοῦ βασιλέα τὸ' ἄκουτσε<sup>4)</sup> νὰ λέῃ ἡ κόρη· „ἦρθες, ὕπνε, καλῶς ἦρθες, φάε κουτσία τσαῖ φύγε.“ Εἶπανε· „σ' αὐτὴ τῇ φτωχῇ κόρῃ εἶναι ὁ βασιλέας μας μέσα.“ Τὴν ἄλλη νύχτα πῆγε ἡ δωδεκάδα τοῦ βασιλέα ν' ἀκούσῃ τί θὰ εἰπῇ. Ἐτσίνη νυχτόρευε, τὸ' ὄντες τῆς ἐρχότανε ὁ ὕπνος, ἔλεε· „ἦρθες, ὕπνε, καλῶς ἦρθες, πᾶρε τὸ σκαμνὶ τσαῖ κάτσε.“ Αὐτοὶ ἔλεανε· „ὁ βασιλέας μας εἶναι μέσα.“ Τὴν ἄλλη νύχτα πάλι ἡ δωδεκάδα ἐπῆγε ν' ἀκούσῃ, τί θὰ εἰπῇ ἡ κόρη, τὸ' ἄκουτσε τὰ ἴδια λόγια. Τότες ἐπῆγε ἡ δωδεκάδα στὴ μάννα τοῦ βασιλέα τσαῖ τῆς εἶπε, ὅτι ὁ βασιλέας παγαίνει κάθε νύχτα σ' αὐτῆς τῆς φτωχῆς κόρης τὸ σπίτι. Ὀντες τ' ἄκουτσε ἡ μάννα του, τὸν ἐφώνηξε τσαῖ τοῦ

<sup>15)</sup> § 208.    <sup>16)</sup> = δῶσε (δός).    <sup>17)</sup> § 213, n. 3.    <sup>18)</sup> The sense is: “consider me also like Βέτουλας as dead.” In Greece the custom of piling up stones on the spot where a murder took place is wide-spread.

<sup>19)</sup> = ποῦ.    <sup>20)</sup> = ἐπάγαινε.

<sup>1)</sup> v. § 10, n. 1.    <sup>2)</sup> § 17.    <sup>3)</sup> § 6, n. 4, and § 17 n. <sup>4)</sup> § 202, n. 1.

εἶπε· „πῶς καταφρονάεις τὸν ἑαυτό σου, βασιλέας ἐσὺ καταδέχεσαι νὰ παγαίνης κάθε νύχτα σ' αὐτῆς τῆς φτωχῆς κόρης τὸ σπίτι;“ — „Ἐγὼ οὔτε κὰν τὴν ἔχω ἰδωμένα στὰ μάτια μου.“ — „Νὰ πάψης στὸ ἐξῆς, παιδί μου, νὰ πηγαίνης. Γιατί; διότι δὲ σοὺ κάμει τιμή.“

Ἐφώναξε τσ' αὐτὴ τὴ φτωχὴ κόρη τσαὶ τῆς εἶπε· „στὸ ἐξῆς νὰ μὴν ἔχης τὴ σχέσι τοῦ βασιλέα, νὰ μὴν τὸν δέχῃς στὸ σπίτι σου, γιατί τί ἔχεις νὰ περάσῃς!“ — Τῆς εἶπε· „ποτὲ δὲν ἔγινε τοῦτο· γιατί εἶμαι ἄξα<sup>5)</sup> ἡ γὼ μία φτωχὴ κόρη νὰ δέχωμαι τὸ βασιλέα στὸ σπίτι μου;“ Ἀλλὰ τὸ ἤπρε πολὺ ἐπιπόνου ἡ κόρη, δὲν ἤξερε τί νὰ κάνῃ. Τῆς ἔλεαν ὅλοι, ὅτι ὁ βασιλέας ἐπήγαινε στὸ σπίτι της. Πιάνει λοιπὸν τσαὶ βάνει πανιὰ στὴ τσόουλια<sup>3)</sup> της τσαὶ κάνει τὸ ψευτογγαστρωμένο, βγαίνει ὅξω στὴν αὐλὴ, κάθεται πάνω σὲ μία ψάθα τσαὶ δένει στὴν ἄκρῃ της ἓνα ἀλόχτερα τσαὶ τραβοῦσε τὴ ψάθα σὰ καρότσα. Ἐπεράκανε<sup>4)</sup> τρεῖς μοῖρες, τὴν εἶδανε τσ' ἐγελάκανε μ' ὅλη τους τὴν καρδιά τσαὶ εἶπαν· „τρεῖς χρόνους εἶχαμε νὰ γελάσωμε τσ' αὐτὴ μᾶς ἔκανε νὰ γελάσωμε μ' ὅλη μας τὴν καρδιά· τί νὰ τῆς εὐκηθοῦμε; νὰ τῆς εὐκηθοῦμε τὸ ψευτογγάστρωμά της νὰ γίνῃ ἀληθινό, νὰ βρεθῇ στὰ χέρια της ἓνα παιδί ἴδιος ὁ βασιλέας Ὑπνος· ἡ ψάθα νὰ γίνῃ μία ἄμαξα χρυσῇ, ὁ ἀλόχτερας νὰ γίνῃ ἓνα ἄτι χρυσό, τσ' αὐτὴ νὰ κάθεται στὴ μέση τῆς καρότσας τσαὶ νὰ βρεθῇ στοῦ παλατιοῦ τὴν πόρτα, τσαὶ νὰ ζητήσουνε ὅλοι γιὰ βασίλισσα τσαὶ νὰ πάρῃ τὸ βασιλέα τὸν Ὑπνο νὰ γίνῃ βασίλισσα.“

Ὡ τοῦ θάματος νὰ γίνουν ὅλα ὅπως τῆς εὐκηθῆσαν<sup>6)</sup> οἱ μοῖρες, νὰ τὴ δεχτοῦνε ὅλοι μὲ μεγάλη εὐκαρίστησι, τὸ παιδί νὰ εἶναι ἴδιος ὁ βασιλέας ὁ Ὑπνος, νὰ εἰποῦνε ὅλοι· „τὸ παιδί εἶναι τοῦ βασιλέα Ὑπνου, τσαὶ πρέπει νὰ τὴ στεφανωθῇ.“ Τοῦ λείει ἡ μάννα του· „τί κάθῃς; Τὸ παιδί εἶναι δικό σου τσαὶ πρέπει νὰ τὴ στεφανωθῇς.“ Τότες τσ' ὁ βασιλέας τὸ πίστεψε τσ' αὐτὸς τσ' ἀποφάσισε νὰ τὴ στεφανωθῇ. Ἀργα, τούμπανα, χαρὲς μεγάλες· τὴ στεφανώθησε ὁ βασιλέας τσ' ἔγινε βασίλισσα, ἐκάθισε στὸ θρόνο τσ' ἐζούσανε ἐτσεῖνοι καλὰ ἐτσεῖ, τσ' ἐμεῖς ἐδῶ πιὸ καλύτερα.

### 5. Ios.

This story was told me by a very aged woman from the ranks of the common folk. The intermixture with forms not genuinely dialectical is striking. Palatalised κ (§ 17) was pronounced mostly as τσ, but often approached a τσ̣ (τσ̣).

<sup>5)</sup> § 10, n. 4.

<sup>6)</sup> § 208 and § 221, n. 3.

## Ὁ Φιορεδίνος.

Ἦτον ἓνας βασιλέας τσαὶ εἶχε κακουσὰ στὸ τσεφάλι· βασιλέας τσαὶ μὲ τῇ κακουσὰ μπορούσε νὰ παρισιαστῇ. Τὸ μεταχειρίζουδα πολλοὶ γιανοί, νὰ γιάνη ἡ λέπρα, ποῦ εἶχε στὸ τσεφάλι του. Μέσα στσοὶ πολλοὶ γιανοί<sup>1)</sup> εὐρέθη ἓνας ἄλλος γιανός. Τοῦ λέει ὁ γιανός· „βασιλέα μου, δὲ γιάνεις μὲ γιανικά, ἃ δὲν εὐρῆς ἓνα βασιλόπαιδο νὰ τὸ σφάξης, νὰ τριφτῇ τὸ γαῖμα του νὰ γένῃ καλὰ“. Ἀφοῦ τοῦ τό πε ὁ γιανός, ἐρχίνισε ν' ἀναστενάξῃ· „ποῦ θὰ ἔβρω τέτοιο παιδί νὰ τὸ σφάξω;“ Ἡ κόρη του ἡ πρώτη τοῦ λέει. „Γιάδα<sup>2)</sup> ἀναστενάξεις;“ — „Γιατί δὲν ἔχω ἀγῶρι νὰ μοῦ φέρῃ αὐτὸ τὸ παιδί“. Τοῦ λέει ἡ κόρη του· „μὴ πικραίνεισαι τσαὶ κάμε ἐν' ἀρμαμέδο<sup>3)</sup> βασιλικό, νὰ γίνω καπετάνιος, ἡ μιά σου κόρη νὰ ἔμπῃ καμαριέρα, ἡ ἄλλη λοστρόμος· νὰ βάλῃς ὅλη τὴ κουδάνια μέσα τσαὶ τοὺς μαρινέρους“.

Ἐπειτα ἦφνε τὸ πλοῖο τσαὶ πάει στὴν Εὐρώπη, ὅπου ἤξεραν, ὅτι εἶναι ἓνας βασιλέας τσ' εἶχε μόνον ἓνα παιδί σερνικό. Ὡς καθὼς τὸ βλέπει ὁ βασιλέας τὸ πλοῖο, λέει τῇ βασίλισσας· „σῆκω, βασίλισσα, νὰ συγυριστῇς· τσαὶ αὐτὸ τὸ πλοῖο ποῦ ἔρχεται εἶναι βασιλικό, τσαὶ κανένας βασιλέας μᾶς τὸ κάνει πεσ-τσέσι“. Τότε φεύγει ὁ βασιλέας τσ' ἡ βασίλισσα τσαὶ τὸ παιδί τῶνε ὁ Φιορεδίνος<sup>2)</sup> τσ' ἐπῆσαν στὸ πλοῖο τὸ βασιλικό. Ὡς καθὼς τὸ εἶδαν τὸ παιδί, τοῦ ἔκαμαν τόσες τσιριμόνιες τσαὶ κοβλιμέντα· τότε ἤβγαλαν τὰ φαητὰ τσαὶ κάθισα νὰ φάνε. Μετὰ τὸ δεῖπνο σερβίρανε τσοὶ καφέδες, στοῦ παιδιοῦ τὸ γαφὲ<sup>3)</sup> εἶχαν ὕπνο· ἐτσοιμήθη τὸ παιδί. Λέει ἡ βασίλισσα στὸ βασιλέα· „βασιλέα μου πολυχρονεμένε μου, νὰ φύωμε, γιατί ἐπέρασε ἡ ὥρα“. Ἐτσεῖνες οἱ κόρες στσέπασαν τὸ παιδί τσαὶ τοῦ ἔδωσαν τσαὶ ἄλλο ὕπνο, τσαὶ πῆε τὸ παιδί στὸν ἄλλο κόσμον<sup>3)</sup>. Ἡ βασίλισσα ἐπῆε τσαὶ τοῦ λέει· „σῆκω, παιδί μου, νὰ πηαίνουμε“. Τότε παρισιαστήκανε ἐμπρός τῆς ἐτσεῖνες οἱ κόρες τοῦ ἀλλουνοῦ βασιλέα τσ' εἶπαν· „γιατί θὰ πάρῃς τὸ παιδί σου νὰ κρυώσῃ, ποῦ εἶναι νύχτα; Μήπως τσ' εἴμαστε κουρσάριδες τσαὶ φοβεῖσαι; Ἐμεῖς εἴμαστε βασιλικὸ ἀρμαμέδο. Τὸ πρῶι θὰ τὸ σηκώσωμε, νὰ τὸ φέρωμε ἀπάνω στὸ βασιλεῖο σου“. Τσ' ἔπειτα τῇ λέει ὁ βασιλέας· „δὲ βειράζει<sup>2)</sup>, ἃς ἀφήσωμε τὸ παιδί νὰ μὴ κρυώσῃ“. Ἐφνε ὁ βασιλέας μὲ τῇ βασίλισσα τσαὶ πῆαν στὸ παλάτι τῶνε. Ὡς καθὼς φεύγει ὁ βασιλέας, ἐσηκωθήκανε, ἐσαρπάρανε τὴν ἄγκουρα πολὺ σιγὰ τσαὶ

<sup>1)</sup> § 62, n. 1.      <sup>2)</sup> § 15, n. 2.      <sup>3)</sup> An exaggerated expression for “sank into deep slumber.”



φύανε. Ἐφτάζανε στὸ βατέρα τῶνε. Τὸ παιδί ἴντα ἤκαμε; ἤκλαιε τὸ παιδί. Σὰν ἐφτάζανε, ἡχάρη ὁ βασιλέας, ὅπου τοῦ φέρανε παιδί, τσαὶ ἤπαιξε κανονιὲς ἀπὸ τῆ χαρά του. Τὸ πῆραν τὸ παιδί τσαὶ τὸ πῆανε ἀπάνω στὸ βατέρα τῶνε. Αὐτὸς ἀπὸ τῆ χαρά του ἐμήνυσε τοῦ γιатρουὶ νὰ πάη στὸ παλάτι, γιατί ἤυρε παιδί νὰ τὸ σφάζουνε. Τότε τοῦ λέει ὁ γιатρός· „βασιλέα μου, ἡθέλαμε βασιλικὸ παιδί, γιὰ νὰ ᾿ναι τὸ γαῖμα του καθαρὸ. Τώρα ἂ τὸ σφάξης, περισσότερο κακὸ θὰ κάνης παρὰ καλὸ· ἐπειδὴ ἀπὸ τὰ κλάματα τὰ πολλά, ὅπου ἤκαμε τὸ παιδί, εἶναι τὸ γαῖμα του ἀνακατωμένο μὲ τὴ χολή. Μόνο νὰ τὸ πᾶς στὸ περιβόλι σου μὲ μιὰ σου κόρη, νὰ κάνουνε σαράντα μέρες, νὰ τρῶνε, νὰ γλεῖζιζονε, νὰ καθαρίσῃ τὸ γαῖμα<sup>4)</sup> του“.

Ἐφτάζανε οἱ σαράντα μέρες νὰ τὸ σφάζουνε τὸ πρωῒ. Τότε τοῦ λέει ἡ κόρη· „Φιορεῶνε μου, πέσ' ἀπάνω μου στὰ γόνατά μου νὰ σὲ ψειρίσω“. Τὸ Φιορεῶνο τὸν ἐπῆρε ὁ ὕπνος. Ἦρχισε νὰ κλαίῃ ἡ κόρη. Τὰ δάκρυά τῆς ἠπέφτανε ἀπάνω του. Τότε ζύπνησε μὲ τὰ δάκρυά τῆς, τσαὶ τοῦ ᾿λέε ἡ κόρη· „πῶς θὰ τὸ ᾿δῶ νὰ σὲ σφάζουνε;“ — „Τσαὶ νὰ μὲ σφάζουνε;“ — Τότε λέει ἡ κόρη· „θὰ σὲ σφάζουνε, γιατί ἔχει ὁ πατέρας μου κακουσὰ τσαὶ θέλει τὸ γαῖμα σου, νὰ τοῦ περάσῃ“. Τότε τῇ ἀποκρίνεται· „τ' ἀφοῦ μὲ λυπάσαι, δὲ φεύγομε;“ — „Φεύγομε, λικοδήσου κομμάτι“. Ἐπῆε στὸ παλάτι τοῦ πατέρα τῆς τσ' ἐπῆρε πολλὰ χρήματα, τσαὶ σηκωθήκανε τσαὶ φύανε. Τὸ πωρνὸ ἐπῆανε νὰ ᾿βροῦνε τὸ Φιορεῶνο νὰ τόνε σφάζουνε. Ἦτανε ὁ Φιορεῶνος φευγάτος τσ' ἡ κόρη τοῦ βασιλέα. Τότες λέει ἡ βασίλισσα τοῦ βασιλέα· „πήαινε νὰ τσοὶ προφτάξης“. Ἐπῆαινε· λέει τότε ἡ κόρη τοῦ βασιλέα τοῦ Φιορεῶνου· „γύρισε νὰ ᾿δῆς πίσω σου, τί ἀνέφαλο ἔρχεται“. Τῇ λέει· „ἔρχεται κότσινο ἀνέφαλο“. — „Νὰ σοῦ δώσω μιὰ πατσά, νὰ σὲ κάμω ἐκκλησά<sup>5)</sup> τσ' ἓνα καλοεράτσι<sup>6)</sup> νὰ σημαίνης τὴ γαβάνα. Τσ' ἐγὼ θὰ γενῶ μιὰ γάστρα βασιλικό“.

Ἐπειτα ἤφταξε ὁ πατέρας τῆς· „καλοεράτσι, δὲν εἶδες κανέν' ἄδρα τσαὶ μιὰ γυναῖκα νὰ περάσουν ἀπὸ ᾿δῶ;“ — „Τὴ γαβάνα μου σημαίνω, τὴ γαβάνα μου γυρεύω“. Ὁ βασιλέας ἤστράφητε πίσω στὸ παλάτι. Τοῦ λέει ἡ βασίλισσα· „δὲ τσ' εὐρηήτσες;“ Λέει· „ὄχι, μιὰ γάστρα εἶδαμε μὲ βασιλικὸ τσ' ἓνα καλοεράτσι“. Λέει· „αὐτοὶ ᾿τανε· γιὰ νὰ πάω ᾿γώ“, τσαὶ πηαίνει. Ρωτᾷ ἡ κόρη· „τί ἀνέφαλο ἔρχεται;“ — „Ἐρχεται μαῦρο ἀνέφαλο“.

<sup>4)</sup> § 23.<sup>5)</sup> § 10, n. 4.<sup>6)</sup> § 22.

Λέει· „μάννα μου εἶναι. Τώρα νὰ σοῦ δώσω μιὰ πατσά, νὰ σὲ κάμω λίμνη, τσ' ἐγὼ μιὰ πάπια νὰ σοῦ σεργιανίσω μέσα. Τσ' ἐτσεῖνη θὰ μοῦ λέει· ὦ τυατέρα<sup>7)</sup>), πᾶρε τονε τσ' ἔλα, δὲν ἤξερεις τὴ δυστυχία μας“. Ἀφοῦ δὲν ἐπήαινε, τσῆ λέει ἡ βασίλισσα· „ἔλα σὺ μόνη τσ' ἄφησε αὐτόνε“. Ἐτσεῖνη ἡ κόρη τσης, γιὰ νὰ τὴν εὐκαριστήσῃ, ἐπήαινε ἐμπρὸς ἐμπρὸς στὴ λίμνη, ἀλλὰ τὸ τσῦμα τὴν ἔπαιρνε πάλι μέσα. Ἐβαρίστισε ἡ μάννα τσαὶ τσῆ καταρήστη τσαὶ τσ' εἶπε· „Ἄμε, κόρη μου, τσαὶ μάννα γιὸ φιλήσῃ τσαὶ σένα λήσμονήσῃ“<sup>8)</sup>).

Ἡ φύανε τσαὶ πῆανε στὴν πατρίδα τοῦ παιδιοῦ. Τσαὶ τσῆ λέει τὸ παιδί· „κάθισε παδά, νὰ πᾶω νὰ φέρω μουσιτσές, συδζενεῖς μου, νὰ σὲ κατεβάσομε μὲ μουσιτσή“. Τσ' ἔπειτα πῆε αὐτὸς στὸ σπίτι τωνε τσ' ἡ μητέρα του ἤθελε νὰ τόνε φιλήσῃ. „Ὁχι, νὰ μὴ μὲ φιλήσῃς, μακρειά! Μόνο θέλω νὰ 'τοιμαστῇ ἡ μουσιτσή τσ' οἱ συδζενεῖς, νὰ πάμε νὰ κατεβάσομε τὴ γυναῖκα μου“. Βασιλικὸς ὀρισμός, ἐτοιμαστήκανε ἀμέσως ὅλα. Τὸ Φιορεδῖνο τὸν πῆρε ὁ ὕπνος. Πηαίνει<sup>9)</sup> ἡ μητέρα του τσαὶ τσοιμισμένο τὸ φιλεῖ. Τσ' ἔπειτα τοῦ λῆει ἡ μητέρα· „σήκω, παιδί μου, οἱ συδζενεῖς ἤρχανε<sup>10)</sup>), οἱ μουσιτσές ἔτοιμες, νὰ πᾶς νὰ φέρῃς τὴ γυναῖκα σου“. — „Ἐγὼ δὲν ἔχω γυναῖκα“. Ἡ βασίλισσα εἶπε· „νὰ φύουνε τὰ παιχνίδια τσ' οἱ συδζενεῖς, τσαὶ τὸ παιδί μου δὲν ἔχει γυναῖκα· μόνον ἦτον ἀπὸ τὸ δρόμο Ζαλισμένος τσαὶ τό 'πε“. Ἐτσεῖνη τί νὰ κάνῃ; τὸ κατάλαβε. Ἐπῆρε τὸ δρόμο τσαὶ κατέβη στὴ χώρα. Τότε λέει· „ἕνα σπίτι δὲν εἶν' ἐδῶ νὰ τὸ νοιτσάσω; Τσαὶ νὰ μοῦ βρουνε μιὰ δούλα“.

Ὁ Φιορεδῖνος εἶχε ἕν' ἀξάδερφο, τσ' οἱ δυὸ φίλοι ἠβγαίνανε περίπατο. Ἦτανε μέρος ὅπου περνοῦσε τὸ σπίτι ποῦ ἠπιασε ἡ γυναῖκα του. Ἦτονε τὸ σοκάτσι ὅπου 'πέρνα αὐτός. Ὁ ἀξάδερφός του ὁ σιὸρ Στέφανος τσ' οἱ δυὸ του φίλοι τὴν εἶδανε τσ' εἶπαν· „τί ώραία νέα!“ Ὁ Φιορεδῖνος εἶπε· „αὐτὴ σὰς ἀρέσει ἡ παλιογυναῖκα;“ Τότε ὁ σιὸρ Στέφανος τσῆ δούλα τσης<sup>11)</sup> τσ' εἶπε· „γιὰ πὲ τσῆ κοκόνα σου<sup>12)</sup> νὰ τσῆ δώσω χίλια πεδακόσα γρόσα, νὰ 'ρχω τὸ βράδυ“. Πάει τσαὶ τσῆ τὸ λέει· „ἄμε νὰ σοῦ τὰ δώσῃ τσαὶ νὰ 'ρχῃ“. Ὑστερώτερα πάει ἡ δούλα τσαὶ τὰ παίρνει, τσ' ἐτσεῖνος ρωτᾷ, τί ὥρα νὰ 'ρχῃ. „Πέδε ὥρα“. Ἐπῆε αὐτὸς τὴν ὥρα τσαὶ χτυπᾷ τοῦ λέει· „ποῖος εἶσαι;“ — „Ἐγὼ ποῦ ἤδωσα τὰ χίλια πεδακόσα γρόσα“. — „Τί ὥρα ἔχεις;“ — „Πέδε“. — „Νὰ

7) = θυγατέρα.

8) The subjunctive without νὰ is rare.

9) § 9 n.

10) § 203, 5.

11) § 29 n.

12) = τῆς κοκόνας σου.

χαθῆς ἀπὸ 'δῶ, τσ' ἐγὼ ἔχω ἔξε". Τσ' ἔπειτα ὁ φίλος ἤθελε νὰ πάη τσ' ἐτσεῖνος τσαὶ λέει στὴ δούλα· „γιά πὲ τσῆ κοκόνα σου, νὰ ῥχω τὸ βράδυ, νὰ τσῆ δώσω διακόσα γρόσα". Πάει τσαὶ τσῆ τὸ λέει. „Ἄμε νὰ σοῦ δώσῃ τσαὶ νὰ ῥχη. — „Τσαὶ τί ὦρα νὰ ῥχω;" — „Στὶς ἔξε". — Πάει, χτυπᾷ κτλ. . . Ὁ τρίτος πάλι λέει νὰ δώσῃ ἑκατὸ γρόσα.

Ἐβγήκανε στὸ σιργιάνι μὲ τὸ Φιορεδῖνο οἱ φίλοι τσαὶ περάσανε ἀπὸ κάτω τσαὶ στενάσανε. Τότε λέει ὁ Φιορεδῖνος στὸ σιὸρ Στέφανο·

„Τ' ἔχεις, σιὸρι Στέφανε, τσαὶ χαμηλολογιάζεις;

Σὰν νὰ ῥασες τὸ βίο σου, στέτσεις τσαὶ λοαριάζεις".

Ἀποκρίνεται ὁ σιὸρ Στέφανος·

„Ὅτι τσὰν εἶχα, τὰ ῥασα, σιὸρι Φιορεδῖνο,

Ποῦ τὰ ῥα, εἰς τὸ γάμο σου ὅλα νὰ τὰ σερβίρω".

Ὁ Φιορεδῖνος τοῦ λέει· „τί ἔχεις;" — „Δὲν ἤδωσα χίλια πεδακόσα γρόσα σ' αὐτὴ τῇ τσυρία ἀπάνω τσαὶ μοῦ ῥπε, στὶς πέδε νὰ πάω, τσαὶ μοῦ ῥπε πῶς εἶναι ἔξε τσαὶ μ' ἔδωξε". Λέει ὁ Φιορεδῖνος· „δὲ τήνε φέρνετε στὸ βατέρα, νὰ ξεβερδέψετε; Νὰ τήνε πάμε στὸ βατέρα μου". Σὰν ἐπῆσαν αὐτοὶ οἱ νέοι στὸ βασιλέα, εἶχε ἓνα δοῦλο ὁ βασιλέας τσαὶ τοῦ εἶπανε· „πῆαινε νὰ πῆς τσῆ τσυρίας νὰ ῥχη στὸ παλάτι". Ἐφταξε ὁ δοῦλος τσαὶ τσ' εἶπε·

„Κοπιάστε, ποῦ σ' ὀρίζουνε τσῆ χώρας οἱ βαρόνοι.

Τσερά μου, σὲ παρακαλῶ νὰ ῥης πολλοὶ τσοὶ χρόνοι".

Τσαὶ δαίνει<sup>3)</sup> στὴ μέσα κάμαρα, τσερνᾷ τὸν καστελάνο·

„Γιὰ, σύρε, Κῶστα μου, νὰ πῆς, πῶς τώρα θενὰ πάω".

Βάζει τὸν ἥλιο πρόσωπο τσαὶ τὸ φεγάρι στηθος

Τσαὶ τοῦ κοράκου τὸ φτερό βάζει καμαροφρύδι.

„Ελα, Χριστέ, στὴ πάδα μου, τσαὶ Παναγιὰ, κοδά μου,

Σήμερα νὰ φανερωθῇ τσ' ἐμὲ τὸ δίτσεμά μου".

Ἐπῆαινε. Ὡς καθὼς τὴν ἔδανε<sup>13)</sup> οἱ λαβατζήδες, εἶπανε·

„Νὰ τήνε ὅπου ἔρχεται τσαὶ τὸ θεὸ φοβοῦμαι,

Μὴ τὴν ἰδῇ ὁ βασιλιάς, τίποτα νὰ μὴ ῥδοῦμε."

Τότε τσῆ λέει ὁ Φιορεδῖνος· „δὲν ἡδρέπουσούνε νὰ φᾶς τοῦ ῥνοῦς τὰ ἑκατὸ τσαὶ τ' ἄλλουνοῦ διακόσα τσαὶ τοῦ σιὸρι Στέφανου τὰ χίλια πεδακόσα;" —

(Κόρη) „Σῶπα ἐσύ, μὴν ἡπετάχτης σὰ τσαινούριος ἀβοκάτος;

Τσαὶ στὴ ράτσα μου θὰ πέσης τσ' ὕστερα θὰ μετανοιώσης."

<sup>13)</sup> § 183, n. 2.



- (Φ.) „Σώπασε, μὴ δολλομιλῆς, ἔχει τὰ λόγια λία,  
Τσαὶ τοῦτο ποῦ θωρεῖς ἐδώ, εἶναι παιδί τοῦ ρήγα.“  
(Κ.) „Θ' ἀρχίσω θέλω πειότερα ὅσο νὰ μὲ γνωρίσης,  
Γιατ' ἀφορμὴ ἐγύρεψα νὰ 'ρθω τσ' ἐγὼ στὴ κρίσι.“

(The Queen to the King.)

- „Θυμάσαι, βασιλέα μου, ἴδα μᾶς ἔπ' <sup>13)</sup> ὁ γιός μας;  
Θαρρῶ, πῶς εἶν' ἡ νύφη μας, θαρρῶ πῶς εἶμ' <sup>14)</sup> παιδί μας.“  
(Φ.) „Ἄλλοῦ σὲ πέψα τσ' ἡσφαλες, νὰ 'βρῆς τὸ ριζικό σου  
Τσαὶ σὺ θαρρεῖς, βαρεϊόμοιρη, πῶς εἶμ' ἐγὼ δικός σου;“  
(Κ.) „Θυμάσαι, Φιορεᾶίνο μου, τσαὶ γιάδα δὲ θυμάσαι,  
Ποῦ ἡπαιρνα τὰ ποκάμισα τσ' ἡρχουμου τσ' ἡλλαξά σε;  
Θυμάσαι, δὲ σ' ἐπιάσανε δεμένο οἱ γρουσάροι,  
Στοῦ βασιλιὰ σὲ πῆανε μὲ μιὰ τιμὴ μεγάλη;“  
(Φ.) „Θυμοῦμαι ποῦ μὲ πιάσανε δεμένο οἱ γρουσάροι,  
Στὸ βασιλιὰ μὲ πῆανε μὲ μιὰ τιμὴ μεγάλη.“  
(Κ.) „Θυμάσαι, Φιορεᾶίνο μου, ἂν εἶχε τυατέρα;“  
(Φ.) „Θυμοῦμαι, πῶς τὴν εἶχανε, μὰ 'γου <sup>15)</sup> δὲν τὴν εἶδα.“  
(Κ.) „Ὡ δίγνωμε τοῦ δίγνωμου <sup>16)</sup>, ἐπίσω μου γυρίζεις,  
Ποῦ μὲ τὰ δάκρυα σ' ἔλουα, τώρα δὲ μὲ γνωρίζεις;

(To the Queen.) Τσερά μου, βάνα φίλησες τοῦ λόου σου τὸ γιό σου;“

(Queen.) „Ἐγὼ τσαὶ τὸν ἐφίλησα τσαὶ σὺ ἐκάτεχες το;“

(Κ.) „Γιὰ ξαναφίλησέ τονε νὰ 'ρχη στὰ λοϊκά του.“

Στσύβγει ἡ μάννα τσαὶ τόνε ξαναφιλεῖ, τσ' ἔρχεται αὐτὸς στὰ  
λοϊκά του τσαὶ λέει στὴ γόρη·

„Καλῶς την τὴ ρουζέτα μου, καλῶς την τὴ ψυχὴ μου,  
Καλῶς την, ποῦ μοῦ χάρισε ἐμένα τὴ ζωὴ μου“.

## 6. Calymnos.

Μοιρολόγι.

Στῆς νιότης σου τὴν ἄτθησι <sup>1)</sup> τσαὶ πάνω στὴν οὐσία·  
Πῆρε σ' ὁ Χάρος, πῆρε σε τσαὶ σὲ (δ)ίχως ὀρπί(δ)α <sup>2)</sup>.  
Κόρη μου χα(δ)εμένη μου, τῆς μάννας σου καμάρι,  
Πῶς ἤφητσε <sup>3)</sup> τσ' ἐπρόσταξεν ὁ Χάρος νὰ σὲ πάρη;  
Οἱ τετρακόσσοι <sup>4)</sup> ἀννᾶζελοι <sup>5)</sup> τσ' οἱ (δ)ῶ(δ)εκ' Ἀποστόλοι  
Σοῦ πῆραν τὴ ψυχούλα σου στὸ Ἄζιο περι(β)όλι.

<sup>14)</sup> = εἶν(αι). <sup>15)</sup> = μὰ ἐγὼ. <sup>16)</sup> This turn strengthens the expression δίγνωμος, cf. § 44, n. 1.

<sup>1)</sup> § 35, n. 3. <sup>2)</sup> § 22 n. <sup>3)</sup> §§ 17 and 202. <sup>4)</sup> = τετρακόσιοι.  
<sup>5)</sup> = ἄγγελοι, cf. § 17.

Παντέρα ἥσουλ<sup>6)</sup> ᾿ληνισὰ μὲ τὸ σταυρὸ στήμ μέση,  
 Τσαὶ ἤχασά σ' ἡ μάννα σου, κόρην της πλιὸ ἐς<sup>6)</sup> σ' ἔσει<sup>7)</sup>.  
 Τοῦ οὐρανοῦ τὰ νέφαλα τσαὶ πρὸς<sup>8)</sup> τὰ μποζιατίζει<sup>9)</sup>!  
 Τ' ἀγαπημένα ἀντρό(τ)υνα, ἄχ! πρὸς τὰ ᾿ποχωρίζει!  
 Ὅ θάνατός<sup>10)</sup> σου μοῦ ᾿καψε τὰ σωθικά<sup>11)</sup> μου, κόρη,  
 Τσ' ὁ νοῦς μου μὲ (δ)ερνοχτυπᾷ νὰ κουτουλλῶ τὰ ὄρη.  
 Χριστὸς βαστεῖ τὰ στέφανα, τσ' ἀννδζέλοι τὰ τσερζά<sup>8)</sup> σου,  
 Ξεσταύρωσε τὰ σέρζα<sup>12)</sup> σου, τίναξε τὰ λουλλούδζα<sup>8)</sup>,  
 Νὰ φέρουσι τ' ἀέρφσα<sup>8)</sup> σου τοῦ γάμου τὰ παιχνίδζα.  
 Γιὰ λύσε τὰ παάρζα<sup>13)</sup> σου, τὰ χαροτεντωμένα,  
 Τσαὶ νοῖξε τὰ σειλάτσα<sup>14)</sup> σου τ' ἀποτθανατωμένα.

7. Karpathos<sup>1)</sup>.

(Southern Sporades)

„Πῆτε μου, πῆτε μου, ἄρκοντες<sup>2)</sup>, πῆτε μου τί νὰ γένω;  
 Ὅπ' ἀπῶ μιὰλ<sup>3)</sup> λυερή, ππῶς<sup>4)</sup> νὰ τήλ λησμονήσω;“  
 „Νὰ σ' ἀρμηνέσω, νιώπτερε<sup>5)</sup>, κι ἂθ θέλῃς, ἄκουσέ μου·  
 ᾿Αμμε, Γιαννῆ, πᾶ<sup>6)</sup> στὸ οὐνό<sup>7)</sup>, νὰ κουαλῆς<sup>8)</sup> λιθάρια,  
 Νὰ κουαλῆς τὰ μάρμαρα ᾿πὸ τὸ μαρμαροοῦνι·  
 Νὰ κουαλῆς νὰ κουραστής, τήκ<sup>3)</sup> κόρη νὰ ξεχάσης.“  
 „Κ' ἰῶ<sup>9)</sup> κι ἂν ἔβγῳ στὸ οὐνό, κι ἂκ κουαλῶ λιθάρια,  
 Κι ἂκ κουαλῶ τὰ μάρμαρα ᾿πὸ τὸ μαρμαροοῦνι,  
 Κι ἂκ κουαλῶ κι ἂκ κουραστῶ, τῆς κόρης δὲ ξεχάννω.  
 Εἰμὴ κι ἂβ<sup>3)</sup> βάλῳ σίερα<sup>10)</sup> καὶ δέσουμε μὲ στὸβ βάτο,  
 Νὰ μὲ ἀροῦτ<sup>11)</sup> τὰ σίερα, νὰ μὲ κεντᾷ τὸ βάτος,  
 Τότε κ' ἰῶ τῆς λυερῆς θὰ τῆς ᾿πολησμονήσω.“

## 8. Cyprus.

Δύο περιστέρκα<sup>1)</sup> κάτασπρα στὰ αὐκά<sup>2)</sup> τοὺς καθισμένα  
 Κάθουνταν καὶ μοιρολοοῦν, κλαΐσιν, παραπονοῦνται,  
 Τ' ἀρσενικὸν τοῦ θηλυκοῦ γυρίζει καὶ λαλεῖ του·

<sup>6)</sup> § 34, n. 4.      <sup>7)</sup> § 21.      <sup>8)</sup> § 10, n. 5.      <sup>9)</sup> = *μπογιατίζει*, on which cf. § 10, n. 5.      <sup>10)</sup> = *θάνατος*, cf. § 35, n. 3.      <sup>11)</sup> = *σωθικά*, see preceding n.      <sup>12)</sup> = *χέρια*, v. notes 7 and 8.      <sup>13)</sup> = *ποδάρια*.  
<sup>14)</sup> = *χειλάκια*.

<sup>1)</sup> The dialect of Karpathos is, like that of Cyprus (No. 8), closely akin to that of Calymnos.      <sup>2)</sup> v. § 18, n. 3.      <sup>3)</sup> From *μὲν* λ., cf. § 34, n. 4.      <sup>4)</sup> = *πῶς*.      <sup>5)</sup> = *νιώπτερε*, cf. § 36 n.      <sup>6)</sup> § ἀπάν(ω).  
<sup>7)</sup> = *βουνό*, cf. § 22 n.      <sup>8)</sup> § 22 n.      <sup>9)</sup> = *ἐγώ*.      <sup>10)</sup> = *σίδερα*.      <sup>11)</sup> *βαροῦν* (see notes 7 and 3).

<sup>1)</sup> § 10, n. 5.      <sup>2)</sup> § 26.

„Ἰντα κλωσσᾶς, γεναῖκα μου, κάτασπρη περιστέρα;  
 Νὰ κάμης θέλεις ὁμορφα κάτασπρα περιστέρκα;  
 Κρίμα χάννεις<sup>3)</sup> τοὺς κόπους σου καὶ λύπες ἐννὰ<sup>4)</sup> φέρης.  
 Ἐν<sup>5)</sup> ἀθθυμᾶσαι τί ἴπαθες στὴν ἄλλην τὴν κλωσσιάν σου;  
 Τρικὰ καὶ μόνα ἔκαμες, τὰ ἄχασες καὶ τὰ τρία.  
 Ἄρκον γεράκιν πήρεν το τὸ ἓνα πεινασμένον,  
 Καὶ τ' ἄλλα τὰ ἔβραν κυνηοὶ<sup>5)</sup> στὸν ποταμὸν νὰ πίνουν<sup>3)</sup>  
 Καὶ μὲ τὰ δίχτυα τὰ ἴπιασαν, τί ξέρεις ἂν τὰ φάν;  
 Σήκου, σήκου καὶ μὲν<sup>6)</sup> κλωσσᾶς, νὰ μὲ μοῦ φέρης πόνους,  
 Γιατί ποῖος ξέρει ὕστερις καὶ τοῦτ' ἴντα θὰ γίνουν.“

## 9. Chios.

*O lolós, o frénimos ts o drakos*<sup>1)</sup>.

*Nal*<sup>2)</sup> *lolló*<sup>2)</sup> *ts*<sup>3)</sup> *éna*<sup>2)</sup> *frénimos íxam polla*<sup>4)</sup> *νιδῆγα*<sup>5)</sup>, *tse*  
*mía méra inniksen*<sup>6)</sup> *o frénimos tas pórtēs, námbum mésa ta νιδῆγα,*  
*ts inniksen dz o lollos tim bórtañ du, námbi ts etsinú kaénan*<sup>7)</sup>  
*νιδῆim*<sup>7)</sup> *mésa. ímben*<sup>8)</sup> *dz etsinú énav νιδῆim mésa, efonazzén du:*  
*„énav νιδῆim ímbem*<sup>8)</sup> *mestín avlím mu.“ léi: „éχe to“, típen o*  
*frénimos. ípiasen dzínos*<sup>7)</sup>: *„índa to káo*<sup>9)</sup> *to ídi*<sup>10)</sup>?“ *ípiasen dz*  
*tsfaksén do, ts eptén ókso ts íden enad*<sup>7)</sup> *déndron dz ekúnene*<sup>11)</sup>,  
*ts íleén du: „íi*<sup>12)</sup> *ts esí kriás?*“ *tílee. ekúnem bga*<sup>13)</sup> *tsíno ts*  
*ídotsén*<sup>14)</sup> *du kriás. íleén du: „en éχis tóra na me pleróis*<sup>15)</sup>, *é?*“  
*íkamnem bga tsíno*<sup>16)</sup>, *ekúnene, paénni paratsí, pánda*<sup>17)</sup> *tu na*  
*skoðrallúi*<sup>18)</sup>. *„íi ts esí kriás?*“ *ekúnen dz etsíno ts ídtsén du.*  
*puénni paratsí, pánda tu enal lalás*<sup>19)</sup>. *„íi ts esí kriás?*“ *ekúnem*  
*bga ts etsínos, pu to kúnen o aieras, ídtsén du ts etsinú.*

*Ts apéi plén ts ípen taðerfú tu: „p<sup>a</sup>ó*<sup>20)</sup>, *lli*<sup>21)</sup>, *na mazzókso*  
*ta parádga*<sup>22)</sup> *mu.“ paénni tse léi tis el'ás: „plerosé me áa.“*

<sup>3)</sup> Double consonants, cf. § 36 n.

<sup>4)</sup> § 20, n. 2.

<sup>5)</sup> § 22 n.

<sup>6)</sup> v. § 6, n. 3.

<sup>1)</sup> The phonetic transcription of the editor, Pernot, is partly altered to correspond with the system of transcription adopted in this book.

<sup>2)</sup> = *évas*, § 29 n.

<sup>3)</sup> § 17.

<sup>4)</sup> The double consonants

are pronounced, v. § 36 n.

<sup>5)</sup> § 10, n. 5.

<sup>6)</sup> = *ávoixev*.

<sup>7)</sup> § 34,

n. 4.

<sup>8)</sup> § 208.

<sup>9)</sup> v. § 33, n. 4.

<sup>10)</sup> § 22 n.

<sup>11)</sup> § 245, n. 3.

<sup>12)</sup> = *thés* (*thélis*), cf. also n. 2.

<sup>13)</sup> = *piá*, v. notes 5 and 7.

<sup>14)</sup> = *éðwken*.

<sup>15)</sup> § 29 n.

<sup>16)</sup> “Ici, la conteuse remue la tête de bas en haut,

pour marquer la réponse négative” (Pernot's note).

<sup>17)</sup> = *ápanatā*.

<sup>18)</sup> Really = *korvðaláki* “lark” (Pernot).

<sup>19)</sup> A bird, but which

bird is not known.

<sup>20)</sup> *piá(γ)w*.

<sup>21)</sup> = *léei* (unaccented).

<sup>22)</sup> § 70, n. 2.



ekúnen etsini, ifien dzinos. epíen is tol lald, lī<sup>21</sup>): „plerosé me da.“ ekúnem bga ts etsinos, fēvgi<sup>23</sup>), apánta tu ena skodrallúi tse léi tu: „éla me pleróis<sup>24</sup>).“ tripónni tsino meston díxo, vgállī<sup>25</sup>) tsinos tis pétres na tóvri tse vrissi<sup>25</sup>) enax<sup>7</sup>) xárkoma, ts itoi<sup>7</sup>) žemáto rrosa. tse paénni, léi tađerfú tu: „ónde, lēi, na pa<sup>26</sup>) páromen da rrosa.“ píra dgo rađerus ts epian dz efortósan dus. ts ipen du lollú o frénimos: „sam baénīl<sup>27</sup>), léi, a<sup>28</sup>) su leún<sup>29</sup>) i aḃḃrópi inda n<sup>30</sup>) dúa<sup>31</sup>)“, tse na tol léis ka<sup>v</sup>allínes i<sup>30</sup>)“. opu id dī<sup>32</sup>) áḃḃropon, o lollós túleen: „mba, paríte pos in<sup>30</sup>) gavallínes, rrosa i.“

Ípp<sup>k</sup><sub>2</sub>asen<sup>5</sup>) o frénimos ts i<sup>v</sup>alén dom mésa s éna sendúī<sup>33</sup>) ts iléén du: „émba mésa, tse a vréksi, a kái<sup>9</sup>), léi, xalázzi.“ ípp<sup>k</sup><sub>2</sub>asen o frénimos ts íriksen ao páno<sup>33</sup>) sto sendúī kliḃári ts i<sup>v</sup>alen tas órniḃes ao páno ts ettróane<sup>34</sup>). kámam b<sup>g</sup><sub>2</sub>a i órniḃes tráka tráka ao páno, epárem<sup>11</sup>) bos ípefte xalázzi. ípp<sup>k</sup><sub>2</sub>asen o frénimos ts irixtén du lukánika mesto sendúīne<sup>35</sup>) ts avká<sup>23</sup>). san epíen o vasilén<sup>2</sup>) na ton erotisi: „póte távrete ta rrosa?“ ípen o lollós: „san ívrexén o ḃeós avká tse lukánika.“ ts ípem b<sup>g</sup><sub>2</sub>a o vasilés<sup>36</sup>): „etiól<sup>37</sup>), léi, el<sup>38</sup>) lollóse<sup>39</sup>)“. ífiem b<sup>g</sup><sub>2</sub>a tsínose<sup>39</sup>).

Ístilen o frénimos tol lolló. „áme, léi, naps tu vasilé<sup>36</sup>), na tu píl<sup>40</sup>), léi, a páro tin górin du“. leén du p<sup>k</sup><sub>2</sub>a o lollós tu frénimu, léi: „mme<sup>4</sup>) pí se, léi, na se pári?“ — lē: „ḃéli me.“ ípen du o vasilés tu lollú: „an éx'i, léi, p<sup>k</sup><sub>2</sub>óτtera sto vasiló mu, tom péro<sup>41</sup>)“. íx'em b<sup>g</sup><sub>2</sub>óτtera sto vasilón du, eptrem din din górin du. ípen i kóri tu: „an in éxo<sup>42</sup>), léi, tu ḃráku taloái<sup>33</sup>)“. — léi: „tína ḃa stílome<sup>2</sup>)? ton gostandím mas.“ stéllun don ton gostandí, tse paénni na to pp<sup>k</sup><sub>2</sub>ási taloái, ts efónaksen taloái: „ē ḃráko, pérum me!“ tréx'i káto o ḃrákos, en epóren<sup>11</sup>) gani<sup>43</sup>). ikámen o lollós mian dripam mestin goprián ts exónnutom mesa ts en don epóren. paénni páli na kodrisi taloái, ts efónaksem báli taloái: „ē ḃráko, pérum me.“ píem gáto o ḃrákos oxonús, en ien gani, exónnuton o kostandís mestin dripá, ts en don epóren o ḃrákos. paénni páli

<sup>23</sup>) = § 26.      <sup>24</sup>) = ελα, να με πλερώσης.      <sup>25</sup>) § 17 n.      <sup>26</sup>) = πὰ (và), cf. p. 197, footnote.      <sup>27</sup>) παγαίνεις.      <sup>28</sup>) = θά.      <sup>29</sup>) § 9 n.      <sup>30</sup>) = εἰνα.      <sup>31</sup>) § 145 n.      <sup>32</sup>) = ὅπου εἶν(αι) ὁδῶ “wherever he sees.”      <sup>33</sup>) § 16, n. 1.      <sup>34</sup>) § 36 n.      <sup>35</sup>) § 34, n. 4.      <sup>36</sup>) § 71, n. 3.      <sup>37</sup>) = ἐτούτος (cf. note 31).      <sup>38</sup>) = ἐν (εἰνα).      <sup>39</sup>) § 146, n. 1.      <sup>40</sup>) να τοῦ πῆς.      <sup>41</sup>) = παίρνω.      <sup>42</sup>) = ἂν εἶν(αι) ἔχω, as well as ἂν εἶχα.      <sup>43</sup>) § 153, n. 4.

na to kodr̥tsi, óti pu pien o dr̥ákos apáno, ts efónaksem báli taloáin: „ē dr̥áko, pér̥um me!“ o dr̥ákos en irkutom b<sup>9</sup><sub>4</sub>a káto makári, en do pistergen<sup>44</sup>) pos to kodr̥úsa. epiren do o kostandis ts ifie. isteri, san epien etsi, páli tu léune: „áme, léi, na tu pári<sup>2</sup>) tse to paplomán du.“ — „ma índ̥a loi<sup>45</sup>), léi, a tu to páro to paplomán du, pu éx'i kuđunái<sup>35</sup>)?“ paén̥ni tsinos. ípp<sup>k</sup><sub>4</sub>asen ts emázzoksen o kostandis enas<sup>2</sup>) sakulláin<sup>35</sup>) gorgús<sup>46</sup>) ts enas sakullái psillus (margóll̥os<sup>23</sup>), more: lolló<sup>2</sup>) tse margóll̥os) ts enas sakullái psires, tria mázzokse. ts apéi rix̥ti ta ólla apáno sto dr̥áko, tse káuton<sup>47</sup>) na vgáli<sup>23</sup>) ta<sup>2</sup>) psires ao páno tu, ts epiren du to páploma tse fév<sup>k</sup><sub>g</sub>i<sup>23</sup>).

Tse san epien etsi, tu léum bali: „as íxamen tse to dr̥ákon ton íd̥io“ (vre kako xron náxu<sup>48</sup>), tõ gamméno tõ gostandinóm mas pu ton etimorúsa!). — „m índ̥a lloi<sup>45</sup>), léi, a tof féro?“ léi: „kalá kalá“. paén̥ni o kostandis páli ts ipen du dr̥áku: „éla, léi, na péksomen na ielásome.“ ívallen don dol lolló mesto sendúin o dr̥ákos, ívallen dz o lollós to dr̥ákom mésa. tse p<sup>k</sup><sub>4</sub>ánni tse karfón̥ni to o lollós to dr̥áko tse sikón̥ni to sendúin tse péri tse to dr̥áko. lollós more o átimos, ma ítom margóll̥os.

ífia ts eo<sup>49</sup>) apetsi

m enã góssino<sup>50</sup>) fatsi.

## 10. From Northern Lesbos.

The dialect of Lesbos, like that of Velvendos (No. 11), shows in a characteristic fashion the peculiarities of the Northern Greek dialects, on which cf. § 7, n. 1, also § 37 n. Because of these peculiarities along with the palatalising of the κ (§ 17) the dialect presents a rather strange complexion<sup>1</sup>).

1<sup>2</sup>) βασιλές<sup>3</sup>) ἔχ' τσιρατέλ'.

Μν'ὰ φουρά ἦδαν ἕνας βασιλές τσ' εἶχι στοῦ τσιφάλ' ἕνα τσιρατέλ'<sup>4</sup>) τοῖ τοῦ εἶχι πουλὺ ἀκρυφά. "Οποιοῦν birbér ἔπιρνι

<sup>44</sup>) §§ 23 n. and 26. <sup>45</sup>) = ἵντα λογῆς "how?" <sup>46</sup>) = κοριούς, cf. note 5. <sup>47</sup>) = (ἐ)κάθουνταν. <sup>48</sup>) = κακὸ χρόνο νά 'χουν, a curse, "to the devil with." <sup>49</sup>) = ἐγώ. <sup>50</sup>) = κόσκινο, cf. note 25.

<sup>1</sup>) The beginning in phonetic transcription runs: i vaslēs ex' tsiratél'. Mña furá idan énas vaslēs ts íx'i stu tsifál' éna tsiratél', tsi tu íx'i puli akrifá. Óp̃jun birbér ép̃irni na tu guréps, tun ékañi tibíx' na mi tu lej óxu. Tora ul' i birbérdis den iburúsan na tu vastázin akrifá; jaf̃tō ts ésfazi. <sup>2</sup>) § 55, n. 3. <sup>3</sup>) § 71, n. 3. <sup>4</sup>) § 95, A.

νὰ τοῦ γουρέψ<sup>5)</sup>, τοὺν ἔκανι τιδίχ, νὰ μὴ τοῦ λέξ ὄξου. Τώρα οὐλ' οἱ διρβέρδισ δὲν ἰδουρούσαν<sup>5)</sup> νὰ τοῦ βαστάξιν<sup>6)</sup> ἀκρυφά· *j*' ἀφτὸ τσ ἔσφαξι.

Πίσου πίσου πῆρι ἓνα διρβέρ, τσι σὰ δου ἀποκούριψι, τ εἶπι, νὰ μὴ τοῦ πῆ σὶ κανέναν, ποῦς ἔχ' τσέρατου, *j*ατί θὰ πάρ τοῦ τσιφάλ' τ. 'Ι διρβέρς δὲν ἰδόρσι νὰ βαστάξ, πῆγι, ἔστσυψι μέσ' ἓνα πγάδ τσι φώναξι μ' οὐλ' τ γαρδιά<sup>5)</sup> τ: „ἰ βασλές ἔχ' τσιρατέλ'“. Τώρα τοῦ πγάδ ξιράθτσι, φύτρουσι μέσα μν'α καλαμν'ά. Μιγάλ'νι ἡ καλαμνιά. Πέρνα μν'α μέρα ἓνας δζουβάν'ς<sup>7)</sup>, ἔκουψι *d* γαλαμν'ά τσ' ἔκανι μν'α τσαδούνα τσι τν ἔπιζι. 'Η τσαδούνα ἡλιγι: „βί! ἰ βασλές ἔχ' τσιρατέλ'“. Τοῦ ἡκσαν, τοῦ εἶπαν τ βασλέ. 'Ι βασλές φουνάζ τοῦ δζουβάν', λέξ: „ποῦ τν ηῦρις;“ — „Μέσ' στοῦ πγάδ.“ λέξ ἰ δζουβάν'ς. Ἔστλι ἰ βασλές, φώναξι τσι τοῦ διρβέρ, λέξ: „ποῦ τοὺν εἶπις αὐτὸ τοῦ λόγου;“ — „Ἄμ δὲν ἰβάσταξα“, λέξ ἰ διρβέρς, „τσι πῆγα τσι τοῦ εἶπα μέσ' τοῦ πγάδ.“ — Τότις ἰ βασλές τς ἀφήτσι τσι πάγκαν.

## 11. From Velvendos in Macedonia.

Cf. the preliminary note to No. 10.—*i* sometimes stands for *γi* (*ιά*=*για*), *j* for *ι*<sup>1)</sup>.

### Οἱ τρεῖς οὐρμήνις.

Μνιά φουρά κ' ἓναν κιρὸ ἦταν ἓνας πατέρας σάν καλή ὠρα . . . Αὐτὸς οὐ πατέρας εἶχιν μούγκι ἓνα πιδί. Τί ἡλιγιν κι αὐτός; „Αὐτὸ τοῦ πιδί, οὐ Θιὸς νὰ μὴ τοῦ χαρίσ', δὰ<sup>2)</sup> τοῦ κάμου νὰ ζήσι ἄρχουντας, νὰ τοῦ γλέπ' ἡ<sup>3)</sup> κόσμους κι νὰ τοῦ χαίριτι, κανένας νὰ μὴν τοῦ λέη 'παρέκ' στάς“. Ἀχίρσιν ἀποῦ τότι κι δώθι νὰ δλέβ' μὴ τοῦ παραπάν. Δλιὰ τ' μέρα, δλιὰ τοῦ βράδ', ὅλου δλιὰ. Πιρνάει μνιά χρουνιά, δζὸ χρουνές, τρεῖς κι ἀκόμα παραπάν, κι ἀκόμα δὲν εἶχιν ἀπουλάψ' δίπ-τίπουτας. Μιρουδούλ' μιρουφάει, ὅλου ἔτσ' πᾶινιν ἡ δλιὰ τ. Τί νὰ κάμ', τί νὰ σώσ' τώρ' αὐτός! Τοῦ νῆμα<sup>4)</sup> τ, ὅσουμ πᾶινιν, κόντιβιν, κι παράδισ ἀκόμα δὲν εἶχιν. „Θέ μ, Παναέ μ!“ γουνάτσιν κ' εἶπιν „μακρὸ

<sup>5)</sup> § 15, n. 2. <sup>6)</sup> § 7, n. 2. <sup>7)</sup> = *τσοπάνης*.

<sup>1)</sup> The beginning in phonetic transcription runs: *Mn'a furá k' énas giró itan énas patéras san galí ora. Aftós u patéras íx'in múngi éna pidí. Tí ilígin k' aftós? aftó tu pidí, u þjos na mi tu charis', da tu kámu na zisí árchundas, na tu glep i kósmus ki na tu x'ériti, kanénas na min du leí "parek' stás."*

<sup>2)</sup> § 20, n. 2.

<sup>3)</sup> § 56, n. 3.

<sup>4)</sup> = *μνήμα*.



᾽ν' τοῦ χέρ σ, κάμι τοῦ θᾶμα σ<sup>5</sup>, κὶ πάλι δούλιβιν, δούλιβιν, σὰ λτσ'ιτής<sup>5</sup>). ᾽Ε! νὰ μὴν τὰ μακραίνουμι, σήμιρα μνιά πιντάρα, ἓνα δεκάρ' ταχειά, ἓνα 'κουσάρ' ν ἄλλ', ἔφκειασιν καμπόσις παρά-δισ. Ἀμὰ ὅσου νὰ τς φκειάσ', εἶδιν κ' ἔπαθιν. Τώρα θέλτς ἀπ' τὰ βάσανα, θέλτς ἀπ' ν τυράννια, θέλτς ἀπ' τὰ τηράματα (δὲν ἦταν κὶ μικρὸς μαθέ, ἦταν ἱξηντάρς) ἄρρώστισιμ βαρεία. Κ' ἦρθιν ἡ ὥρα νὰ πιθάν'. Γιόμουσιν τοῦ σ'πίτι ἀποῦ γναῖκς, ἄντρ'<sup>6</sup>), μκρά πιδιά . . . ἄλλ' ἔκλιγαν, ἄλλ' παρηγουρούσαν! Ποῦ αὐτός; ἄλλου κὶ σὶ ἄλλουν κόσμουν. Ἀλιά· ἰκεὶ ποῦ κόντιβιν ἡ ὥρα, ξαναδζανώθκιν κα-ψίχα<sup>7</sup>), ἄτζιν<sup>8</sup>) μνιά φουρά τὰ μάτ'χ'α κὶ ζή-τσιν τοῦ πιδί. Τουν τό 'δουκαν· τοῦ παίρν' κουντὰ κὶ τοῦ λέει στοῦ 'φτί<sup>9</sup>)· „πιδί μ, γρόσ'κ'ια<sup>10</sup>) πουλλά δὲ θὰ σὶ ἀφήκου, ἔτσ' θέλ'τσιν οὐ Θιός· κ' ἰγὼ κ' ἡ σ'χουριμέν' ἡ μάννα σ δούλιψάμι, δούλιψάμι, τόσου ἦταν ἡ μοῖρα μας. Αὐτὰ ποῦ δὰ σὶ πῶ τώρα νὰ τὰ φλάξ, κὶ ὄλου κερδιμένους δὰ βγῆς· μὶ τουν τρανύτιρό σ κουκκιά νὰ μὴ σ'πέρς<sup>11</sup>), τῇ γναῖκα σ κρυφὸ νὰ μὴ 'μ' 'πῆς, πουτές, καμνιά φουρά, ψυχουπαίδ' νὰ μὴμ πάρς.“ Τὰ 'πιν αὐτὰ, βάσταξιν ἀκόμα κα-ψίχα κὶ σ'χουρέθκιν. Τοῦ πιδὶ παντρεῦκιν, ἡ δλιά τ παῖνιν καλὰ κὶ φύλαγιν τὰ λόγια δ' *babā* τ. Νὰ ἰδοῦμι τώρα τί λέει κὶ οὐ κατῆς τς νύχτας (Πχιός<sup>12</sup>); — Ἡ γναῖκα. Ψι ψι τοῦ βράδ' στοῦ στρῶμα *brē* ὅτ' νὰ σὶ 'πῆ, πχιάσ'<sup>12</sup>) τουν αὐτόν, βάλ' τουν νὰ πλύσ' σαπούνι<sup>13</sup>), κόψ' τουν, κρέμασ' τουν· σὰ δὲν τοῦ φκειάῖς<sup>14</sup>), ἰγὼ τί νὰ εἶμι). Ἡ γναῖκα τ ἦταν ἀποῦ τρανὸ σ'πίτ'. Μέσ' 'ς πατρικὸ τς σέβινιν κ' ἔβγινιν οὐ βασ'λιζὰς πᾶσα ὥρα, στοῦ θκό τς, *dīp*. ᾽Ε! οἱ γναῖκς τ' ἀσ'ταίνουντι<sup>11</sup>) κὰτ' τέθκια<sup>12</sup>). Βάσταξιν μνιά, βάσταξιν δζό, δὲν τουν ἔκαμιν τουν ἄντρα τς παράπουνου, ἀμὰ σὰν πέρασιν καμπόσους κιρός, „ἔ, καημένι ἄντρα,“ τουν λέει, „τώρα κάθισι κὶ συλλουιέσι κὶ σὺ τί σ' εἶπιν οὐ *babās* σ. ᾽Αἰδὶ νὰ πχιάσουμι κ' ἱμεῖς φιλίς μὶ τοῦ βασ'λιά.“ ᾽Ε, τί εἶπιν κὶ αὐτός; „δὲ γλέπου τί ζμὶ βγῆκιν ὡς τώρα ἀπ' τὰ λόγια τ πατέρα μ!“

Μνιὰν κὶ δζό, μωρὲ γιέ μου, πχιάσ'καν<sup>15</sup>) φίλ' κὶ τοῦ 'χαν κολουκῦθ' μὶ τοῦ βασ'λιά· φκειάν' κὶ τοῦ δοῦλου τ ψυχουπαίδ'. „᾽Αἰδὶ νὰ ἰδοῦμι,“ εἶπιν τώρα, „ἀκόμα ἓνα δὰ φκιάσου, νὰ ἰδοῦμι ποῦ δὰ βγῆ.“ Ἴκεῖ ποῦ ἦταν στοῦ παλάτ' μνιά μέρα, εἶδιν τοῦ

<sup>5</sup>) = *λυστής*; cf. also § 7, n. 2.

<sup>6</sup>) = *ἄντροι* (for *ἄντρες*), cf. § 66.

<sup>7</sup>) = *κάτι ψίχα* “a little.”

<sup>8</sup>) *ἄνοιξεν*.

<sup>9</sup>) = *αὐτί*.

<sup>10</sup>) = *γρόσια*,

v. § 10, n. 5.

<sup>11</sup>) § 7, n. 2.

<sup>12</sup>) § 10, n. 5.

<sup>13</sup>) = *βάλ'*

*τον φυλακή* “lock him up!”

<sup>14</sup>) = *φκειάσης*, v. § 29 n.

<sup>15</sup>) *πιάστηκαν*.

πλί, ποῦ οὐ βασ'λιάς χάνουνταν ἰάτι αὐτό. Καλύτιρα νὰ τοὺν ἔπιρνις τοῦ κιφάλ', πέρι τοῦ πλί. Τ' ἀρπάχν', τοῦ κρύβ' στοὺν κόρφου τ κι „φιβγάσ'τι<sup>16)</sup>, πουδαράκια μ.“ Πιρνάει ἀπ' τοῦ παζάρ', ἀγουράζ' ἓνα ἄλλου πλί σφαγμένου, τοῦ μαδάει σὶ μνιὰ κρυψάνα κι τοῦ πααίν' τῇ γναῖκα τ. „Νά, μουρὴ γναῖκα, αὐτὸ εἶνι τοῦ πλί δ βασ'λιά, φκειάσ' ἄτου ὅπους ἔερς νὰ τοῦ φάμι τοῦ βράδ'. Ἀμὰ . . . νὰ μὴ δείξ πουθινά, χάθαμι.“ Ποῦ αὐτός! τοῦ πλί δ βασ'λιά, ποῦ τοῦ ἔχιν στοὺν κόρφου, πααίν' κι τοῦ κρύβ' σὶ μνιὰ μιρὰ κρυφὰ 'π' τῇ γναῖκα τ. „Ἀ! νὰ ἰδοῦμι,“ λέ, „τώρα, δὰ τοῦ βαστάξ' ἡ γναῖκα μ τοῦ κρυφό;“

N<sup>17)</sup> ἴδῃα τ' μέρα φουνές, κακό, τιλιάλ'δισ παρατιλιάλ'δισ· τί; „ἐκλιψαν δ βασ'λιά τοῦ πλί· ὅπχιους μαρτυρήσ' τοὺν κλέφτ', δὰ πάρ' μιγάλου ἔπινους.“ . . . N ἄλλ' τ' μέρα κάθουνταν ἡ γναῖκα τ μι τοῦ κέν'μα<sup>18)</sup> στοῦ κατέφλιου ἀπ' ν οὐξόπουρτα<sup>19)</sup> μι ἄλλις γειτόντσσις κι κιντοῦσιν . . . Nὰ κ' ἓνας τιλιάλ'τς κι τιλιαλοῦσιν πάλι ἰὰ δ βασ'λιά τοῦ πλί. „Ἐ!“ λέει αὐτῇ, „δὰ τοῦ βροῦν κι καλὰ! δὲν τό 'φαγάμι κι καλὰ ἱμεῖς ἱψές;!“ Αὐτὸς οὐ λόγους ἀπὸ χεῖλ σὶ χεῖλ' κι Ζδ βασ'λιά τοῦ 'φτί<sup>20)</sup>. Τοὺν τσακῶν τοὺν καλὸ τοῦ νοικοκύρ' κι „ἄρουν ἄρουν“<sup>21)</sup> τοὺν πὰν ἰὰ κρέμασμα. Πῆγιν αὐτὸς. Ποῦ νὰ ἔγλιπς ἱκεῖ πούπουλου! μῆλου νὰ ῥχνις, καταῆς δὲν ἔπιφτιν! Σὰν τοὺν ἀνέβασαν ψ'λὰ νὰ τοὺν κριμάσν, γύρσιν μνιὰ φουρὰ κι λέει τοῦ βασ'λιά (ἦταν κι αὐτὸς ἱκεῖ). „βασ'λιά μ, νὰ μι σ'χουρείς<sup>22)</sup>, τό 'καμα, δὲν ξιγένιτι. Ἄς εἶνι.“ Ὑσ'τιρα ἔκαμιν κι δ' διαθήκ'. „Ἀφήνου τρεῖς χλιάδισ γρόσ'κια, χίλια δὰ πάρ' ἡ γναῖκα μ, χίλια οὐ παραγιόζουμ κι χίλια ἱκεῖνους ποῦ δὰ τραβήξ' τοῦ σ'κνὶ νὰ μι κριμάσ'“. Ἀπ' ὅσουν κόσμου ἦταν ἱκεῖ, κανέναν δὲν τοὺν ἄφνιν ἡ καρδῇα νὰ τραβήξ' τοῦ σ'κνὶ. Ἦταν καλὸς κι τοὺν ἀλ'πούνταν. Οὐ παραγιός, τί εἶπιν μι τοῦ νοῦ τ; „Χίλια μι ἀφήνει αὐτός,“ λέ, „κι χίλια 'π' τοῦ σ'κνὶ γένουντι δὲν χλιάδισ· ἰγὼ δὰ τοῦ τραβήξου.“ — „Ἀρὰ δὲν τοὺν ἀλ'πάσι;“ τοὺν λέει οὐ βασ'λιάς. „Τίπουτας!“ Ἄς εἶνι, τσάκουσιν τοῦ σ'κνὶ. Τότις οὐ παραπατέρας τ ξαναγύρσιν ἀκόμα μνιὰ φουρὰ κα τοῦ βασ'λιά κι τοὺν λέει· „βασ'λιά μ, τοῦ πλί σ ζῆ, τό 'χου κρυμμένου.“ Κι τοὺν εἶπιν ὅλα τὰ τριχούμινα. Nὰ μὴν τὰ μακραινοῦμι, κρέμασαν ἀντὶς αὐτὸν τοὺν παραγιό τ, αὐτὸν τοὺν ἔδουκαν ἄλλ' μνιὰ γναῖκα κι οὐ βασ'λιάς τοὺν ἀγάπσιν ἄκομα πλέτι-

<sup>16)</sup> = φευγάστε, v. § 218, n. 2. <sup>17)</sup> = τῇν. <sup>18)</sup> = κέντημα. <sup>19)</sup> ἀπό in place of gen., cf. § 161, 6, n. 1. <sup>20)</sup> = στοῦ βασιλῆα τὸ αὐτί. <sup>21)</sup> = ἄρον ἀρον from the ecclesiastical language, lit. “crucify him,” and then by an erroneous conception “as quickly as possible, without delay.” <sup>22)</sup> v. n. 14.

ρου<sup>23)</sup>. Μὰ σὰν πῶς τοῦ λέ' ἢ<sup>3)</sup> λόγους; „σὰν τοῦ πάθ' ἢ γριά, μανταλώνιτι,“ ἔτσ' κὶ αὐτὸς ἀπὸς τότες κὶ δῶθι μὴ τοῦ βασιλιά δὲν παρακουνοῦσ' τζιν, τὴ γναίκα τ πουτὲς καμνιά φουρὰ κρυφὸ δὲ ν<sup>24)</sup> ἤλιγιν κὶ παραγιὸν ξανὰ δὲν πῆριν. Ἔτσι τοῦ βρήκιν καλύτιρα ὅπους τοὺν εἶπιν οὐ πατέρας τ. Κὶ Ζοῦσιν κὶ αὐτὸς καλὰ κ' ἱμεῖς καλύτερα.

## 12. From Saránda Klisiés in Thrace.

This dialect only faintly reflects the Northern Greek characteristics (see Nos. 10 and 11).

### Παραμῦθι τῆς προγονῆς.

Ἦσαν ἓνας ἄδρας<sup>1)</sup> καὶ μνιά γυναῖκα χηρῆγοι καὶ οἱ δγνὸ καὶ πάρκαν<sup>2)</sup>. Καὶ ὁ ἄδρας εἶχε ἓνα κορίτσ καὶ ἡ γυναῖκα εἶχε τὸ δικό της<sup>3)</sup> τὸ κορίτσ. Εἶχαν κὶ ἀγελάδα κὶ ὅλο τὶ ἀδρου δῆς τὸ κορίτσ ἔστειλε νὰ πὰγ' τὴν ἀγελάδα στὴν ἀγέλ. Μνιά μέρα τὸ βρίσκει κεῖ ἓνας παπποῦς καὶ τὸ γεῖπε<sup>4)</sup>. „ἔλα, κορίτσ μου, νὰ μὲ ψειρίσ'ς“. Αὐτὸ κάται<sup>5)</sup> καὶ τὸ βσειρίζ<sup>1)</sup>. Καὶ τὸ ρωτᾷ ὁ παπποῦς· „τί μὲ γηῦρες<sup>4)</sup>, κορίτσ μου;“ — „Μαργαριταρένια κόνιδα, τὸν λέγ', σὲ γηῦρα<sup>4)</sup> καὶ μαλαματένια ψεῖρα.“ Εἶχε κεῖ πέρα κοδᾷ<sup>1)</sup> δύο γιόλες, καὶ τὸ λέγ' τὸ κορτσόπλο ὁ παπποῦς· „πάν κεῖ καὶ βῆκα<sup>1)</sup> σὲ κεῖν τὴ γιόλα.“ Κ' ἔγ'νε τὸ κορίτσ ὀλόχρυσο, γιῶς βῆκε. Καὶ τὸ φκήσκε<sup>6)</sup> κιόλα, ὅδε γελᾷ, νὰ πέφνα<sup>7)</sup> τριαδάφλλα ἀμάραντα πὲ τὸ στόμα τ, κὶ ὅδε κλαίγ', νὰ τρέχνα<sup>7)</sup> πὲ τὰ μάτια τ δάκρυα μαργαριτάρια. Πῆγε αὐτὸ στὸ σπῖτ, τὸ χάσκει ἡ μητρυιὰ αὐτὸ ὀλόχρυσο, τὸ λέγ'· „μωρὴ, πῶς γίν'κες, λέγ', ἔτσ;“ — „Μὲ γηῦρε, λέγ', ἓνας παπποῦς στὴν ἀγέλ καὶ μὲ γεῖπε καὶ τὸ βσεῖρσα κ' ὕστερα μὲ γεῖπε νὰ βῆκω<sup>8)</sup> μέσ στὴ γιόλα μέσα κ' ἔγ'να χουσὸ<sup>9)</sup>.“ — Τὴν ἄλλ τὴ μέρα στέλνει καὶ τὸ δικό της στὴν ἀγέλ ἡ μητρυιὰ. Τὸ βρίσκει πάλ ὁ παπποῦς κ' ἐκεῖνο καὶ τὸ λέγ'· „ἔλα, κορίτσ μου, καὶ ψεῖρσέ μ.“ Τὸ βσεῖρσε κ' ἐκεῖνο. Τὸ ρωτᾷ· „τούλγη ψεῖρα μὲ γηῦρες;“ — „Γαδουρίσια κόνδα, βουβαλίσια ψεῖρα“. Τὸ λέγ' καὶ κεῖνο· „πάν λούθτσε<sup>10)</sup> σὲ κεῖννα<sup>11)</sup> τὴ γιόλα.“ Πηγαῖν, λούγεται αὐτό, γίν'ται<sup>12)</sup> σὰ βουτέκ μαῦρο. Πλὼν καὶ στὴν ἄλλ τὴ γιόλα τὸ χέρ δου καὶ γίν'ται μόν τὸ δαχτυλόπλο τ χρυσό. Πηγαῖν στὸ σπῖτ δου καὶ ξυπάζ'ται<sup>12)</sup> ἡ μάννα τ

<sup>23)</sup> § 118, n. 1.

<sup>24)</sup> = τὴν.

<sup>1)</sup> § 15, n. 2.

<sup>2)</sup> = πάρθηκαν.

<sup>3)</sup> § 142 n.

<sup>4)</sup> § 23.

<sup>5)</sup> = κάθεται.

<sup>6)</sup> = εὐκήσθηκε.

<sup>7)</sup> § 213, n. 5.

<sup>8)</sup> § 221, n. 3.

<sup>9)</sup> § 31, n. 1.

<sup>10)</sup> § 222, n. 4.

<sup>11)</sup> § 144, n. 1.

<sup>12)</sup> § 219 n.



πὲ τῇ μαυρίλα τ καὶ τὸ ρωτᾶ· „γιατί, μωρή, ἔγνες μαύρη σὰ βουτέκ;“ Κ' ἐκεῖνο τὰ γείπε ὅπως ἔγναν. Κούσκε<sup>13)</sup> ποῦ ἔγνε ἡ προγονὴ χουσή<sup>9)</sup>, τὸ ἔμαθαν ὁ κόσμος. Πέρασε π' ἔξω καὶ τὶ<sup>14)</sup> βασιλὲ<sup>15)</sup> ὁ γιὸς, τὸ γεῖδε καὶ κείνος, ποῦ γέλασε κ' ἔπευσε ἓνα τριαδάφλλο πὲ τὸ στόμα τ. Τὸ ἀγάπσε καὶ τὸ γύρεψε νὰ τὸ πάρ. Ἀρραβωνιάζδαι<sup>16)</sup> καὶ φκειάν τις ἐτοιμασίες γιὰ τὴ χαρά. Τότες ἡ μητρειγιὰ ζούλεψε, γιατί ἡ προγονὴ δῆς νὰ πάρ τὶ βασιλὲ τὸ γιὸ καὶ ὄχ' τὸ δικό δῆς τὸ κορίτσ. Πιάν καὶ βγάζ τὰ μάτια τῆς προγονῆς καὶ τὴ στέλνει σ' ἓνα ἄθρωπο στὸ βουνὸ νὰ τὴ χάσ. Κεῖ τὸ βρίσκει τὸ χρυσὸ τὸ κορίτσ πὰ σ' ἓνα δέδρο ἓνας παπποῦς καὶ τὸ παίρνει σπὶτ δου στὴ βάβω τ. Ἡ βάβω πὲ τὴ χαρά δῆς δὲ βρομάζωνε τὰ χεῖλια δῆς. Ἄς ἦδαν καὶ τυφλό, ἦδαν ἄμμὰ χρυσὸ καὶ ὁμορφο. Ἡ μητρειγιὰ πὲ τ' ἄλλ<sup>17)</sup> τὸ μέρος νεβάζ τὴ θεγατέρα δῆς μέσ τ' ἀμάξ καὶ γούλ πὲ τὸ ψὶκ διὰβ'καν στὶ βασιλὲ τὴ βολιτεία. Σὰ βῆγαν κεῖ, ρωτᾶ τὶ βασιλὲ ὁ γιὸς· „γιατί ἔν μαύρη ἡ νύφ;“ Λέγ' ἡ μάννα δῆς· „κεῖνο<sup>18)</sup>, τὴν ἔβαλαμ μέσα στ' ἀμάξ τὸ κλεισμένο καὶ μαύρισε πὲ τὸ κλείσιμο, καὶ μὸν τὸ δαχτυλόπλό δῆς, ποῦ ἦδαν π' ἔξω, πόμνε<sup>19)</sup> χρυσό.“ Γίν'ται ἡ χαρά. Φυλάγ' τὶ βασιλὲ ὁ γιὸς νὰ γελάσ ἡ γυναῖκα τ καὶ νὰ πάρ τὸ ἀμάραντο τὸ τριαδάφλλο· αὐτὴ κατσούφα<sup>20)</sup>, μὴ δύχ καὶ<sup>21)</sup> πιαστή ἡ ψευτιά δῆς, καμνιὰ φορὰ δὲ γελοῦσε βροστά τ. — Ὁ παπποῦς πάλ καὶ ἡ βάβω θαμάζδανα<sup>22)</sup> πὲ τὴ θεϊκὴ τὴ χάρ, ποῦ τὶς κατήβ'κε. Ἐκλαιγε, ἔκλαιγε τὸ κορίτσ τὴ δύχ δου καὶ ὁ παπποῦς μάζωνε τὰ μαργαριτάρια καὶ τὰ πουλιούσε<sup>23)</sup> καὶ πλούταινε. Πὲ τὰ πολλὰ τὰ καλά, ποῦ τὸ εἶχαν τὸ κορίτσ, γύρσε μνιὰ μέρα ἡ καρδιά τ καὶ γέλασε. Τόμπι γέλασε τὸ κορίτσ, πέφ<sup>24)</sup> τὸ τριαδάφλλο πὲ τὸ στόμα τ. Τὸν δὶν τὸ παπποῦ τὸ τριαδάφλλο καὶ τὸν λέγ'· „νὰ πὰς ὅξω πὲ τὸ παλάτ καὶ νὰ πουλῆς ἓνα τριαδάφλλο ἓνα μάτ.“ Τ' ἀκούγ' ἡ μητρειγιὰ πὲ μέσ πὲ τὸ παλάτ, τὸ ρωτᾶ· „πόσο τὸ πουλεῖς αὐτὸ τὸ τριαδάφλλο;“ Αὐτὸς λέγ'· „γιὰ ἓνα μάτ.“ — „Στέκα, λέγ', ἐγὼ ἔχω ἓνα μάτ.“

Πηγαίν καὶ τὸ φέρνει τὸ ἔν<sup>25)</sup> τὸ μάτ τῆς προγονῆς. Ὁ παπποῦς πὲ μνιὰ χαρὰ τὸ πηγαίν στὸ σπὶτ τὸ μάτ, καὶ γούλ μαζί, ἡ βάβω, ὁ παπποῦς, τὸ κορίτσ πὲ τὰ κλάματα πέφνα καὶ παρακαλοῦνα<sup>7)</sup> τὸ Θερό, νὰ κολλήσ τὸ μάτ. Καὶ ποῦ κυττάζ, κόλλσε τὸ μάτ στὸ δόπο τ. Πὲ κεῖθε πάλ ἡ μητρειγιὰ, ἅμα ὁ

<sup>13)</sup> = ἀκούστηκε. <sup>14)</sup> § 55, n. 3. <sup>15)</sup> § 71, n. 3. <sup>16)</sup> = ἀρραβωνιάζονται. <sup>17)</sup> § 156, n. 3. <sup>18)</sup> § 146, n. 3. <sup>19)</sup> = ἀπόμεινε. <sup>20)</sup> = “she remained grave.” <sup>21)</sup> § 280, n. 2. <sup>22)</sup> § 220, n. 1. <sup>23)</sup> § 245, n. 3. <sup>24)</sup> πέφτει. <sup>25)</sup> § 128, n. 1.

γαβρός *δης*, τὶ βασιλέ ὁ γιός, πῆγε στὸ παλάτ, τὸ βροσπατεῖ καὶ τὸν λέγ'. „εἶδες σήμερα, πῶς γίν'κε καὶ γέλασε τὸ κορίτσ μου καὶ ἔπεσε αὐτόνα τὸ τριαδάφλλο πὲ τὸ στόμα τ;“ καὶ τῆς τὸ ἔδωκε. Παρτορήθηκε πγιά κι αὐτός. „σὰ βάγ', λέγ', τὸ χούσωμά<sup>9)</sup> *δης*, πόμναν *βάρεμ* τὰ τριαδάφλλα“.

Πὲ κείθε τὶ παπποῦ τὸ κορίτσ πὲ τῇ χαρά τ, ποῦ ἀρχίνεψε πάλ νὰ κυττάζ, γέλασε κ' ἔπεσε καὶ ἄλλο τριαδάφλλο. Λήγορα ὁ παπποῦς τὸ πηγαίν π' ὅζω πὲ τὸ παλάτ καὶ τὸ πουλεῖ πάλ γιὰ ἓνα μάτ ὁ παπποῦς. Πάλ παρεκάλεσαν τὸ Θεγὸ καὶ κόλλσε καὶ τ' ἄλλ τὸ μάτ τὶ κοριτσιοῦ. Χαρούμενο τῶρα πγιά τὸ κορίτσ τὶ παπποῦ γούλ μέρα γελοῦσε καὶ ἄλλα τόσα τριαδάφλλα ἔπεφτάνα. Ὁ παπποῦς δὲ *βήγαινε* πγιά νὰ τὰ πουλῇ στὸ παλάτ, μόν τὰ μοΐραζε στοὺς φίλ *δου*. Περνᾷ στ' αὐτὶ τὶ βασιλέ, ποῦ ἔχ' ἓνας τέτοιο κορίτσ, λόγυρίζ λογκαιλόγερα τὸ σπὶτ πὲ στράτεμα καὶ *δαίν* καὶ τὸ παίρνει πὲ μέσα τὸ κορίτσ. Ἰσα τὸ πηγαίν στὸ παλάτ, καὶ κεῖ γούλα πγιά τὰ εἶπε τὸ κορίτσ, ὅτι ἔπαθε πὲ τῇ μητρυιιά. Τότε τὶ βασιλέ ὁ γιός παίρνει τέσσαρα ἄλογα, στὰ *δγυὸ* δὴν<sup>26)</sup> τῇ μάννα τ καὶ στὰ *δγυὸ* τῇ θεγατέρα, τὸ 'ν<sup>25)</sup> τὸ ποδάρ στὸ 'ν τ' ἄλογο καὶ τ' ἄλλ τὸ ποδάρ στ' ἄλλ τ' ἄλογο καὶ τὰ 'δωκε πὲ μνιά καμπτσικιά τ' ἄλογα, κ' ἔφευγαν σὰ *γαπνὸς* τ' ἄλογα στὰ *χωράφια* καὶ τῇ *γσέσκισαν* τῇ *στρίγλα*. Καὶ γύστερα *φκειάν* βασιλίσσα τὸ χρυσὸ τὸ κορίτσ κ' ἔζησαν καλόκαρδοι πολλὰ χρόνια.

### 13. From Pontus (on the Black Sea).

#### a) Τὸ λεοντάριν καὶ ἄρθωπον<sup>1)</sup>.

“Ενας *πάρδος* ἐξέβεν<sup>2)</sup> σὸ<sup>3)</sup> *κυνήγιν*. Ἀπέσ' σ' ὄρος ἐπέν-  
τεσεν<sup>4)</sup> ἔναλ *λεοντάρ*. Ἄμον ντ' εἶδεν ἀτεν<sup>5)</sup> τὸ *λεοντάρ*, λέγ' ἀτός  
ἀτον<sup>5)</sup>. „ἀβοῦτος<sup>6)</sup> ἐμᾶς ὁμοιάζ καὶ ἄς ἐμέτερον<sup>7)</sup> τὴμ *φυλὴν*  
ἐν, καὶ ντὸ *μικρὸς* ἐν!“ Ἀλλομίαν ἐκοῦξεν καὶ ὀρωτᾷ τον. „ἐσὺ  
γιατί εἶσαι ἀτόσον *μικρὸς*;“ Εἶπεν ἀτον καὶ ὁ *πάρδον*<sup>8)</sup>. „ἐγὼ  
σ' ἄρθωπίων τὰ χέρια ἐτράνηνα, καὶ τὰ μωρά τουν εἶς ἀπ' ἀδὰ  
ἐντοῦννεμ με, ἄλλος ἐσκῶννεμ με ἄς ὠτίν, γιὰδ τ' ἐκεῖνο ἐπελύστα<sup>9)</sup>  
*μικρὸς*.“ Εἶπεν καὶ τὸ *λεοντάρ*. „μῶρε, ἀτεῖν' τόσοιοι<sup>10)</sup> ἄρθωπ'  
εἶν' κ' ἐγὼ 'κ' ἐρτωνίζ' ἄτς; Εἶα αἶτε, ἄς ἐντρανοῦμ' ἄτς.“ Ἐσ-  
κῶθαν, πάγνε, ὁ *πάρδον* ἀπ' ἔμπρ καὶ τὸ *λεοντάρ* ἀπ' ὀπίσ'. Σ'

<sup>26)</sup> = *δένει* (?).

<sup>1)</sup> Here also § 7, n. 1 is to be compared.      <sup>2)</sup> v. § 208.      <sup>3)</sup> § 55,  
n. 2.      <sup>4)</sup> § 6, n. 2.      <sup>5)</sup> § 136, n. 3.      <sup>6)</sup> § 145 n.      <sup>7)</sup> § 143, n. 3.  
<sup>8)</sup> § 62, n. 1.      <sup>9)</sup> From *ἀπολύω* = *ἀφήνω*; cf., further, § 208.      <sup>10)</sup> § 151,  
n. 2.

έναν ὀρμάν ἀπέσ' καμπόσοι Λαζοὶ ἐσκίζναν ξύλα. Ἀτεῖν' ὅταν τὸ πῖρόν ἄλλο 'κὶ δουλέβ', σὸ σκίσμαν χτυποῦν πασσάλ καὶ ἀνοίγνε τὴν ἀραγμαῖαν. Ἄμον ντὸ ἔκσαν<sup>11)</sup> τὶ λεονταρὶ<sup>12)</sup> τὴν κιουρτιτὴν, ἐκεῖν' ἔφυγαν μὲ τὰ κόντσια σὸν κῶλον. Ὁ πάρδον λέγ' σὸ λεοντάρ ἄς τ' ἐσίμωσαν· „ἐλέψ; ἀτεῖν' οἱ ἀρθῶπ' μετ' ἑναν<sup>13)</sup> ἀξιναρῆαν πόσον κατηβάζνε τὸ ξύλον;“ Εἶπεν καὶ τὸ λεοντάρ· „ἀτὸ πάλ ντὸ<sup>14)</sup> ἔν; ἐγὼ μὲ τὰ χέρια μὲ σύρω κὶ ἀποτσιχαλίζ' ἀτο.“ Ἀτότες ἐξέβεν ἀπάν' σὸ τιζκιάχ, ἐσέγκεν<sup>15)</sup> τὰ χέρια τὸ σὸ σκίσμαν καὶ εἴστια ἔσυρνε ν' ἀποτσιχαλίζῃ ἀτο· τὸ πασσάλ ἐλάγκευεν, καὶ τὰ χέρια τὸ ἐκλειδώθαν ἀπέσ'. Ἐκλώσταν οἱ Λαζοί, ἐπέραν<sup>16)</sup> κάθα εἰς ἀπ' ἑνα ζωγρίν, ἔρθαν ἀπάν' ἀτ' καὶ στρώνν ἀτον τὸ ξύλον. „Ἀδεφλε,“ εἶπεν τὸ λεοντάρ τὸν πάρδον, „ἀβουτεῖν', ἄμον ντ' ὁμοιάζ', ἄς ἐσὲν μικρὸν θὰ ἰφτειάγνε με.“ Εἶπεν καὶ ὁ πάρδον· „Σὸ χέρν ἀτουεν ἔν, ἄμον ντὸ θέλνε, ἔφτειάγνε.“ Ἀτὸς ἐπέλεκεν<sup>17)</sup> κ' ἐδέβεν πλάν, καὶ τὸ λεοντάρ οἱ ἀρθῶπ' ἐντῶκαν, ἐντῶκαν κ' ἐσκότωσαν.

b) From the vicinity of Samsun (Ἀμισός).

Ἡ κατά καὶ ὁ πεντικόν.

Ἐναν ἡμέραν εἰς<sup>1)</sup> γοτῶσάμάνενα κατά πῖαν εἶναν<sup>1)</sup> πεντικόν καὶ λέ ἀτον· „ὁγὼ ἄρτουκ ἐγέρασα, σὰ σουμὰ χά<sup>2)</sup> πῶγω<sup>3)</sup> σὸν ἄν<sup>4)</sup> τάφον, ἀθερρῶ, ὀλᾶ<sup>5)</sup> τὰ πεντικάρᾶ<sup>5)</sup> πα ἀπ' ἑναν δύο φορὰς ἐφοόρτζ'<sup>6)</sup> ἀτα. Ὁγὼ ἄρτουκ μετ' ὀλᾶ τὰ χαϊβάνᾶ<sup>5)</sup> χαλασέυω· δάβα<sup>5)</sup>, πὲ ὀλᾶ τὰ πεντικάρᾶ, ἄς ἔρχουνταν καὶ μετ' εἶνα πα χαλασέυω.“ Ὁ πεντικόν πάει καὶ λέ ἀτα σ' ἄλλα τὰ πεντικάρᾶ. Τ' ἄλλα τὰ πεντικάρᾶ ἄμον τ' ἔκσαν ἀτα, ἐχάραν καὶ ἐχαζουρλαέφταν νὰ πάνε. Ἀτότε ἑναν τρανὸν πεντικάρ ἔρται<sup>7)</sup> καὶ λέ ἀτα· „ἐλᾶτε, μὴ πάτε, τσίγκι ἀδὰ ἑναν τουζάῃ ἔν.“ Κανεῖς κ' ἔκσεν ἄ<sup>8)</sup> καὶ ὀλᾶ ᾗπῃγαν. Ἡ γοτῶσάμάνενα ἡ κατά μάχσας<sup>9)</sup> ἔνοιξεν ἑναν τρυπὴν κ' ἐκάτζειν σὴν ὅταν ἀπέσ. Ἐρθαν ὀλᾶ τὰ πεντικάρᾶ κ' ἐσειραλαέφταν σ' ἑναν σειράν. Ἀτότε ἐσκῶθεν ἡ κατά, ὀροκλιῶσταν ὀλίγον καὶ μετ' ἑναν δύο λόγια ἄμον βασιέτᾶ ἔρθεν σὸ τρυπὴν κεικὰ καὶ λέει· „γιά, ἐλᾶτε, ἄς τερούμε, ποῖος

<sup>11)</sup> = ἤκουσαν. <sup>12)</sup> v. § 95, n. 3. <sup>13)</sup> § 128, 1 n. <sup>14)</sup> § 152, n. 2. <sup>15)</sup> § 203, 5. <sup>16)</sup> = ἐπῆραν. <sup>17)</sup> Aorist of ἀπολύω, cf. § 202.

<sup>1)</sup> § 128 n. <sup>2)</sup> § 20, n. 2. <sup>3)</sup> = πάγω. <sup>4)</sup> § 11, n. 3. <sup>5)</sup> § 6, n. 6; ὀλᾶ, § 156 n. <sup>6)</sup> = ἐφοβέρισσα. <sup>7)</sup> ἔρχεται. <sup>8)</sup> § 136, n. 3. <sup>9)</sup> ε is a sort of e-vowel representing an indeterminate sound (cf. Germ. unstressed *ē* in *lebē*, etc.).



ἀποπέσ' ἔσουν<sup>10)</sup>, σιτᾶ ἔστεκεν τὶ σακκὶ<sup>11)</sup> τὸ στόμαν, ἐτρύπεσεν τὸν κῶλον ἀχτε<sup>12)</sup> καὶ ἔκσεν<sup>13)</sup> τὸ πρίντς; "Καὶ ἓνα δύο ἄλλα ἀεῖκα ἄμον τὸ εἶπεν, κ' ὕστερα ἐσκάλωσεν νὰ φουρκίζ' καὶ τρώει ἄτα.

The above in Phonetic Transcription :

*Énan iméran iz zočamánena káta pián inan bendikón ke lé aton: „ozó ártuk ejérasa, sa sumá xa pózo son an dáfon, aβeró, olä ta pendikárä pa ap énan dío forás efoórdz ata. Ozó ártuk met olä ta xaiṗaná xalašéno; dáva, pe olä ta pendikárä, as érχundan k'e met eína pa xalašéno.“ O pendikóm bai ke lé ata sála ta pendikárä. Tála ta pendikárä ámon d éksan atà, exáran k'e exazurlaéftan na páne. Atóte énan dranóm bendikár érte ke lé ata: „eláte, mi páte, éṗoki<sup>14)</sup> adá énan duzäh<sup>15)</sup> en.“ Kanis k éksen a k'e olä pízan. I zočamánena i káta máxsas éniksen énan dripin k ekádzen sin otán apès. Érβan olä ta pendikárä k' esiralaéftan sénan sirán. Atóte eskóβen i káta, orokloísten olízon k'e met énan dío lója ámon vasjëtä érβen so tripin kikà ke lei: „ja eláte, as terúme, pios apopés esun, sitá ésteken ti saki to stóman, etrípesen toṗ gólon axtè k'e ékšen to prints?“ K'e éna dío ala aíka ámon do ipen, k' ístera eskálosen na furkiz k'e tróji ata.*

### c) From the vicinity of Tiréboli.

The fable was related to me by an aged priest from the village of Ezreíl (in the neighbourhood of Tiréboli). The narrator spoke very indistinctly, hence the phonetic reproduction is imperfect.

Ἀλεπὸν καὶ ἄρκον.

Ἀλεπὸν<sup>1)</sup> καὶ ἄρκον<sup>1)</sup> ἔνταν<sup>2)</sup> συντρόφ καὶ πήγανε ν' ἀράβουν καὶ νὰ τρώνε. Ἔβρεν ἄρκον σὸ<sup>3)</sup> τουσάκ ἀπάν ἓναν κομματ κρέας, ἐπῆεν τὸ κρέας νὰ τρώῃ ἀτο· ἔχωσεν τὸ στόμα τ νὰ τρώῃ τὸ κρέας· τὸ κρέας τὰ<sup>4)</sup> ἔτρωιεν ἀτὸ, ἐπιάστεν ἀσὸ<sup>5)</sup> σείλος<sup>6)</sup>· ἐλάγκεψεν ἀδὰ, ἐλάγκεψεν ἀκεί, 'κ' ἐπόρεσεν νὰ γλύτωνεν ἀσὸ τουσάκ. Ὑστερις ἀλεπὸν ἔκαμεν ἀλεπέσσα<sup>7)</sup>· ἔθηκεν τὸ κιφάλν ἀτ σὴν γῆν ἀπάν· ἐξέβεν<sup>8)</sup> ἡ ψή<sup>9)</sup> ἀτου ψεματικά.

<sup>10)</sup> § 135, n. 1.

<sup>11)</sup> § 95, n. 3.

<sup>12)</sup> § 142 n.

<sup>13)</sup> § 37 n.

<sup>14)</sup> Not *éṗogi*!

<sup>15)</sup> *h* is strongly aspirated.

<sup>1)</sup> § 62, n. 1.

<sup>2)</sup> = *εἰγίνονταν*; for the vocalism of the piece,

v. § 7, n. 1.

<sup>3)</sup> § 55, n. 2.

<sup>4)</sup> = *ποῦ* (conjunction), cf. § 150, n. 1.

<sup>5)</sup> = *ἀς* (i.e. *ἀπό*) with art.

<sup>6)</sup> § 21.

<sup>7)</sup> i.e. "he laid him dead."

<sup>8)</sup> § 208.

<sup>9)</sup> § 37 n.

“Υστερις ἔρθεν ὁ σάπισ τουσα<sup>11</sup>λί, ἐντράνησεν, ἀλεπὸν ἐψόφησεν. Ἐξέγκεν<sup>10</sup>) ἀσὸ τουσάκ τὸν ἀλεπὸν καὶ ἔθεκεν ἀπλωμένον ἐκεκά· ἔφυγε ἀλεπὸν. Ὁ ἄνθρωπος ἐκεῖνος ἐγούλεψεν τὸ τουσάκ αὐτοῦ κ’ ἐδέβεν<sup>8</sup>) πλὰν σὸ σπίτιν αὐτ. Ὁ ἀλεπὸν ἔβρεν τὸν ἄρκον καὶ εἶπεν τὸν ἄρκον· „ντὸ λάσκεσαι;“ — Ὁ ἄρκον λέει· „ντὸ νὰ φτάω; τιδὲν κ’ ἔβρα.“ — „Ἐκεῖ κάτ σὸ μέρος εἶναι ἕναν τουσάκ κ’ ἔσει<sup>6</sup>) ἕνα κουμμάτ κρέας.“ — Ἐπῆγεν καὶ ἄρκον νὰ εὐρήκ<sup>11</sup>) τὸ κρέας καὶ νὰ τρώει αὐτο. Ἐπιάσταν ἄρκον σὸ τουσάκ. Ὁ ἀλεπὸν ἔρθεν, ἐκρύφταν νὰ τερῇ τ’ ἄρκονος<sup>12</sup>) τὸ σείρ· ἄρκον κ’ ἐβλέπ αὐτον. Λαγκεύ ἄρκον ἐκεῖ, λαγκεύ ἀδὰ νὰ γλυτών, κ’ ἐπόρρουν. Ἀλεπὸν κρυφὰ λέει· „Ἄετς πα ποῖκα<sup>13</sup>) κ’ ἐγλύτῳσα, ξαν-εποῖκα κ’ ἐγλύτῳσα.“ Ἐρθεν τουσα<sup>11</sup>λιού ὁ σάαπισ, νὰ τερῇ κανέναν τῶσαναβάρ, ἃν ἐντῶκεν<sup>13</sup>) σὸ τουσάκ, νὰ παίρ αὐτο. Εἶδεν τὸν ἄρκον, κείται<sup>14</sup>) ἀπλωμένος ἐκεῖ. Λέει ὁ σαάπισ σὸν ἄρκον· „ἔσὺ πάλ ἄμαν<sup>15</sup>) τὸν ἀλεπὸν θὰ φτάς νὰ ψοφᾷς.“ Δέκεν<sup>16</sup>) τὸ ξινάρ σὸ κιφάλν αὐτ καὶ σκότῳσεν αὐτον.

#### 14. Cappadocia.

##### a) From Fertek.

I copied down the piece in Samsun from the lips of a petty officer of Fertek origin. The *tenuis* were mostly pronounced with aspiration (κ’ for κ, etc.).

“Ἐνα κ’αλό<sup>1</sup>) κύριο<sup>2</sup>) ἄτρωπος<sup>3</sup>) ἔννε<sup>4</sup>) βαρὺ ἀστενάρ, τῶι-ρourτισε<sup>5</sup>) τὸ ναῖκα τ — καὶ ναῖκα<sup>6</sup>) τ’ ἀκ’όμ ἦτ’ον τελίγαγνε<sup>7</sup>) — καὶ εἶπεν το· „σεβγίλι μου, τρανᾶς το, ἦλτε τὸ σαχάτ’ι μ, ἔσεται<sup>8</sup>) χωρὶς καὶ χωρὶς νὰ σ’ ἀφήσω καὶ νὰ π’άγω· ἀκ’όμ τελίγαγλ’<sup>7</sup>) εἶσαι, καὶ ἃν κρέβης νὰ χατῶ<sup>9</sup>) ραχάτ, νὰ μὲ πκῆς<sup>9</sup>) ἕνα κ’αλό· χωρὶς ἄλλο νὰ παντρευτῆς, ξεύρω το· πολὺ σὲ γιαλβαρτῶ, τὸ κομσοῦ μ μὴ τὸ π’άρης. Ὅγῳ μετ’ ἐκεῖνο γαυγάλ εἶμαι<sup>10</sup>)· ἄντον μὲ καντῆς, τότε νὰ τ’ὸ π’άρης δ’ ἔναι<sup>11</sup>), νὰ μὴ χατῶ μεραγλᾶς.

Καὶ τὸ ναῖκα ἔδεκε<sup>12</sup>) καῶθλᾶκ καὶ εἶπε· „ἡίτῶ τ’ ἀσὸν<sup>13</sup>) τὸ χάτῶιμο σ ὀγῳ μανὶ μ’ ἴνω<sup>14</sup>)· ραχάτ ραχάτ χάτ<sup>15</sup>), ἃς σὲ πῶ τὸ

<sup>10</sup>) § 203, 5.

<sup>11</sup>) § 214, n. 5.

<sup>12</sup>) § 62, n. 1.

<sup>13</sup>) § 202, n. 2.

<sup>14</sup>) P. 130, footnote 1.

<sup>15</sup>) = ἄμον (σάν).

<sup>16</sup>) § 182, n. 2.

<sup>1</sup>) καλός.

<sup>2</sup>) κύριος.

<sup>3</sup>) § 20, n. 1.

<sup>4</sup>) Pronounced with

double ν, = ἔγινε.

<sup>5</sup>) “Addressed” (?).

<sup>6</sup>) = καὶ ἡ ναῖκα.

<sup>7</sup>) “young.”

<sup>8</sup>) = ἔρχεται.

<sup>9</sup>) § 214, n. 5.

<sup>10</sup>) Pronounced with one stress γαυγαλείμαι

“I contend,” from an adj. γαυγάλ (Turk.) and εἶμαι.

<sup>11</sup>) = δὲν εἶναι.

<sup>12</sup>) = ἔδωκε.

<sup>13</sup>) § 143, n. 3.

<sup>14</sup>) = νὰ μὴ γίνω.

<sup>15</sup>) “dies,” cf.

§ 222, n. 4.

ὀρτάτα<sup>16)</sup>, ζάτα ἐκ'εῖνο ὀγὼ νὰ τὸ π'άρω δ' ἔναι, τσοῦγκι ὀγὼ ἀπὸ τρία μῆνες ὀμπρο σ' ἓνα π'ασκὰ ἄτρωπο ἔδωκα<sup>11)</sup> τσοάπ<sup>17)</sup> τον.

## b) From Pharasa.

### Account of travelling Adventures

Φοντὲς παγαίεγκαμεν<sup>1)</sup>, ζάλασαμ<sup>2)</sup> τὴν στράτα, ξίλασαμ στὰ ρουσία τζαί<sup>3)</sup> τζοί<sup>4)</sup> κάτσοι τζαί στὰ παγάνια πέσω, βράδυνε· στὴ σκοτεινία τζὸ πόρκαμ<sup>1)</sup> νὰ ἔβρωμ τοῦ χωρίον τὴν στράτα. Φοντὲς νεγκώγκαμ<sup>1)</sup> ἔδω τζ' ἀτζεῖ, ἔβγαν<sup>5)</sup> γνέντα μας πέντε κλέφτοι<sup>6)</sup> τζ' εἶπαν μας· „μὴ σαλεύητε, νὰ<sup>7)</sup> σὰς δώκωμεν<sup>8)</sup> τζαί νὰ σὰς κρούσωμεν.“ Τζ ἐμεῖς εἶπαμι<sup>9)</sup> τζαί στεκόμαστε, στέρο μαργαώσαμε, δώκαμε<sup>10)</sup> πενεντάο<sup>11)</sup> τζαί χάσαμε τζοί κλέφτοι. Σάμο ἔφυγαν, κούλθαμ<sup>12)</sup> τὴν στράτα, ξίλασαμ σ' ἄν<sup>13)</sup> παλὸ ὀρένι, πνώσαμε ἀτζεῖ. Φοντὲς πνώγκαμεν<sup>1)</sup> σκοτεινὰ σὼς τὴν ἐβίτζα τζὸ πόρκαμ νὰ πνώσωμεν τζοί<sup>4)</sup> κρότοι τζαί στὰ στριγγέματα, ἤλεγέστι<sup>14)</sup> τζαί κιάζει<sup>15)</sup>, νὰ ῥχουνται τζοί<sup>4)</sup> τίέσοι τζαί στὰ πηγάδια ποπέσ<sup>16)</sup>, στ' ἄλλα τοῖ μέρη<sup>17)</sup> στοῦ φιδιοῦ<sup>18)</sup> τζαί στοῦ ἀποῦ<sup>19)</sup> τζαί στοῦ λύτσοι<sup>20)</sup> τὰ τζυρίγματα φοβήθαμ<sup>21)</sup> πολὺ κακά. Φοντὲς ἤμαστε στὰ τζέσδ ἀπέσ<sup>22)</sup>, ἄλσεν<sup>23)</sup> τὸ λαχτόρι πὸ μακρά, σάμ' ἄλσεν τὸ λαχτόρι, ἔβγ<sup>24)</sup> τζ' ὁ φεγγούσκος· τζίπ μὰς<sup>25)</sup> σκώθαμ ἀφορὰ<sup>26)</sup> τάρνα<sup>26)</sup>, ἔβγαμ στ' ἐτζεῖνο στὸ κάγιν τὸ χάνιν πιπέσ<sup>27)</sup>, εὐξώθαμ<sup>28)</sup> τὸ Θεγό, τοῦ<sup>29)</sup> μὰς ἔβγαλ ἀροί<sup>30)</sup>· σάμ' ἔβγαμεν στὴ στράτα, κατζέφακαμ<sup>31)</sup> πενεντάο τζ' ἤλεγαμ „τάρνα τάρνα, χιῦτάτε ἀγκούτι<sup>32)</sup>“, τζαί τὴν ἐβίτζα ἐφτάσαμε στὸ χωρίον.

<sup>16)</sup> = ὀρθότητα “truth.”

<sup>17)</sup> i.e. “I gave answer” = “I consented.”

<sup>1)</sup> Imperf. of παγαίνω, cf. § 214, n. 6. <sup>2)</sup> = ζαλίσαμε, cf. § 38, n. 1. <sup>3)</sup> § 17. <sup>4)</sup> = στοῖ (i.e. στοῖς). <sup>5)</sup> = ἐβγήκαν. <sup>6)</sup> § 69. <sup>7)</sup> As a sign of the future.

<sup>8)</sup> More correctly ντώκωμεν, from the aorist cited in § 202, n. 2. <sup>9)</sup> = εἶπαμε. <sup>10)</sup> = ντώκαμε, v. note 8. <sup>11)</sup> § 141 n.

<sup>12)</sup> § 38, n. 1. <sup>13)</sup> § 56 n. <sup>14)</sup> = ἐλέγατε. <sup>15)</sup> = φαίνεται (?).

<sup>14-16)</sup> (ὁ θόρυβος) “ἐφαίνεται ὡς νὰ προήρχετο ἐκ τῶν τοίχων τοῦ ἐρειπίου καὶ τῶν φρεάτων” (translation of the editor). <sup>17)</sup> “On the other side.”

<sup>18)</sup> = φιδιώ(ν). <sup>19)</sup> Gen. pl. of ἀπός “fox” (in Pontic ἀλεπός, more commonly ἀλωποῦ, etc., cf. § 32 n.). <sup>20)</sup> § 62, n. 1. <sup>21)</sup> § 208.

<sup>22)</sup> “ἐν τοιαύτῃ ἀγωνίᾳ.” <sup>23)</sup> Aor. of ἀλῶ. <sup>24)</sup> = ἔβγε, i.e. ἐβγήκε.

<sup>25)</sup> “παρευθὺς δέ” (editor). <sup>26)</sup> “ὅσον τὸ δυνατόν ταχύτερον.”

<sup>27)</sup> “ἐξήλθομεν τοῦ ἀπαισίου ἐκείνου κτιρίου.” <sup>28)</sup> “we praised” (aor.).

<sup>29)</sup> § 150, n. 1. <sup>30)</sup> § 108, n. 4. <sup>31)</sup> § 214, n. 6. <sup>32)</sup> I am

not acquaint with this word; something like “however, nevertheless.”



## 15. Zaconian.

The Zaconians live on the east slope of Parnon, between St. Andreas and Lenídi. Lenídi, Prasto, Sítena, and Castanitza are the chief places of the country inhabited by them. The Zaconian dialect is noteworthy as the descendant of the *ancient Laconian* patois.

*Puládzj éma<sup>1)</sup> éχα<sup>2)</sup> tho<sup>3)</sup> kuidí<sup>4)</sup>*  
*Dze meruté<sup>5)</sup> nj<sup>6)</sup> éma éχα<sup>7)</sup>,*  
*Tajíχα<sup>8)</sup> nj éma záχαrí,*  
*Poíkíχα<sup>9)</sup> nj éma mósko.*  
*Dze apó to mósko tom bersú<sup>10)</sup>*  
*Dze apó ta<sup>11)</sup> niroidía<sup>12)</sup>*  
*Eskandaliste<sup>13)</sup> to kuidí*  
*Dz' efíndze<sup>14)</sup> mi<sup>15)</sup> t' aιδóni.*  
*Dz' aféngi<sup>16)</sup> nj éki<sup>17)</sup> dziníγú<sup>18)</sup>*  
*Me to kuidí thu xére<sup>19)</sup>:*  
*„Éa<sup>4)</sup>, puli, thon<sup>3)</sup> dópo ndi<sup>20)</sup>,*  
*Éa tho kaíkídzie<sup>21)</sup>,*  
*Na átsu<sup>22)</sup> ta kudúnja ndi,*  
*Na válu áva<sup>23)</sup> dzinúrdza<sup>24)</sup>.”*

Cf. with this another version from Ladá in Taygetos <sup>1)</sup>:

Πουλάκι εἶχα στὸ κλουδί,  
 Μὰ τὴν ἀγιά Παρασκευή,  
 Καὶ τό 'χα μερωμένο,  
 Πουλὶ ζωγραφίζμένο.  
 'Απὸ τὸ μόσκο τὸν πολὺ  
 Μοῦ ἔκανταλίστη τὸ κλουδί  
 Καὶ μοῦ 'φυγε τ' ἀηδόνη.

<sup>1)</sup> = ἦμων. <sup>2)</sup> = a. Gk. (participle), and so *éma éχα*, a circumlocution for *εἶχα*. <sup>3)</sup> v. § 35, n. 3. <sup>4)</sup> § 32. <sup>5)</sup> = μερωτό(ν), particip. from *ἡμερώνω* "tame." <sup>6)</sup> *ni* = αὐτό(ν) "him, it." <sup>7)</sup> Cf. n. 2, and on the construction, § 227, n. 2. <sup>8)</sup> From *ταγίχου* = *ταγίζω*. <sup>9)</sup> From *ποίκίχου* = *ποτίζω*, cf. § 16, n. 2; on the constr. v. n. 2. <sup>10)</sup> *περισσό(ν)*. <sup>11)</sup> = τῇ(ν). <sup>12)</sup> = *μυρωδία* (*μυρουδιά*). <sup>13)</sup> *ἐσκανταλίστηκε* (cf. § 208). <sup>14)</sup> = ἔφυγε. <sup>15)</sup> *μοῦ*. <sup>16)</sup> § 16, n. 2. <sup>17)</sup> ἦταν. <sup>18)</sup> = a. Gk. *κυνηγών*, cf. n. 2. The *η* is to be pronounced cerebral, i.e. with the tongue tip bent upwards. <sup>19)</sup> = *στὸ χέρι*. <sup>20)</sup> *σοῦ*. <sup>21)</sup> v. § 16, n. 2. <sup>22)</sup> = *νὰ ἀλλάξω*, cf. § 32; *ξ* from *ts*, similarly as in Bova from *dz*, cf. § 35, n. 2. <sup>23)</sup> = *ἄλλα*. <sup>24)</sup> = *καινούργια*.

<sup>1)</sup> For the pronunciation of *σ* and *ζ*, cf. § 28.

Ποιὸς τὸ εἶδε, ποιὸς τὸ ὅωνει;  
 Κι ὁ κυνηγός, ποῦ τ' ἄκουσε,  
 Πολὺ κακὸ τοῦ φάνη·  
 Νέλα, πουλί, ὅτ' ἡν κλίνη σου,  
 Νέλα ὅτ' ἡν κάμαρ' ὅου·  
 Ποῦ νὰ κοπῇ ἡ ζωὴ σου;

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# GLOSSARY.



## SUBSTANTIVES AND VERBS.

**SUBSTANTIVES.**—Where the gender is easily deducible from the termination according to the rules of grammar it is not given ; only in the less common usages in which the ending (-*os*, -*i* [-*v*], *a*) cannot in itself decide it, the gender is given, *i.e.* in the case of feminines (f.) in -*i* (-*v*), neuters (neut.) in -*os*, -*a*, -*as*.—**VERBS** with irregularities of stem-formation or conjugation are marked by spaced type and an asterisk \*. To these verbs the irregular forms that occur are cited, usually the active and passive aorist or the perfect participle passive. Contracted verbs which follow the second class are clearly distinguished by the addition of (-έω). Compare also what is said about the Glossary in Foreword, p. xix.

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## LIST OF ABBREVIATIONS.

<i>acc.</i>	= accusative.	<i>m.</i>	= masculine.
<i>adj.</i>	= adjective.	<i>metaph.</i>	= metaphorical.
<i>adv.</i>	= adverb.	<i>mid.</i>	= middle.
<i>a. Gk.</i>	= ancient Greek.	<i>n.</i>	= note.
<i>aor.</i>	= aorist.	<i>neg.</i>	= negative, negation.
<i>Cap.</i>	= Cappadocia.	<i>neut.</i>	= neuter.
<i>cf.</i>	= confer, compare.	<i>nom.</i>	= nominative.
<i>compar.</i>	= comparative.	<i>part.</i>	= participle.
<i>conj.</i>	= conjunction.	<i>pass.</i>	= passive.
<i>Cyp.</i>	= Cyprus.	<i>pf.</i>	= perfect.
<i>dim.</i>	= diminutive.	<i>pl.</i>	= plural.
<i>eccl.</i>	= ecclesiastical (language).	<i>prep.</i>	= preposition.
<i>f.</i>	= feminine.	<i>pres.</i>	= present.
<i>gen.</i>	= genitive.	<i>Sar. K.</i>	= Saranda Klisiés.
<i>id.</i>	= same as preceding word.	<i>subst.</i>	= substantive.
<i>imper.</i>	= imperative.	<i>Ter. d' O.</i>	= Terra d' Otranto.
<i>indecl.</i>	= indeclinable.	<i>tr.</i>	= transitive.
<i>indic.</i>	= indicative.	<i>v.</i>	= vide, see.
<i>interj.</i>	= interjection.	<i>Velv.</i>	= Velvendos.
<i>intr.</i>	= intransitive.	<i>voc.</i>	= vocative.
<i>lit.</i>	= literary language.	<i>w.</i>	= with.

## GLOSSARY.

"Α (1) = *άν.* (2) = *θά,* § 20, n. 2. (3) = *αὐτό,* § 136, n. 2.  
*αἰά (Velv.), interj.* now then! come on!  
*ἀβγαταίνω, ἀβγατίζω, ἀβγατῶ* increase, multiply.  
*ἀβδέλλα (βδέλλα)* leech.  
*ἀβοκάτος* advocate.  
*ἀβούτος* this, v. § 145 n.  
*ἀβροντάω* thunder, hurl down with great noise.  
*ἄβυσσο* abyss, f. (§ 87).  
*ἀγαθός* good, kind.  
*ἀγάλια ἀγάλια, adv.* little by little, slowly.  
*ἄγαλμα, neut.* monument.  
*ἀγάπη* love, beloved, sweetheart.  
*ἀγαπητικός* beloved, lover; in love; f. v. § 111.  
*ἀγαπῶ (ἀαπῶ, § 22)* love.  
*ἀγᾶς* aga.  
*ἀγγαρεμένος* put to compulsory labour.  
*ἀγγελικός* angelic.  
*ἀγγελοκαμωμένος* like an angel (of angelic form).  
*ἄγγελος (ἄντζελος, § 17)* angel; *ἄγγελάκι, dim.*  
*ἀγγίζω (ἄγγιξα)* touch.  
*ἀγγλοσαξονικός* Anglo-Saxon.  
*ἀγελάδα* cow.  
*ἀγέλαστος* without laughter.  
*ἀγέλη* herd.  
*ἀγενής, adj.* lowly born.  
*ἀγέρας, ἀγέρι = ἀέρας.*  
*ἅγιος* holy (*ἅγι, indecl.* § 63); τὰ ἅγια the holy vessels in the church.  
*ἀγκάθι* thorn; *ἀγκαθάκι, dim.*  
*ἀγκαλά* although.  
*ἀγκάλη* arm.

*ἀγκαλιά* arm.  
*ἀγκαλιάζω, ἀγκαλιάζομαι* embrace.  
*ἀγκίστρι (ἀντζίστρι, § 17)* hook.  
*ἀγνάντια, adv.* against, face to face;  
*ἀ. 's, prep.* opposite to, compared with.  
*ἀγνός* venerable, chaste, pure.  
*ἀγνώριστος* unknown.  
*ἄγονος* unfruitful.  
*ἀγορά* market.  
*ἀγοράζω* buy.  
*ἀγραδυνιά (Naxos)* evening.  
*ἄγριος* fierce, strong.  
*ἀγροικῶ (γροικῶ)* hear.  
*ἀγρυπνῶ (-έω)* be awake.  
*ἀγύρικος, adj.* unreturning.  
*ἀγῶνας* the war of freedom (of the Greeks).  
*ἀγωνίζομαι* struggle, fight.  
*ἀγῶρι, neut.* boy, son; *ἀγωράκι, dim.*  
*ἀδά (Pontos) = ἐδώ.*  
*ἄδεια* permission.  
*ἄδειανός* empty, empty-handed.  
*ἄδειος* empty.  
*ἀδέλφι = ἀδέρφι.*  
*ἀδελφικός* brotherly.  
*ἀδερφή* sister; *pl.* § 90.  
*ἀδέρφι (ἀδρέφι, § 37, n. 1)* brother;  
*ἀδερφάκι, dim.*  
*ἀδερφός (ἀερφός, § 22 n.) = id. (voc.*  
*ἀδεφλε, v. § 62).*  
*ᾗδης* Hades, underworld.  
*ἄδιάντροπος* insolent.  
*ἀδιαφορία* indifference.  
*ἄδικος* unjust.  
*ἀδικῶ* injure, vex.  
*ἀδίκως, adv.* to *ἄδικος (lit.).*  
*ἀδιόρθωτος* incorrigible, uncorrected.  
*ἄδολος* pure.  
*ἀδράχην* seize, grasp.

ἄδρὺς raw, rude.

ἀδυναμία weakness, impotence.

αἶκος (§ 148, n. 1) = τέτοιος.

αἶρας (ἀγέρας) air, wind; αἰράκι, *dim.* breath of air.

αἱεροκοπανιστής swaggerer.

αἱρολόγος tattler, idle talker.

αἰτός eagle.

ἄς (Pontus), *adv.* thus, so.

ἀηδόνι nightingale; ἀηδενάκι, *dim.*

ἀθανασία immortality.

ἀθάνατος immortal.

ἀθερρῶ (Pontus) = θαρρῶ.

ἀθθυμούμαι (Cyp.) remember.

ἀθός = ἄνθος.

ἄθρωπος = ἄνθρωπος.

αἶ, *v.* ἔ.

αἰθέρας ether.

αἰθέριος ethereal.

αἰθερόπλαστος made of ether.

αἶμα (γαῖμα), *neut.* blood.

ἄῖ(ν)τε, *interj.* come now! away!

αἰσθημα, *neut.* feeling, sense.

αἰστάνομαι (αἰστάνθηκα) perceive, feel.

αἰσχύλειος of Aeschylus, Aeschylean.

αἰτός = αἰετός.

αἰώνιος eternal.

ἀκαμάτης (§ 114) lazy.

ἄκαρπος unfruitful.

ἀκαρτερῶ = καρτερῶ.

ἀκέι (Pontus) there.

ἀκέριος unhurt, intact, pure.

ἀκλουθῶ follow.

ἀκοή hearing.

ἀκόλαστος luxurious, wanton.

ἀκολουθῶ, *v.* ἀκλουθῶ.

ἀκόμα, ἀκόμη (*in dialect* ἀκόμαν, ἀκόμ, κόμ) still, more; *in formation of compar. v.* § 119, n. 3.

ἀκούη = ἀκοή.

ἀκουμπῶ (ἀκουμπίζω, ἀκουμπισμένος) rely upon, lean against.

ἄκουρος unshorn (of sheep).

ἀκούω (*v.* § 251, 1; ἀκούγω, § 23;

ἀκούστηκα) hear.

ἄκρα extremity, end, highest point.

ἀκρανοίγω open a little.

ἄκρη = ἄκρα; ἡ ἄκρη τῆς ἐρημιᾶς

extreme solitariness; ἀπ' ἄκρη σ' ἄκρη from one end to the other.

ἀκρίβεια dearness; στήν ἄ. at the highest price.

ἀκριβής exact, accurate.

ἀκριβός dear (expensive), dear (favourite), niggardly.

ἀκρογιαλιά beach, shore.

ἀκροθαλασσιά seashore.

ἀκρυφά, *adv.* secretly; ἔχω ἄ. I keep secret.

ἄκτῇ (*lit.*) bank, shore.

ἄκτινα = ἄχτινα.

ἄλά = French à la . . .

ἄλας, *neut.* (§ 105) salt.

ἄλάτι = ἰδ.

ἄλαφρός = ἐλαφρος.

ἄλέθω grind.

ἄλείφω, ἀλείβω anoint.

ἄλεπέσα (Pontus) female fox.

ἄλεπός (Pontus) fox.

ἄλεποῦ = ἄλωποῦ.

ἄλεύρι flour, meal.

ἄληθεια (ἀλήθεια, § 10, n. 5) truth; also *adv.* truly, really.

ἄληθείω to become true.

ἄληθινός true; στ' ἀληθινά in truth, really.

ἄλησμόνητος never to be forgotten.

ἄλησμονῶ (*elimonízo Ter. d' O.*) forget.

ἄλικος scarlet red.

ἄλκων (*lit.*) kingfisher.

ἄλλά but.

ἄλλαγή change.

ἄλλάζω (ἄλλαξα) alter, change; *mid.* change one's clothes (put on a better suit).

ἄλλιως, ἀλλιῶτικα, *adv.* otherwise, else.

ἄλλοί, ἀλλοιά, *interj.* alas!

ἄλλοίμονο = ἰδ.

ἄλλομίαν once more, then, again (Pontus).

ἄλλοπιστῶ change one's faith.

ἄλλος (ἄλλο, ἄλος, § 31, n. 2) another; *v.* § 156, further *sub.* τόσος.

ἄλλοτε, *adv.* once, formerly.

ἄλλοῦ, *adv.* elsewhere.



ἄλογο (ἄλογο, § 32) horse; *dim.* ἀλοάϊ (Chios).

ἄλοιφή ointment.

ἄλουποῦ, *v.* ἄλωποῦ.

ἄλόχτερας cock.

ἄλυσίδα chain.

ἄλυσο, *f.* (§ 87) chain.

ἄλῶ (*Car.*) to cry (of animals), crow.

ἄλῶνι threshing-floor.

ἄλωποῦ (ἄλεποῦ, ἄλουποῦ) fox (*cf.* § 88).

ἄλωσι, *f.* capture, conquest.

ἄμ, ἀμά = ἀμέ.

ἄμα, *w. aor. indic. or subj.* as soon as (§ 273).

ἄμάθεια ignorance.

ἄμαθής, ἄμαθος (§ 115) ignorant.

ἄμαλαγιά fresh grass.

ἄμαν (*Pontus*), *w. acc.* as, like.

ἄμαξα, ἀμάξι waggon.

ἄμάραντος imperishable.

ἄμαρτάνω (ἀμάρτησα, ἀμαρτημένος) to sin.

ἄμαρτία sin.

ἄμαρτωλός sinful.

ἀμέ (ἀμά, also ἀμμέ, ἀμμά) but, still, yet.

ἄμε (ἄμμε, *Karpathos*), *v.* πηγαίνω.

ἀμέργω (§ 31, *n.* 1) to milk.

ἀμέσως, *adv.* immediately.

ἀμέτρητος innumerable, immeasurable.

ἀμίλητος speechless, silent.

ἀμῖρās general, Amir.

ἀμμάτι = μάτι.

ἄμμο(s), *f.* (§ 87) sand.

ἄμοιρος unfortunate, unhappy.

ἀμολύνω defile, profane.

ἄμον (*Pontus*) = σάν (1) as, like; (2) since, than (ἄμον [*v.*] τὸ, τ').

ἀμπέλι vineyard.

ἀμπελοχώραφα, *pl.* vineyards and fields (§ 41, *a.*).

ἀμπώθω push.

ἀμύριστος without smell, odourless.

ἀμφιβολία doubt.

ἄν, *conj.* if, whether; ἄν καί although, *v.* § 277 *f.*

\* ἀναβαίνω (ἀνέβηκα, θ' ἀνεβῶ, *aor.*

*imper.* ἀνέβα ἀνεβᾶτε ἀνεβῆτε) ascend, go up; (*of dough*) to rise.

ἀναβρύζω bubble up.

ἀναγαλλιάζω shout.

ἀναγέρνω (ἀνάγειρα) search for.

ἀνάγκη necessity; ἔχω ἄ. I need, must.

ἀναγνώθω read.

ἀναγνωρισμένος acknowledged.

ἀναγνωσματάριον (*lit.*) reader, reading-book.

ἀναδεξιμά godchild.

ἀνάδιος = ἀνάντιος.

ἀνάθεμα, *neut.* curse; πάγει στ' ἄ. he is going to the devil.

ἀναθεματίζω to curse.

ἀναισθησία insensibility.

ἀνακατώνω mingle.

ἀνακλαδίζομαι shrug the shoulders.

ἀνάκουστος unheard (of).

ἀνάλογος similar, corresponding.

ἀναμένω expect.

ἀνάμεσα, *adv.* in the midst; ἀνάμεσα 's in the midst (middle) of; *cf.* also § 141.

ἀνάμεσο, *cf. id.*; ἀνάμεσό τους among one another.

ἀναμεταξύ, *adv.* between, among; *cf.* also § 141.

ἀνάντια = ἀγνάντια.

ἀνάντιος (ἀνάδιος, § 16, *n.* 3) opposite, opposed to.

ἀναπνοή breath.

ἀναποδιά perverseness, contradiction, caprice.

ἀναρχία anarchy.

ἀναρχικός anarchical.

ἀνάσα the breath.

ἀνασαίνω (ἀνάσανα) breathe.

ἀνασέρνω drag up, draw upwards.

ἀνάσκελα (τ' ἄ.), *adv.* on one's back, supine.

ἀνασκών lift up, raise.

ἀναστενάζω sigh, groan.

ἀναστήνω set up again, revive.

ἀναστυλών place upon a column, raise high.

ἀνατέλλω rise (of the sun).

ἀνατινάζω shake up, toss.

ἀνατολή rising (of the sun).  
 ἀνατριχίλα horror, shuddering.  
 ἀναφέρ(ν)ω quote, cite.  
 ἀνάφτω light, kindle.  
 (ἀ)ναχόρταγος insatiable.  
 ἀναχωρῶ depart.  
 ἀνδρείος (§ 10) brave.  
 ἀνεβάζω cause to ascend, lead up.  
 \* ἀνεβαίνω = ἀναβαίνω.  
 ἀνεβοκατεβαίνω go up and down (*cf.*  
 § 175, n. 2).  
 ἀνεζητῶ seek, long earnestly for.  
 ἀνέλπιστος hopeless.  
 ἀνεμόμυλος windmill.  
 ἄνεμος wind.  
 ἀνεπαμένος tranquil.  
 ἀνεπηρέαστος (*lit.*) uninfluenced.  
 ἀνέφαλο cloud.  
 ἀνήθικος immoral.  
 ἀνήμερος wild.  
 ἀνήμερος unable, weak, sick.  
 ἀνθηφόρος flowering, bearing  
 flowers.  
 ἀνθίζω bloom.  
 ἀνθισμένος blooming.  
 ἀνθόπλεκτος woven of flowers.  
 ἄνθος (ἀθός), *neut.* flower; *pl.* § 84.  
 ἀνθότοπος flower-garden.  
 ἀνθρωπίζω make like men, civilise.  
 ἄ(ν)θρωπος (ἄρθωπος, § 31, n. 1;  
 ἄθθρωπος, § 36 n.; *gen. pl.* § 62)  
 man (*homo*).  
 ἀνθρωπότη humanity.  
 ἀνθῶ = ἀνθίζω.  
 ἀνίδεος without an idea of, ignorant.  
 ἀνίσως perhaps.  
 ἀνόητος unreasonable.  
 ἀνοιγοκλείω open and shut, wink.  
 ἀνοιγοσφαλίζω open and close.  
 ἀνοίγω (ἀννοίγω) open, *tr.* and *intr.*  
 ἀνοιξάτικος of the spring-time,  
 spring-like.  
 ἄνοιξι, *f.* spring.  
 ἀνοιχτός (ἀνοικτός) open.  
 ἀντάμα, *adv.* together; ἄ. μέ together  
 with.  
 ἀνταμώνω come upon, meet, *mid.*  
 happen.  
 ἀνταρούλα, *dim.* of ἀντάρα storm.

ἄντερα, *neut. (pl.)* intestines.  
 ἀντίκρυ(s), ἀντικρύς, *adv.* opposite,  
 over against.  
 ἀντικρύζω meet, face.  
 ἀντιλαλιά echo.  
 ἀντίλαλος echo, counterpart.  
 ἀντιλαλῶ (μέ) τό echo, resound.  
 ἀντίο adieu.  
 ἀντιποιητικός unpoetic, prosaic.  
 ἀντιπρόσωπος deputy, repre-  
 sentative.  
 ἀντίς, *v. acc. (v. § 165)* instead of, in  
 place of.  
 ἀντιφέγγω reflect rays of light.  
 ἄντον if, when.  
 ἄντρας man (*vir*), *cf.* § 67.  
 ἀντρείος manly, brave.  
 ἀντρόγυνο man and wife, married  
 couple.  
 ἀνωκάτω, *adv.* up and down, topsy-  
 turvy.  
 ἀνωφέλευτος useless.  
 ἀξάδερφος cousin.  
 \* ἀξαίνω, *v.* αὐξαίνω.  
 ἄξαφνα (ἐξαφνα), *adv.* suddenly.  
 ἀξία worth, honour, fame.  
 ἀξίζω to cost, be worth.  
 ἀξιναρέα (Pontus) stroke of an  
 axe.  
 ἀξίνη axe.  
 ἄξιος worthy; εἶμαι ἄ. am capable.  
 ἀξιοσπούδατος worthy of effort.  
 ἄλογο = ἄλογο.  
 αὐτός, *v.* αἰούτος.  
 ἀπ' = ἀπό.  
 ἀπάν = ἀπάνω.  
 ἀπάνου = ἀπάνω.  
 ἀπαντῶ answer; also meet with,  
 face.  
 ἀπάνω (ἀπάνου) over, above; ἄ 's  
 (also 's—ἀ.), ἀπάν' ἀπό upon, on  
 (*cf.* § 171); ἀπάνω = ἀπὸ 'πάνω  
 above, from above, away from;  
 ἄ. κάτω, about, almost.  
 ἀπάνωθεν above, from above.  
 ἀπαράτητος unobserved.  
 ἀπαρνούμαι deny.  
 ἀπάτη deceit.  
 ἀπάτητος untrodden.

ἀπατός self (§ 157); employed also to form the reflexive, § 140, *n.* 1.

ἀπέ=ἀπό; also used independently, hereof.

\* ἀπεθαίνω, *v.* πεθαίνω.

ἀπεῖ (Chios) hereupon.

ἄπειρος innumerable.

ἀπέκει (ἀπεκεῖ) beyond, *v.* § 172.

ἀπέκεινα, *adv.* from there, from that point.

ἀπέκειο, thereupon, then.

ἀπελπίζομαι to despair of.

ἀελπισμός despair.

ἀπερνῶ pass, pass by.

ἀπέσ' (Pontus) within; *ἀ.* 's in.

ἀπετσεῖ=ἀπεκεῖ.

ἀπηγοῦμαι speak.

ἀπιθῶνω put down, place.

ἀπλά(γ)ι side.

ἀπλός (*lit.* ἀπλοῦς) simple, single.

ἀπλώνω spread, extend.

ἀπό (ἀπ', ἀφ', ἀπέ, ἀπού, also πέ), *prep.* from, of; *cf.* § 161.

\* ἀποθαίνω (ἀποθνήσκω), *v.* πεθαίνω.

ἀποθανατῶμενος dead.

ἀποθήκη barn, store, magazine.

ἀποθυμῶ desire.

ἀποκάτω ἀπό underneath, under.

ἀποκοιμίζω lull to sleep.

ἀποκοιμῶμαι fall asleep.

ἀποκουρεύω shear, clip.

ἀποκρίνομαι (ἀποκρίθηκα) to answer.

ἀπόλλυμαι (*lit.*) perish.

ἀπολύ(ν)ω, ἀπολῶ (-άω), ἀπολνῶ (ἀπόλυσσα; ἐπελύστα, *p.* 139) release.

ἀπομένω, ἀπομνήσκω to remain, be left, *v.* μένω.

ἀπομονή patience.

ἀπομονωμένος left alone, isolated.

ἀπόξενος strange, gone astray.

ἀποπάνω=ἀπάνω.

ἀποπέσ' (Pontus) in, among.

ἀποπλανήμενος misled, seduced.

ἀπόστολος apostle.

ἀποσσότε (Naxos), *adv.* then, thereupon.

ἀποστροφή abhorrence.

ἀποταχειά (τ' ἀ.), *adv.* in the afternoon.

ἀποτσιχαλίζω (Pontus) split.

ἀποτυχαίνω (*v.* τυχαίνω) to be unfortunate.

ἀπού=ἀπό, *Velv.*

[ἀπο(ν)λαύω, *defective*], *aor.* ἀπόλαψα (*Velv.*) enjoy.

ἀόφασι, *f.* resolution.

ἀποφασίζω conclude, decide; give up (a patient).

ἀποχαιρετισμός farewell, bidding adieu.

ἀποχτῶ acquire, attain.

ἀποχωρίζω separate.

ἀπόψε, *adv.* this evening.

ἄπρεπος unfitting, unbecoming.

Ἀπρίλις April.

ἀπροσεξία inattention, inadvertence.

ἀπρόσεχτος (ἀπρόσεκτος) careless, unmindful.

ἀρὰ δέν (*Velv.*), *interrog. particle*=*Lat.* nonne.

ἀραγμάδα (Pontus) opening, fissure.

ἀραγμένος, *v.* ἀράζω.

ἀράδα row, position; μέ τήν ἀ. in turns, in succession.

ἀραδιάζω arrange (in succession).

ἀράζω (ἄραξα) to land.

ἀραιά, *adv.* scantily, thinly.

Ἀράπη negro, Moor.

ἀραχνιασμένος full of cobwebs.

Ἀρβανίτης Albanian.

ἀργά, *adv.* late.

ἄργανο musical instrument.

ἀργοσαλεύω move slowly.

ἀργῶ (-έω) delay, tarry long.

ἀρδινιάζομαι set about a thing, prepare to.

ἀρέξω, ἀρέσω (ἀρέσκω, ἀρέγω, ἄρεσα, ἄρεξα, ἀρεσμένος) please.

ἀρετή virtue.

ἄρθωπος (Pontus)=ἄνθρωπος.

ἀρίς (ἀρύς, *v.* § 110 *n.*) thin.

ἀριστοκρατικός aristocratic.

ἀριστούργημα masterpiece.

ἀρίφνητος innumerable.

ἀρκή=ἀρχή.

ἄρκλα trunk, chest.



ἄρκος (*Cyp.*)=ἄγριος.  
 ἄρκος (*Pontus*) bear.  
 ἀρκούδα female bear.  
 ἀρμαμέδο fleet.  
 ἄρματα, *pl.* weapons.  
 Ἄρματωλός Armatolian.  
 ἀρμέγω, ἀμέργω (§ 31, *n.* 1) to milk.  
 ἀρμενίζω fluctuate, hover; sail.  
 ἀρμνεύω to counsel.  
 ἀρμονία harmony.  
 ἀρνοῦμαι deny.  
 ἀρός (*Cap.*) sound, alive.  
 ἀρπάζω, ἀρπάχνω (ἀρπῶ, ἄρπαξα)  
     seize, rob.  
 ἀρραβωνιάζομαι to betroth, be be-  
     trothed.  
 ἀρραβωνιαστικός betrothed, fiancé;  
     *f.* § 111.  
 ἄρρητος unspeakable.  
 ἀρριβάρω (ἀρριβάρισα) arrive.  
 ἀρρώστημένος sick.  
 ἀρρώστια sickness.  
 ἀρρωστῶ to be sick.  
 ἀρσενικός male.  
 ἄρτουκ (*Pontus*), *adv.* now, already.  
 ἀρτυσιά food, repast.  
 ἀρφανός orphan.  
 ἀρχαῖκός archaic, ancient.  
 ἀρχαῖος old, ancient.  
 ἀρχεύω begin.  
 ἀρχή (ἀρκή, § 18, *n.* 3), beginning.  
 ἀρχηγός leader, chief.  
 ἀρχίζω, ἀρχινεύω, ἀρχινίζω, ἀρχινῶ,  
     ἀρχιρῶ (ἀχιρῶ, *Velv.*) to begin.  
 ἀρχοδιά=ἀρχοντιά.  
 ἀρχοντας (ἄρχος, § 65, *n.* 1) governor;  
     *pl.* princes, gentry, aristocracy.  
 ἀρχοντιά (ἀρχοδιά, § 16, *n.* 3) nobility,  
     the noblemen.  
 ἀρχοντόσπιτο house of a nobleman.  
 ἄρχος=ἄρχοντας.  
 ἀρωτῶ, (ἐ)ρωτῶ ask.  
 ἄς, (1) *v.* § 194; (2) ἄς=ἀπό (*Pontus*,  
     *v.* § 168, 3), ἄς τό after, afterwards.  
 ἀσβέστης chalk.  
 ἄσε, *v.* ἀφήνω.  
 ἀσημένιος of silver.  
 ἄσημος=ἄσκημος.  
 ἄσκεπος unprotected, uncovered.

ἀσκέρι army, retinue.  
 ἄσκημος (ἄσχημος, ἄσημος, § 28 *n.*)  
     ugly.  
 ἀσκή (*akkhō Zac.*, § 35, *n.* 3) bag.  
 ἄσόν thine, *v.* § 143, *n.* 3.  
 ἀσπαλίζω=σφαλνῶ.  
 ἄσπλα(γ)χνος unmerciful.  
 ἄσπρο small coin.  
 ἄσπρος white.  
 ἀσπροῦλις (§ 113, *n.* 2) a little  
     white, whitish.  
 ἀσ'ταίνουμι (*Velv.*)=ἀστάνομαι.  
 ἀστάχυ=στάχυ.  
 ἀστεῖος witty.  
 ἀστενάρ (*Pontus*) sick.  
 ἀστενικός weakly, feeble.  
 ἀστέρας, star.  
 ἀστέρι=*id.*  
 ἀστήθι breast, *v.* § 100.  
 ἄστος (*Bova*)=αὐτός.  
 ἀστράφτει it lightens.  
 ἄστρο star; *pl.* § 100, *n.* 1.  
 ἀστροπελέκι (flash of) lightning.  
 ἀσύγκριτος incomparable.  
 ἀσυλλόγιστος thoughtless.  
 ἀσύστατος unsubstantial, groundless.  
 ἀσφάκα oleander.  
 ἄσχημος, *v.* ἄσκημος.  
 ἀτέλειωτος endless, unceasing; un-  
     finished.  
 ἀτζεῖ (*Cap.*), *adv.* there.  
 ἄθησι (§ 35, *n.* 3), *f.* flowering, bloom.  
 ἄτι, *neut.* stallion, horse.  
 ἀτίμητος invaluable.  
 ἄτιμος infamous fellow, scoundrel.  
 ἀτόμπλοιο steamer.  
 ἀτομισμός individualism.  
 ἄτός=αὐτός; *cf.* § 136, *n.* 3.  
 ἀτόσον (*Pontus*)=τόσον.  
 ἀτότε(s) (*Pontus*)=τότες.  
 ἄτρωπος=ἄνθρωπος.  
 ἀττικός Attic.  
 ἀτύπωτος unprinted.  
 ἀτύχημα misfortune.  
 αὐγαταίνω, αὐγατῶ, *v.* ἀβγαταίνω.  
 αὐγερινός morning star.  
 αὐγή dawn.  
 αὐγό (αὐκόν, § 26) egg.  
 αὐγούλα, *dim.* of αὐγή.

αὐθέντης (*lit.*) master, lord.

αὐκό=αὐγό.

αὐλή court.

\*αὐξαίνω, ἀξάινω (ἄξησηα, ἀξήθηκα) increase.

αὔριο, *adv.* in the morning.

αὐτί ear.

αὐτός he, this; self; for the different forms, *v.* §§ 136, 144.

αὐτοῦ (αὐτουνοῦ), *adv.* there, in that place; *v.* also § 139, *n.* 1.

αὐτόχθων (*lit.*) autochthon, native.

ἄφ' = ἀπό.

ἄφάγανος insatiable.

ἄφανίζω cause to disappear, annihilate.

ἄφαντος invisible; γίνομαι ἄ. disappear.

ἄφεγγος without light, dark.

ἄφέντης (*pl.* § 76) Mr., lord, *Monsieur*, father; *dim.* ἀφεντάκис.

ἄφεντικός master, lordship.

ἄφέντρα mistress, lady.

ἀφηκροῦμαι hear.

\*ἀφήνω (ἀφίνω, ἀφήκα ἄφηκα [ἐφέκα, *Pontus*] ἄφησα, *imper.* ἄφ[η]σε ἄσε, ἀφέθηκα ἀφήθηκα, ἀφημένος) let, allow.

ἀφίλητος unknissed.

ἄφοβος fearless.

ἀφορμή occasion, cause.

ἀφοῦ since, then, after, *v.* § 273.

ἀφράτος fresh.

ἀφρίζω to foam, ἀφρισμένος foaming.

ἀφροντισιά carelessness, indifference.

ἀφρός foam.

ἄφσε, *v.* ἀφήνω.

ἀχάμνια weakness.

ἀχαμνοκνηγάρις effeminate huntsman.

ἀχαμνοπιάνω seize lightly.

ἀχαμνόπιασμα gentle seizure.

ἀχαμνός weak.

ἀχείλι (§ 100) lip.

ἀχιουρα, *pl.* straw.

ἀχιρῶ, *v.* ἀρχίζω.

ἀχνάρι footprint.

ἀχνός pale, wan.

ἀχόρταστος insatiable, greedy.

ἀχρεῖος common, bad; τὰ ἔχω ἀχρεῖα μέ κανένα I fare ill with one.

ἀχταπόδι polypus.

ἀχτρέ (*Pontus*), *v.* §§ 136, *n.* 3, 142 *n.*

ἀχτίνα beam, ray.

ἄχῦρᾶ, *pl.* (*Pontus*) *v.* § 6, *n.* 6.

ἀχώριστος inseparable.

ἀψηλός (*Ter. d' O.*) high, lofty.

ἄψογος blameless.

ἄψυχος lifeless.

Βαγγέλιο gospel.

βαγένι cask.

βάγια wet-nurse.

\*βάζω=βάλλω.

βαθειά, *adv.* deeply.

βαθειά, τὰ the depths.

βαθμηδόν, *adv.* (*lit.*) gradually, by steps.

βαθμός degree, step.

βάθος, *neut.* depth.

βαθουλαίνω (ἐβαθούλανα) hollow, scoop out.

βαθύς deep.

βαίνω (*Aegina*)=βάλλω.

βαλιδέ mother of Sultan.

\*βάλλω (βάζω, βάνω, βέλνω, ἔβαλα, ἐβάλθηκα) put, place, lay.

βαραίνω be heavy, weigh.

βάρβαρος barbarian.

βαρειακούω to be hard of hearing.

βαρειόμοιρος ill-fated, unfortunate.

βαρειοῦμαι, βαρειέμαι (ἐβαρέθηκα) to be weary of.

βαρέλα cask.

βαριστίζω grow tired of.

βαρκάρις boatman.

βαρκούλα small bark.

βαρμένος=βαλμένος (from βάλλω).

βαρόνος baron.

βαρναναστενάζω sigh heavily.

βαρύς (*vario, varéo*, § 110 *n.*) heavy, oppressive; βαρύ, *adv.*

βαρῶ (-έω), βαρίσκω, βαρέσκω, βαρένω (ἐβάρεσα ἐβάρισα, βαρισμένος) strike, hit; β. κανένα σαγίτες to hit one with arrows; *v.* also βαρειοῦμαι.

βάσανο(s) agony, grief (*cf.* § 100, *n.* 1).

βασιέτ(ι), *neut.* (*Pontus*) last counsel, deliberation.

βασιλεία kingdom.

βασίλειο, βασιλειό kingdom; palace (?).

βασιλεύω sink (*of the sun*).

βασιλιάς, βασιλέας (βασιλές) king; *cf.* § 55 (*voc.* βασιλεῦ *in Rigas is a. Gl.*).

βασιλικό basilicum (favourite ornamental plant).

βασιλικός kingly, royal.

βασιλισσα queen.

βασιλόπαιδο king's, royal, child.

βασιλοπούλα king's daughter, princess.

βασιλόπουλο king's son, prince.

βάσκαμα, *neut.* the evil eye.

βασιλές = βασιλέ(α)s.

βαστάζω, βαστώ (ἐβάσταξα) endure, bear, wait.

βάτο(s), *neut.* prickly bush, bramble.

βαπτίζω baptize.

βάπτισμα baptism.

βαπτιστικός baptismal, of baptism; β. ὄνομα Christian name.

βάφω to dye; β. μαύρα wear black.

βγαγγέλιο (§ 23 *n.*) = βαγγέλιο.

\*βγάζω = βγάλλω.

\*βγαίνω (*aor.* ἐβγήκα [ἐξέβα, § 208], ἔβγα, *imper.* ἔβγα) go out.

\*βγάλλω (*v.* βάλλω) take out, bring out, send forth; βγ. περίπατο take for a walk; (*of flowers*) *intr.* shoot forth; βγ. τὸ ψωμί μου to earn my bread; βγ. τὴν ὕστερη ἀναπνοή draw the last breath.

βγάσιμο (§ 104) dislocation.

βγάνω = βγάλλω.

βδέλλα = ἀβδέλλα.

βέβαιος sure, certain; βέβαια, *adv.* surely.

βεζίρης vizier.

βελάζω bleat, low.

βελανδιά oak.

βελνω = βάλλω.

βελόνι needle.

βελονιά stitch.

βελουδένιος of velvet, velvety.

βελουῦδο velvet.

Βενεζάνος Venetian.

βέργα twig, *applied also to a slender girl.*

βεργί twig, rod; bird's perch.

βεργολυγερός slender as a twig.

βεργούλα, *dim.* of βέργα.

βετούλι kid.

βήμα, *neut.* step, pace.

βήχ(ν)ω cough.

βί, *interj.* (*Lesbos*).

βιά: μετὰ βιᾶς with difficulty; *cf.* § 162, 4, *n.* 2.

βιβλίο book.

βιβλιοθήκη library.

βιγλίζω keep watch, wait for.

βιός (βίος), *neut.* fortune, property, means.

βλάμης, *Vlamiis*, brother in a feud.

βλασταίνω (ἐβλάστησα) sprout, shoot.

βλαχοπούλα shepherdess.

βλαχόπουλο young shepherd.

βλάχος shepherd.

\*βλέπω (εἶδα [ἔδρα *Syra*, ἔδα *Ios*], θά [ἰ]δῶ διῶ, *imper.* [ἰ]δέε δέ[σ]τε, ἰδῶθηκα or διώθηκα) see, look.

βλογιά small-pox.

βογγίζω sigh, groan, roar.

βογγῶ = ἰδ.

βόδι = βούδι.

βοήθεια help.

βοηθῶ to help.

βούδι = βοῦδι.

βοῖζω howl, growl.

βολά blow, stroke; time (enumeration, etc., *Fr. fois*).

βολεῖ (ἐβόλεσε) it is possible.

βολετός possible.

βόλι bullet, a throw, stroke.

βόλιτα, *Fr. fois*, time.

βοριάς north wind.

βόρτα = βόλιτα, *v.* § 31.

βοσκοπούλα shepherdess.

\*βόσκω, βοσκίζω, βοσκάω (ἐβόσκισα, ἐβοσκήθηκα, βοσκισμένος) feed, graze.

βοτάνι medicinal herb, remedy.

βουβαλίσκος of a buffalo.

βουγγίζω (ἐβούγγιξα) = βογγίζω.

βούδι (βόδι, βούδι) ox.



βουκέντρι (φκέντρ, § 37 η.) ox-goad.

βούλα signet-ring, signet.

βουλευτής deputy ; *pl.* § 76.

βουλιάζω (ἐβούλιαξα, βουλιασμένος) dip in, sink, collapse.

βουλώνω to seal ; δὲ βουλώνω μάτι I don't close an eye.

βουνί mountain, hill.

βουνίσιος mountainous.

βουνό = βουνί.

βουρκόλακας vampire, werewolf (a ghost).

βουρκώνω to soil, spatter ; βουρκωμένος also clouded.

βούτυρο butter.

βουτῶ to dive, dip.

βραδεία evening.

βράδυ, *neut.* evening ; τὸ β. (*Thera* βραδύ) in the evening.

βραδυνάξει, βραδύνει evening is coming on.

βραδύς, *adv.* in the evening.

βράζω to boil.

βρακί trousers, breeches.

βράχος rock.

βρέ, ἡρέ = μωρέ.

βρεμένος, *v.* εὐρίσκω.

βρέσκω = εὐρίσκω.

\* βρέχω (ἐβράχηκα ἐβρέχτηκα) wet, dip ; (cause to) rain.

βρίζω (ἔβρισα ἔβριξα) scold.

\* βρίσκω (βρίστω, βρίχνω) = εὐρίσκω.

βροντῶ to thunder.

βροχερός rainy.

βροχή rain.

βρόχι (*usually pl.*) snare.

βρύσι, *f.* fountain.

βρώμα, *neut.* rubbish, stench, dirt.

\* βυζαίνω, βυζάνω (ἐβύξα or -σα, ἐβυζάχτηκα, βυζασμένος and βυζαγμένος) suckle, suck.

βυθός depth, abyss.

βωμός altar.

β, see μπ and also π, when not found under β.

βάρεμ, *adv.* at least.

βουτέκ(ι) small buffalo.

Γαδουρίσιος belonging to an ass, asinine.

γά(ι)δαρος ass.

γαῖμα, *neut.* = αἶμα.

γαῖτάνι ribbon, tape.

γάλα, *neut.* (§ 103, η. 2) milk.

γαλανομάτης (*f.* -α) blue-eyed.

γαλανός blue.

γάμος wedding.

γαμπᾶς kind of cloak.

γαμπρός son-in-law, bridegroom.

γαπῶ = ἀγαπῶ.

γαρουφαλιά carnation stalk.

γαρούφαλο carnation pink.

γάστρα stem of a flower, flower-pot.

γάτα cat.

γαυριασμένος haughty, proud.

γγόνι = ἐγγόνι.

\* γδέρνῳ (γτέρνω, § 26, ἔγδαιρα or ἔγδαρα, ἐγδάρθηκα, γδαρμένος) flay.

γδί = γουδί.

γδύνω put off ; pillage, denude.

γδύσιμο (§ 104) undressing, putting off (clothes).

γεία health ; γεία σου good-day (morning) to you, or good-bye ; σ' ἀφήνω γ. I take my leave of you.

γείτονας neighbour.

γειτονιά (γειτονία) neighbourhood.

γειτόνισσα female neighbour.

γέλοια (ἔλοια, § 22), *pl.* laughter.

\* γελῶ (ἐγέλασα, ἐγελάστηκα) to laugh.

γέμα, *neut.* eating, meal.

γεματίζω, γιοματίζω to dine.

γεμάτος, γιομάτος (*w. acc.*) filled, full.

γεμίζω, γιομίζω (*w. double acc.*) to fill ; also to be filled, be full.

γενάικα = γυναικα.

γένεια, *pl.* beard.

γενιά race, lineage.

γενικός common, general.

γενναῖος noble.

Γεννάρις January.

γεννῶ beget, give birth to ; (*of birds*) lay (eggs).

γένομαι = γίνομαι.

γεράκι(*v*) hawk.

γεράματα, *pl.* old age, age.

γέρημος = έρημος.

\* γέρνω (έγειρα, γε[ι]ρμένος) to bend.

\* γερω (έγέρασα) grow old.

γέροντας old man, old age.

γεροντοκόριτσο old maid.

γέρος (*cf.* § 63) = γέροντας.

γέρος sound, strong.

γέομαι taste, eat.

γεφύρι, γιοφύρι bridge.

γή = γ.

γή(*s*), *f.* earth, *v.* § 85 *n.*

γιά(γιατά, γιαό): (1) *w. acc.* on account of, for, *v.* § 163; γιά νά in order that; (2) = γιατί; why? (3) *w. imper.* now! come!

γιαγιά grandmother.

γιαίνω (έγιανα, γιαμένος) heal, cure.

γιαλβαρτώ (*Cap.*) request.

γιαλός (sea) shore.

γιάντα (γιάδα), *v. ίντα.*

γιαούρτι whey-cheese.

γιαράς = wound.

γιατά = γιά.

γιατί (*always w. acute*): (1) why? (2) for, because; (3) *ιάτι* (*Velv.*) on account of.

γιατρέω to heal.

γιατρικός medical; *neut.* medicine.

γιατρός physician.

γίδιος = ίδιος.

\* γίνομαι, γένομαι (*pres. part.*

γενάμενος, έγινα έγενα έγένηκα

έγίνηκα, θά γένω γίνω γενώ, γινω-

μένος or γεννημένος) become, take

place, be; γίνεται νά it is possible

that; τί νά γίνη; what can be done?

γιάμα (γέμα), *neut.* meal, dinner; dinner-time, afternoon.

γιοματίζω = γεματίζω.

γιομάτος = γεμάτος.

γιομίζω = γεμίζω.

γιομώνω be full.

γιορτή feast.

γιός (*νιός, lit.*) son.

γιούδι little son.

γιοφύρι = γεφύρι.

γιοργός peasant.

γιός (*Sar. K.*) when (*temporal conj.*).

γκαλερία gallery.

γκαρδιακός cordial, hearty.

γκιαούρις unbeliever, giaour.

γκρεμείμαι collapse.

γκρεμίζω cast down, destroy; *mid.* to sink (*intr.*), collapse.

γλεδίζω to have a drinking-bout, celebrate, amuse oneself.

γλεντοκόπημα, *neut.* gluttony, debauch.

γλέπω = βλέπω.

γλήγορα (γρήγορα), *adv.* quickly.

γληγοροσύνη speed, swiftness.

γλιστρω slide.

γλύκα sweetness.

γλυκοκελαϊδω warble sweetly.

γλυκολαλω speak sweetly.

γλυκομουρμουρίζω murmur lovingly, sweetly.

γλυκοπαιγνιδάκι sweet sport, caressing.

γλυκόπνοος sweetly blowing.

γλυκός (γλυκός) sweet, *v.* § 110 *n.*; τὰ γλυκά sweets.

γλυκοφιλω kiss sweetly, lovingly.

γλυκός = γλυκός.

γλυτώνω rescue, release; escape, become free.

γλώσσα tongue, language.

γλωσσικός relating to the tongue, linguistic.

γλωσσού gossip (*f.*).

γνέθω spin.

γνέντα (*Cap.*), *prep.* against, opposite.

γνώμη meaning, opinion.

γνωρίζω recognise, know; *mid.* be acquainted, know each other.

γνώσι, *f.* understanding.

γνωστικός clever, sly.

γνωστός known.

γομάρι ass.

γόνα (γόνατο, *v.* § 103, *n.* 2), *neut.* knee.

γονατίζω kneel down, fall at one's feet.

γονιόι, *pl.* parents, *v.* § 72 (*γονείς lit.*).

γοργά, *adv.* quickly.

γοτθαμένος (*Pontus*) old.  
 γουδί (γδί) a mortar.  
 γουλεύω set (a trap).  
 γούμενος (ήγούμενος) abbot.  
 γουρούνι pig.  
 γράμμα, *neut.* letter.  
 γραμματική grammar.  
 γραμματισμένος learned.  
 γραμμή line, row.  
 γραφή writing, a letter.  
 γραφόμενον written work.  
 γράφω (γράφω, ἐγράφτηκα ἐγράφηκα) write.  
 γράψιμο (*verbal noun*) (hand)writing.  
 γρήγορα = γλήγορα.  
 γριά old woman.  
 γροικῶ = ἀγροικῶ.  
 γρόσι piastre.  
 γρουσάρος corsair, pirate.  
 γυαλί glass, mirror.  
 γυαλίζω to shine; *mid.* be reflected.  
 γυαλιστερός shining, fresh.  
 γυμνάζω to practise.  
 γυμνός naked.  
 γυμνῶν strip, uncover.  
 γυναῖκα (γεναῖκα *Cyp.*) wife, woman.  
 γυναικολάτρης honouring women, gallant.  
 γυρέματα, *pl.* searching (*verbal noun*).  
 γυρεύω search; seek; request, demand.  
 γυρίζω turn about, turn round; *tr.* and *intr.* twist, turn.  
 γυρνῶ (ἐγύρισα) turn round; γ. πίσω turn back.  
 γῦρος circuit, a walk round.  
 γύρω, *adv.* round about; γ. 's, *prep.* around (§ 171).  
 ᾽γώ = ἐγώ.  
 γωνιά corner, angle.

g, see γκ or κ.  
 γιόλα pond, lake.

Δά (strengthening particle with demonstrative pronouns and verbs, *cf.* § 147 n.) exactly, forsooth.  
 δᾱβαίνω (*Pontus*) = διαβαίνω.

δάγμα, *neut.* a bite.  
 \*δαγκάνω (ἐδάγκασα, δαγκάστηκα, δαγκασμένος, also δαγκαμένος) to bite.  
 δάκνω = *id.*  
 δάκρυ(ον) tear  
 δακρύζω weep.  
 δακρυσμένος red with weeping.  
 δαμαστής tamer, subduer.  
 δανείζω lend.  
 δασκαλεύω censure, teach one his lesson.  
 δασκαλικός of a schoolmaster.  
 δάσκαλος teacher, schoolmaster.  
 δάσος (δάσο), *neut.* forest.  
 δαυλί torch.  
 δαῦτος = αὐτός.  
 δαχτυλίδι finger-ring.  
 δαχτυλιδόμοσος of a slender figure.  
 δάχτυλο finger.  
 δαχτυλόπουλο small finger.  
 δέ = δέν.  
 δεβαίνω, *v.* διαβαίνω.  
 δεῖγμα proof.  
 δειλινό afternoon, evening.  
 δειλός timid, shy.  
 δείνας, ὁ such and such a one, Mr. So-and-so, *v.* § 157; ὁ δ. καὶ ὁ τάδες this one and that one.  
 δεῖπνο repast, dinner.  
 δειπνῶ to lunch, dine.  
 δείχνω, δείχτω show.  
 δεκάξι sixteen.  
 δεκαπέντε fifteen.  
 δεκάρα, δεκάρι a 10 lepta piece.  
 δεκαριά ten in number, half a score.  
 δεκάρικο containing ten (*e.g.* lepta), *v.* § 133.  
 δεκοχτώ eighteen.  
 δελτάριο(ν) postcard.  
 δεμάτι bundle.  
 δέν (δέ) not.  
 δεντρί tree, *dim.* δεντράκι.  
 δέντρο = *id.*  
 δένω bind.  
 δεξίς (*cf.* § 110 n.) on the right (hand); δεξί right hand.  
 δερνοχτυπῶ to whip.



- \*δέρνω (ἔδαιρα ἔδαρα, ἐδάρθηκα) to whip, beat.  
 δέσ, *v.* βλέπω.  
 δέσποινα blessed Virgin (*eccl.*).  
 δεσπότης bishop, *pl.* § 76; δέσποτα, *voc.* in addressing a priest (*eccl.*) Reverend.  
 δευτέρα Monday.  
 δεύτερος the second.  
 δεφτέρι account-book.  
 δέχομαι receive, accept.  
 δηλονότι, *adv.* that is to say, viz.  
 δημιουργῶ create.  
 δημοκράτης democrat.  
 δημοκράτικος democratic.  
 δημοσιογραφικός journalistic.  
 δημοτικός relating to the populace, popular; δ. δάσκαλος national school-teacher; ἡ δημοτική the vernacular.  
 διά=γιά.  
 διαβάζω read.  
 \*διαβαίνω (δᾶβαίνω, § 6, *n.* 6; διάβ[η]κα, ἐδέβεν ἐδιά[κ]α, etc., § 208) pass through, traverse, *cf.* αναβαίνω.  
 διαβάτης traveller.  
 διάβολος (διάολος, § 22) devil.  
 διαθήκη testament, will.  
 διάκος deacon.  
 διακοσαρία a company of two hundred.  
 διακόσιοι two hundred.  
 διαλαλῶ announce.  
 διαλέγω select, choose; pluck (flowers).  
 διαλεχτός selected, distinguished.  
 διάολος=διάβολος.  
 διαοντρεύ(γ)ω (*Syra*) tease, poke fun at.  
 διασκεδάζω entertain, converse.  
 διατριβή dissertation.  
 διάφανος transparent.  
 διάφορο(s), *neut.* (*v.* § 100, *n.* 1) interest, gain.  
 δίγνωμος fickle.  
 \*δίδω, δίνω, δώνω (ἔδωκα ἔδωσα, θὰ δώσω or δώκω, *imper.* δός[ε] δώσε δώστε, ἐδόθηκα, δο[σ]μένος) give.  
 διήγημα, *neut.* narrative; *dim.* διηγηματάκι.
- διηγηματογραφία story-writing.  
 δι(η)γούμαι relate, narrate.  
 δικαίωμα, *neut.* justice.  
 δικαστής judge; *pl.* § 76.  
 δίκιος (δίκης) right, just; ἔχω δίκιο I am right.  
 δίκοπος double-edged.  
 δικός (ἐδικός): (1) own, one's own, *v.* § 143; (2) a relative, friend.  
 δίνω=δίδω.  
 διορθῶνω (διορθώνω, *Maina*) correct, improve.  
 διορία boundary.  
 διότι because, *v.* § 276, *n.* 1.  
 δίπλα (ἀπὸ δίπλα), *adv.* close by, next; δ. 's, *prep.* beside (§ 171).  
 διπλός double.  
 δισεκατομύριον billion.  
 δίσεφτος unsanitary.  
 δίσεμα (*Ios*), *neut.* right, justice.  
 δίψα thirst.  
 διψῶ, διψάζω (ἐδίψασα, διψασμένος) to thirst.  
 δίχτυ, *neut.* net.  
 δίχως (μὲ δίχως), *v. acc.* without (§ 167); δίχως νά without (*with verbs*).  
 διῶ, διῆς (=ἴδω), *v.* βλέπω.  
 διώχνω, διώχτω hunt.  
 δοκιμάζω put to the test, try.  
 δόλιος unfortunate, perfidious.  
 δόλος guile, craft.  
 δομέστικος courtier, servant at court.  
 δόντι tooth.  
 δόξα glory.  
 δοξάζω make celebrated, praise.  
 δοξασμένος celebrated, praised.  
 δόσιμο giving (*verbal noun*).  
 δούλα maid, servant-girl.  
 δουλεύω work, task.  
 δουλεντής workman, day-labourer; *pl.* § 76.  
 δουλεύω to work, serve.  
 δοῦλος servant, slave.  
 δραγο(υ)μάνος dragoman, interpreter.  
 δράκος a figure very common in fable; a violent, powerful monster.  
 δράμα, *neut.* drama.  
 δραματικός dramatic.

δράμι a unit of weight, *v. p. 84 footnote.*

δραχμή drachme (*coin = cir. 1 franc*).

δρεπάνι sickle.

δρόμος way, street; παίρνω δρόμο to take a road.

δροσάτος fresh.

δροσερός fresh.

δρoσ(ι)ά (δρόσος, *neut.*) dew.

δρoσιζώ refresh.

δρoσoπνoος fresh smelling.

δρόσος, *neut.* = δρoσιά.

δρoσούλα, *dim.* of δρόσος.

δρῦς, *m.* (§ 86, *n.* 2) oak.

δνάρα, δνάρι a 2 lepta piece.

δύναμαι (*lit.*) = δύνομαι.

δύναμι, *f.* might, strength.

δυναμώνω to strengthen.

δυνατός able, possible, strong, loud.

δύνομαι can, am able.

δύο two; κ' οἱ δύο both; οἱ δύο μας both of us.

δγόςμος jasmine.

δύσι, *f.* sunset, west.

δυσκολεύω render difficult.

δυσκολία difficulty.

δυστυχία misfortune.

δυστυχισμένος unfortunate.

δύστυχος = *id.*

δώ = εἰδώ.

δώδεκα twelve.

δωδεκάδα a company of twelve, *retinue.*

δωδεκαριά dozen.

δῶθε (*Velv.* δώθι) hence, from there;  
ἀπὸ τότες κὶ δ. (*Velv.*), since then,  
from then.

δῶμα, *neut.* room.

δώνω = δίδω.

δ, see also ντ or τ.

δαβατζής friend.

\*Ε (αι) *interj.* good! well!

ἐαυτόν sign of reflexive, *v. § 140.*

ἐβγα, *v.* βγαίνω.

ἐβδομάδα (ἐβτομάδα, § 26) week.

ἐβίτζα (*Cap.*) morning.

ἐβλέπω = βλέπω.

ἐβρα, *v.* εὑρίσκω.

ἐγγίζω (ἀγγίζω) touch.

ἐγγονος (ἐγγονας, § 66 *n.*) ἐγγόνι  
(γγόνι) grandchild.

ἐγγυτής surety, bail.

ἐγῶ(νη) = ἐγώ.

ἐγκάρδιος hearty.

ἐγνοια = ἐννοια.

ἐγώ (ὁγώ) I, *v. § 134.*

ἐδια (*Syva*), *v.* βλέπω.

ἐδικός = δικός.

ἐδώ, δώ (ἀδά, *Pontus*) here, ἐδὼ πέρα  
here; ἀπ' ἐδὼ ἀπὸ on this side  
(§ 172); ἐδὼ καὶ δέκα χρόνια ten  
years ago.

ἐείνος (*Pontus*) = ἐκέινος.

ἐθνικός national.

ἐθνος nation, people.

εἶδα, *v.* βλέπω.

εἰδεμή(s) else, otherwise.

εἶδος, *neut.* species, sort.

εἰδωλολάτρης idolater.

εἰκόνα image.

εἰκονοστάσιο(ν) place where the  
saints' images stand in a church  
or house, sanctuary.

εἰκοσάρα, εἰκοσάρι a 20 lepta piece.

εἰκοσαριά a number of twenty, score.

εἴκοσι twenty.

εἰκοσιπενταριά a company of twenty-  
five.

εἰκοσιπεντάρικο consisting of twenty-  
five pieces.

εἶμαι I am, *v. § 224, 2.*

εἰμαρμένη (*lit.*) fate, destiny, *fatum.*

εἰμή unless, except.

εἶπα, *v.* λέγω.

εἶς (*Pontus*) = ἕνας.

εἰς, 's, εἰσέ, σέ, *prep.* in, into, to; *v.*  
§ 160.

εἰσέβηκεν, *v.* σεβαίνω.

εἴστια (*Pontus*), *adv.* hereupon, then,  
next.

εἶχα, *v.* ἔχω.

ἐκάνω (§ 182, *n.* 2) = κάνω.

ἐκατό(ν) hundred.

ἐκατοστάρι that which consists of a  
hundred.

ἐκατοστό, *f.* (about) a hundred.

ἐκδότης editor, publisher.  
 ἐκεάν (Pontus) above there.  
 ἐκεῖ (ἐτσεί, § 17), *adv.* there; ἐκεῖ κάτ (Pontus), *id.*; ἐκεῖ πέρα beyond, on that side.  
 ἐκεῖθε(ν), *adv.* whence, yonder, beyond.  
 ἐκεῖνος (ἐκειός) that, *v.* § 146.  
 ἐκεκά (Pontus), *adv.* there.  
 ἐκκλησ(ι)ά church.  
 ἐκλαμπρότης, *pl.* -τητες (*lit.*) Excellence (*title*).  
 ἐλα (ἐλά[σ]τε) come (*sing.* and *pl. imper.*)  
 ἐλαία=ἐλιά.  
 ἐλαφρός (ἐλαφρός) light.  
 ἐλεημοσύνη alms.  
 ἐλεούσα, *v.* § 234, *n.* 2.  
 ἐλέπω=βλέπω.  
 ἐλευθερία liberty.  
 ἐλεύτερος (ἐλεύθερος) free.  
 ἐλευτερώνω liberate.  
 ἐλεῶ (*w. acc.*) give alms to.  
 ἐλιά (ἐλαία, § 10, *n.* 1) olive-tree.  
 Ἑλληνας a Greek; also a giant of former days.  
 ἐλληνίδα Greek woman.  
 ἐλληνικός Greek (*adj.*).  
 ἐλπίδα (ἐρπίδα) hope.  
 ἐλπίζω (ἐρπίζω) to hope.  
 ἐμās, *v.* ἐγώ.  
 ἔμασα, *asr.* of μαζώνω.  
 ἐμαντό used to form reflexive pron., § 140.  
 ἐμεῖς, ἐμέ(να), *v.* ἐγώ.  
 ἐμέτερος (Pontus), *v.* § 143, *n.* 3.  
 ἐμετικός emetic (*adj.*).  
 ἔμμετρος metrical.  
 ἐμορφιά beauty.  
 ἔμορφος beautiful.  
 ἐμός (τ' ἐμόν) my, mine, *v.* § 143, *n.* 3.  
 ἔμπα(ς), *v.* μπαίνω.  
 ἐμπάζω (μπάζω) put, place, bring in.  
 ἐμπήκα, *v.* μπαίνω.  
 ἐμπιστεμένος entrusted, trusted.  
 ἐμποδίζω hinder.  
 ἔμπορος (ἐμπορας, § 66 *n.*) merchant.  
 ἐμπορώ, *v.* μπορώ.

ἐμπρός forward; ἐμπρός 's, *prep.* (§ 171) before, against; ἐμπρός ἐμπρός 's quite forward, in front; Pontus ἔμπρ'.  
 ἔν=(1) εἶναι, *v.* § 224, *n.* 2; (2) δέν (*Cyp.*).  
 ἔναι=εἶναι.  
 ἔνας, μιά, ἔνα a, one (*numeral and indef. art.* *v.* § 128); ὁ ἔνας τὸν ἄλλο one another, each other, *v.* § 141.  
 ἔνδυμα (*lit.*) garment.  
 ἐνεννηταεννέα ninety-nine.  
 ἐνέργεια energy, activity.  
 ἐνθουσιάζομαι (*lit.*) to be enthusiastic.  
 ἔνι=εἶναι.  
 ἐννά (*Cyp.*)=θενά, θά.  
 ἐννιά nine.  
 ἔννοια (ἔγνοια) care, worry.  
 ἐνόσω in so far as, so long as.  
 ἐνταντῶ at the same time, likewise.  
 ἔντεκα eleven.  
 ἐντρανῶ (Pontus) regard, see.  
 ἐντρέπομαι (ἐντράπηκα) be ashamed of.  
 ἐντροπή shame.  
 ἐντύπωσι, *f.* impression.  
 ἐντῶκα, *v.* ντύννω.  
 ἐνῶ during, while.  
 ἐξαίσιος distinguished.  
 ἐξαφνα=ἄξαφνα.  
 ἔξε (ἔξι) six.  
 ἐξέβα, *v.* βγαίνω.  
 ἐξέγκα (Pontus), *v.* φέρνω.  
 ἐξελληνίζω Hellenise; render into ancient Greek style.  
 ἐξετάζω (ξετάζω, ξητῶ) prove, try.  
 ἐξηγῶ explain.  
 ἐξήντα sixty; ἐξήντα δυό to denote an indefinitely larger number.  
 ἐξηντάρης man sixty years of age.  
 ἐξῆς: στοῦ ἐξῆς for the future (*Aegina*).  
 ἔξοδα, *pl.* expenses, cost.  
 ἐξοδεύω spend (money).  
 ἐξομολόγησι, *f.* confession.  
 ἐξόριστος exiled.



- ἔξω, *adv.* out, outside; *also* except, with exception of.  
 ἐξωτερικός externally.  
 ἐξωτικός exotic.  
 ἔπαινος praise.  
 ἐπανάστασι insurrection, revolution.  
 ἐπάνω, *adv.* above; ἐπάνω 's upon.  
 ἐπειδή(s) because, since.  
 ἔπειτα, *adv.* then, afterwards.  
 ἐπικρίνω judge, criticise.  
 ἐπιπόνου in the phrase παίρνω ἐπιπόνου to take (lay) to heart (*Aegina*).  
 ἐπίσημος official.  
 ἐπιστήμη knowledge, science.  
 ἐπίσω=ὀπίσω.  
 ἐπιτροπή committee.  
 ἐπιτυχαίνω (*v.* τυχαίνω) succeed, attain.  
 ἐποχή epoch, age.  
 ἐπροχτές, *adv.* day before yesterday.  
 ἐρασιτέχνης dilettante, amateur.  
 ἐργασία activity.  
 ἐργάτης workman.  
 ἔργο work.  
 ἐργονίζω (*Pontus*)=γνωρίζω.  
 ἐρημιά loneliness, solitude.  
 ἐρημικός lonely.  
 ἔρημος lonely, forsaken.  
 ἐρήμωσι, *f.* isolation.  
 ἐρμηνεύω explain, comment upon.  
 ἔρμος=ἔρημος.  
 ἐρπίδα=ἐλπίδα.  
 ἐρπίζω=ἐλπίζω.  
 \* ἔρχομαι (*Pontus* ἔρται=ἔρχεται, ἔρκουμαι, § 18, n. 3; ἦλθα ἦρθα ἦρτα ἦρχα, *Pontus* ἔρθα ἦλτα, θὰ ἔρθω, θὰ ῥθῶ, θὰ ῥχω, *imper.* ἔλα ἐλ[σ]τε, ἐρχομένος, *pres. part.* ἐρχάμενος) come; μ' ἔρχεται νὰ it occurs to me (to do something).  
 ἔρωτας (ἔρως, *lit.*) love; god of love, Amor.  
 ἐρωτεμένος in love.  
 ἐρωτεύομαι fall in love with.  
 ἐρώτησι, *f.* question.  
 ἐρωτικός pertaining to love.  
 ἐρωτῶ (-άω, -άγω) ask, question.  
 ἐσέγκα, *v.* φέρνω.  
 ἐσεῖς, ἐσένα, *v.* ἐσύ.  
 ἔσεται (*Pontus*)=ἔρχεται.  
 ἐσήμερα=σήμερα.  
 ἐσούν (*Pontus*), *v.* ἐσύ.  
 ἐσούνη=ἐσύ.  
 ἐσταυρωμένος (*lit.*) crucified.  
 ἔστωσαν, *v.* § 224, 2, n. 4.  
 ἐσύ thou, *v.* § 135.  
 ἐσωτερικός esoteric.  
 ἐτοιμάζω prepare.  
 ἐτοιμασία preparation, equipment.  
 ἔτοιμος ready.  
 ἔτος, *neut.* year.  
 ἐτότες=τότες.  
 ἐτοῦτος=τοῦτος.  
 ἐτῆνός=ἐκείνος.  
 ἔτσι, *adv.* thus, so.  
 ἐτάνω, *v.* αὐτός.  
 εὐγένεια nobility; ἡ εὐγενεία σου, *v.* § 139.  
 εὐγενής (*lit.*, *cf.* § 115) noble, nobleman.  
 εὐγενικός noble, gallant.  
 εὐεργετικός benevolent.  
 εὐθύς=εὐνός.  
 εὐκαιρέζω to have time, leisure.  
 εὐκαιρία opportunity.  
 εὐκαρίστησι, *f.* contentment, pleasure;  
 ἔχω εὐκ, I am pleased to, like to.  
 εὐκαριστῶ thank, satisfy.  
 εὐκολος easy.  
 εὐκοῦμαι (εὐχοῦμαι) bless, wish well.  
 εὐλάβεια piety.  
 εὐλαβής pious.  
 εὐλογῶ praise, bless.  
 εὐνούχος eunuch.  
 \* εὐρίσκω (βρίσκω, βρίστω, εἰρήκω, ἦρα, *Pontus* εὔρα, εὔρηκα [ἐ]βρήκα, θὰ εὔρω θὰ βρῶ, *imper.* [ἐ]βρέ[σ]τε, εὐρέθηκα) find.  
 εὐσπλαχνικός merciful.  
 εὐτός=αὐτός.  
 εὐτοῦ, *cf.* § 139, n. 1.  
 εὐτός, *adv.* immediately.  
 εὐτυχισμένος happy, fortunate.  
 εὐχαριστημένος satisfied, contented.  
 εὐχαριστῶ, *v.* εὐκαριστῶ.  
 εὐχή blessing, prayer.  
 εὔχομαι=εὐκοῦμαι.

ἐφέτο(s), *adv.* of this year.

ἐφημερίδα newspaper.

ἐφτά seven.

ἐχτές, *adv.* yesterday.

ἐχτός enemy.

ἔχω (§ 224, 1) have; *τρεις χρόνους εἴχαμε*  
*νὰ γελάσωμε* we have not laughed  
 for three years, *v. p. 101 footnote*;  
*ἔχει, v. acc.* there is (are), *ὃ γὰρ*;  
*εἶχε δὲν εἶχε* whether or not, at  
 any rate.

ἐψές (ψές) yesterday (evening).

ἔω = ἔγώ.

Ζαλίζω perplex, confuse; ζ. *τὴν*  
*στράτα* miss the way.

ζαλίκι burden (especially of wood).

ζαλισμένος gone astray, perplexed.

ζάτσ, *adv.* of course, really.

ζάχαρι, *f.* sugar.

ζέσι, *f.* heat.

ζεσταίνω (ἐξέστανα, ἐξεστάθηκα) to  
 make warm, heat.

ζέστη heat, warmth; εἶναι ζ. it is  
 warm.

ζεστός warm, hot.

ζευγάρι pair, couple.

ζεύ(γ)λα yoke.

ζεύ(γ)ω (ἔξεψα) to yoke.

ζεύκι, *neut.* (Ναῦς) pleasure banquet.

ζηλευτός enviable.

ζηλεύω (ζουλεύω) to envy, be jealous  
 of.

ζηλιάρης (ζουλιάρης) envious, jealous.

ζήλος, *neut.* envy, jealousy.

ζηλότυπος jealous.

ζήτημα controversy.

ζήτησις, *f.* (*lit.*) search, seeking.

ζητιανεύω to beg.

ζητιάνος beggar; begging (*f.* § 111).

ζητῶ (-έω, -άω) request, ask.

ζιαφέτι feast, banquet.

ζίφω press, squeeze.

ζουλεύω = ζηλεύω.

ζούλια jealousy.

ζούλιάρης = ζηλιάρης.

ζουμί broth, sauce, soup.

ζουναριά girdle.

ζόφος (*lit.*) darkness.

ζυγός yoke.

ζῶ (ζιῶ) live, *v.* § 250; (ἔτσι) *νὰ*  
*ζήσης* have the goodness to, I beg  
 of you.

ζωγραφία image, painting.

ζωγραφίζω paint, draw.

ζωγρίν (Pontus), *neut.* stick, cudgel.

ζωή life.

ζωηρός living, alive.

ζωντανεύω become alive.

ζωντανός living, alive.

ζώνω (ἐζώστηκα) gird.

ζῶο animal, beast.

ζ, see ζ (*cf.* § 28) or γ (§ 27).

”Η (γῆ) or; ἦ—ἦ either—or.

ἡγεμονικός princely.

ἡγούμενος abbot.

ἡδονή pleasure.

ἡθογραφία history of morals.

ἥλιος (νήλιος, § 34, *n.* 3) sun.

ἡμαρτο excuse! pardon! *v.* § 204.

ἡμέρα day.

ἡμισυ (§ 131) half.

ἡμουν(α), etc. *v.* εἶμαι.

ἡμπα, *v.* § 161.

ἡμπορῶ, *v.* μπορῶ.

ἦρες, *pl.* weeds.

ἦρθα (ἦρτα), *v.* ἔρχομαι.

ἦρως hero.

ἡσυχος calm.

ἡδρα, *v.* εὐρίσκω.

ἡχολογῶ (-άω) echo, resound.

ἦχος sound, echo.

Θά, *v.* § 224, 3, *n.* 2.

θάβω, θάπτω (*aor. pass.* ἐθάφτηκα  
 ἐτάφηκα) bury.

θάλασσα sea.

θάμα, *neut.* wonder, miracle.

θαμάζω (θαυμάζω), θαμάζομαι wonder,  
 admire.

θαματουργῶ (-έω) to perform wonders.

θαμπώνω to blind, dazzle.

θάν, θανά = θά.

θανατικό disease, plague.

θάνατος death.

θανή death; burial.

- θαρρετά**, *adv.* courageously, boldly.  
**θαρρεύνω** to be courageous, confident.  
**θάρρος**, *neut.* courage; *pl.* § 85.  
**θαρρῶ** (-έω) believe, think.  
**θαφτό** grave.  
**θάφτω**, *v.* θάβω.  
**θάψιμο**, *neut.* (§ 104) burying, burial.  
**θέατρο(ν)** theatre; **ἀνεβάζω** σπὸ θ.  
 put upon the stage, give a performance of.  
**θεγατέρα**, *v.* θυγατέρα.  
**θεγός**, *v.* θεός.  
**θεϊκός** godly.  
**θεῖος** godly, divine (**χάριτι θεία**, *a.*  
*Gk.* by the grace of God).  
**θείος** (*Thera*) uncle.  
**θέλῃσι**, *f.* the will.  
**θέλω** (*telō*, § 20, *n.* 1) to will, wish,  
*v.* § 224, 3; **θέλῃς**—**θέλῃς** (*Velv.*)  
 whether—or; for its use in  
 forming the future, *v.* § 226.  
**θέμα**, *neut.* task.  
**θεμελιώνω** lay foundation, found,  
 build; to have a firm foundation.  
**θεν(ν)ά**=**θανά**, *θά*.  
**θεός**, **θεός** (**θεγός**, *teō*, § 29 *n.*) God;  
**θεῶ** δόξα God be praised, thank  
 God (*eccl.*).  
**θεριστής** reaper.  
**θερμός** warm (*metaph.*).  
**θέρος**, *neut.* summer.  
**θερί** (**θεριώ**) animal.  
**θεσσαλικός** Thessalian.  
**θέτω** (**θέχτω**, **θήκω**, **τέκνω**; **ἔθεσα**  
**ἔθηκα**, *Pontus* **ἔθεκα**, *imper.* **θές**  
**θέσσε**, **ἐτέθηκα**, **θεσμένος**) to place,  
 put.  
**θεώρατος** gigantic.  
**θεωρία** theory.  
**θήκω**=**θέτω**.  
**θηλυκός** (*silikōs*, § 20, *n.* 1) female,  
 feminine.  
**θηρίο(ν)**=**θερί**.  
**θησαυρός** treasure.  
**θιαμάζω**=**θαμάζω**.  
**θιός**=**θεός**.  
**θκός**=**δικός**.  
**θλιβερός** (**χλιβερός**, § 20) sad, per-  
 plexed.  
**θλιμμένος** (**χλιμμένος**), afflicted.  
**θλίψι** (**χλίψι**), *f.* affliction.  
**θολώνω** afflict, torment.  
**θρέφω** (**ἐθράφηκα** **ἐτράφηκα**) nourish.  
**θρήνος**, *neut.* (§ 99, *n.* 1) dirge.  
**θυγατέρα**, **θεγατέρα** (*Ios* **τυατέρα**)  
 daughter.  
**θυμάρι** thyme.  
**θύμησι**, *f.* remembrance.  
**θυμιάζω** perfume with incense.  
**θυμιατό** incense.  
**θυμίζω** remember.  
**θυμός** wrath; **μέ θυμό** wrath-  
 fully.  
**θυμοῦμαι** remember (*w. acc.*).  
**θυμῶνω** enrage; to be enraged (**μέ**  
 with a person).  
**θύρα** door.  
**θωριά** look, glance.  
**θωρῶ** (-έω) see, look.  
**ἴγώ**, *Velv.*=**έγώ**.  
**ιδανικό** ideal.  
**ιδέα** thought, idea.  
**ιδικός**, *v.* **δικός**.  
**ἴδιος**, *ó* same, self, *cf.* § 157; **ἴδιος** *ó*  
 exactly like.  
**ιδιότητα** identity.  
**ἴδρος** perspiration.  
**ιδρώνω** to sweat.  
**ιδρώτας** (**ιδρώς**, *lit.*) sweat.  
**ἴδω**, **ιδῶ**, *v.* **βλέπω**.  
**ἱερός** holy.  
**ικανός** ready, able.  
**ιλαροτραγικός** tragi-comic.  
**ἵντα** (**ιντά**) what? *v.* § 152, *n.* 2.  
**ἴνω**, *v.* **γίνομαι**.  
**ἴσια** (**ἴσια ἴσια**, **ἴσα ἴσα**), *adv.* just,  
 precisely; immediately, at the  
 same moment; **ἴσ(ι)α μέ**, *prep.* to,  
 as far as (§ 173).  
**ἴσιος** equal, live, straight.  
**ἴσκιος** shade, shadow.  
**ἰσόβαρος** of equal weight.  
**ἱστορία** history, narrative.  
**ἱστορικός** historical.  
**ἴσως**, *adv.* perhaps.  
**ἰφτειάγγω** (*Pontus*)=φκειάνω.  
**ἰψές** (*Velv.*)=έψές.



Κ' = καί, *Pontus* and *Cap.* also = 'κί.

κά (*Velv.*) = *v. κατά*.

καβαλλάρης (καβελλάρης) rider, horse-man ; *pl.* § 75, *n.* 2.

καβαλλικεύω ride (upon : *v. acc.*).

καβάλλινα horse-dung.

καβάνα = καμπάνα.

κάβουρας (κάουρας, § 22 *n.*) crab, crayfish ; *pl.* § 66 *n.*

κάβω = καίω.

καγκανέννας = κανέννας.

κάδι, *neut.* tub, cask.

καέννας = κανέννας.

καζαντίζω gain, earn money.

καημένος, *v.* καίω.

καημός longing, desire, pain.

κάθα εἰς (*Pontus*) = καθεῖς.

καθαρεύουσα literary (pure) language.

καθαρίζω purify ; become pure.

καθάριος, καθαρός pure.

καθαντό, *adv.* properly, in particular.

κάθε (κάθα) each (*adj.*) ; καθεῖς, καθέννας, κάθετις (κάθα εἰς) every one (*subst.*), *v.* § 155.

καθημερινός daily.

καθίζω (ἐκαστα ἐκάστα beside ἐκάθισα) sit, sit down ; καθίζω πίσω remain behind.

καθόλου, *adv.* generally, by all means (*v. neg.* by no means, not at all).

κάθομαι (*pres. partic.* καθούμενος) sit, dwell.

καθρέφτης (καθρέπτης) looking-glass.

καθρεφτίζω to reflect, mirror.

καθώς (also ὡς καθώς) like, just as, as ; as soon as, when, *v.* § 273.

καί (κ', κί, τσαί, τσί) and, *v.* § 261.

καινός (*lit.*) new.

καινούργιος new, newly made.

καιρός (τσαίρος, § 17) time, weather ; ἀπὸ κ. σὲ κ. from time to time ; μέ καιρούς with time, in course of time.

\* καίω (καίγω, § 23, ἔκαψα, ἐκάηκα ἐκαύτηκα, καμένος, καημένος poor, unfortunate, *v.* § 210, I. 1) burn, burn down (καίομαι, *intr.*).

κάκιωμα, *neut.* sickness, pain, suffering.

κακογραμμένος ill-fated, destined to disaster.

κακομοίρης unfortunate.

κακομοιριά misfortune.

κακόμοιρος unfortunate.

κακός bad, ill, *compar.* § 117 *f.* ; τὸ κακὸ (τὸ) μάτι the evil eye ; τοῦ κάκου in vain ; τὸ κακὸ evil, harm.

κακοσήμαδος foreboding evil.

κακούδης ugly, *f.* § 114 *n.*

κακουσά scald-head, scurf.

κακοφαίνεται (κακοφάνηκε) to be sorry, vexed.

κακόφωνος discordant, out of tune.

καλάθι basket.

καλαμιά (καλαμν'ά) reed.

καλησπέρα good evening.

καλιακούδα petrel (water-bird).

κάλλια, καλλιός, κάλλιο better, *v.* § 118, *n.* 2.

καλλιτέχνημα, *neut.* work of art.

καλλιτεχνικός artistic, of art.

καλλονή beauty.

κάλλος, *neut.* (or τὰ κάλλη, *pl.*) beauty.

\* καλνῶ (ἐκάλεσα, ἐκαλέστηκα) call.

καλόγερος monk ; καλογεράκι (καλοεράτσι) *dim.*

καλογνωρίζω to be well acquainted with, know well.

καλόγρια nun.

καλοκαίρι summer.

καλοκαιρινός of summer.

καλόκαρδος happy, fortunate.

καλοπερνῶ live well, lead a comfortable life.

καλοπροαίρετος favourably disposed.

καλορίζικος fortunate.

καλός good, *comp. v.* § 117 *f.* ; καλέ μ' my dear ; πηγαίνω στὸ καλὸ I am going to peace, depart this life ; πάαινε στὸ καλὸ or simply στὸ κ. farewell ; καλὼς τον he is welcome, καλὼς ὠρίσατε you are welcome.

καλοστρατῶ have a good voyage.

καλοσύνη goodness, kindness.

καλοτυχίζω congratulate.

καλότυχος happy, fortunate.

- καλύβα, καλύβι cottage; καλυβάκι, καλυβούλα, *dīm.*  
 καλυτερεύω become better.  
 καλῶ = καλῶ.  
 καλῶς, *v.* καλός; καλώτατος, *v.* § 116, *n.* 3.  
 κᾶμα, *neut.* heat, glow.  
 καμάρα arch, arcade.  
 κᾶμαρα (κᾶμαρη) room, chamber, dwelling.  
 καμᾶρι joy, pride; darling.  
 καμαριέρα stewardess (on ship).  
 καμαροφρύδι eyebrow.  
 καμαρώνω take pride in, praise; *mid.* put on airs, be haughty.  
 κα(μ)μένος, *v.* καίω.  
 \* κᾶμνω, κᾶμω, κᾶνω (ἔκαμα [*subj.* κᾶω, *Chios*], ἐφτειάστηκα, καμωμένος) do, make; κᾶμ(ν)ω καλά I am (doing) well.  
 καμπάνα bell.  
 κάμπος field.  
 κάμποσος (καμπόσος) a good many, *pl.* several, some, *v.* § 156.  
 καμπτσικιά stroke with a whip.  
 κᾶμω = κᾶμνω.  
 καμώνομαι pretend as if (πῶς).  
 κᾶν (κᾶν) even, at least; οὔτε κᾶν not even.  
 κανακάρης darling.  
 κᾶνας = κανένας.  
 κανείς, κανένας any body; nobody; *v.* § 153.  
 κανίστρι basket.  
 κανονιά shot of a cannon.  
 καντήλα, καντήλι candlestick.  
 καντίζω (*Cap.*) put to rest.  
 κᾶνω = κᾶμνω.  
 κᾶουρας = κᾶβουρας.  
 κᾶπα cloak.  
 καπέλλο hat.  
 καπετάν(ι)ος captain, chief, leader of Klefts; *indecl.* § 63.  
 καπηλειό retail shop.  
 καπνός smoke; φεύγω σὺν καπνός disappear like the wind.  
 κάποιος any one, *pl.* some; *v.* § 154.  
 καπότα cloak, overcoat.
- κάποτε(s), *adv.* sometimes, occasionally.  
 κάπου, *adv.* anywhere, somewhere.  
 κάππαρι, *f.* (§ 86) caper-bush.  
 κάπως, *adv.* somehow.  
 καράβι ship, boat.  
 карабоκύρις owner of a ship, captain.  
 καρδιά heart, ἀπὸ καρδιᾶς from the heart; καρδούλα, *dīm.*  
 καρότσα equipage, carriage.  
 καρπός fruit.  
 καρποφορῶ (-ᾶω) bear fruit.  
 καρτερῶ, ἀκαρτερῶ expect, wait for.  
 κάρτο a quarter, *v.* § 131.  
 καρύδι nut, walnut.  
 καρνοφύλλι clove.  
 καρφώνω to nail.\*  
 κάστανο chestnut.  
 καστανομάτης chestnut-eyed, brown-eyed.  
 καστελάνος court officer, attendant.  
 κάστρο fortress; *pl.* § 100, *n.* 1.  
 καῶθλόκ (*Cap.*) answer.  
 κάτ = κάτον, κάτω.  
 κᾶτα, *f.* cat.  
 κατὰ (κά, *Velv.*), *prep. w. acc.* (§ 164) to, toward (of direction); about, at (of time); κατὰ πῶς according as; κατὰ ἐννενηταεπνέα τοῖς ἑκατό = 99 per cent. (*lit.*).  
 καταβαίνω = κατεβαίνω.  
 καταβάνω throw down, subdue.  
 καταγάλανος deep blue.  
 καταγῆς (καταῆς), *adv.* on the ground.  
 καταγίνομαι to be busy, occupied (with something σέ).  
 καταδέχομαι receive, deign, condescend.  
 καταδεχτικός condescending.  
 καταδικάζω condemn.  
 καταδρομή persecution, pursuit.  
 καταζαλίζομαι to be agitated.  
 καταῆς = καταγῆς.  
 κατακαίω burn down.  
 κατακλυσμός inundation, flood.  
 καταλαβαίνω (*v.* λαβαίνω, καταλαμβάνω, *lit.*) comprehend, understand.  
 κατάμαυρος deep black.

καταμόναχος all alone.

καταντῶ become, reduce to a state, be reduced to.

κατανύσσομαι (κατανύχτηκα) to be seized with compunction, become contrite.

καταπατῶ tread down.

καταπιάνομαι begin afresh, undertake.

κατάρα curse, imprecation.

καταριεῖσθαι (καταρήσηκα) to curse.

καταρτίζω arrange, equip.

κατασπαραγμένος torn, rent.

κάτασπρος quite white.

κατασταλάζω drop down, filter.

κατάστιχο index, account-book.

καταστρέφω (καταστράφηκα) destroy.

καταστροφή catastrophe.

κατασφάζω to slaughter.

κατασχένω (κατέσχεσα, κατεσχέθηκα) seize, detain.

κατατρέχω pursue.

καταφέρνω attain, accomplish, settle; deal a blow.

καταφρονῶ despise.

καταχθόνιος subterranean, infernal.

καταχνιά mist, fog.

καταχωνιάζω devour, engulf.

κατάψηλος very high.

κατεβάζω (κατηβάζω) let down, sink; reduce.

κατεβαίνω (spelling καταβαίνω, § 3, n. 2; [ε]κατέβηκα, etc. v. ἀνεβαίνω) come down, descend.

κατεβασιά catarrh.

κατεβασμένος reduced, lowered.

κατέφλοιο threshold.

κατέχω (Crete, Ios) know.

κατεύω (Cap.) speak, converse upon.

κάτzos (Cap.) gorge, cleft.

κατηβάζω = κατεβάζω.

κάτης tom-cat.

κατής Cadi, judge; in TEXTS III.

11 *metaph.* one who wearies with questioning, tormentor.

κατηφρόνια contempt.

κάτι (κάτιτι, κατιντί) anything, something, a little, v. § 153.

κατιφές velvet.

κατοικία dwelling.

κάτοικος inhabitant.

κατοικῶ dwell.

κατόπι, *adv.* behind, afterwards.

κατορθώνω attain, accomplish.

κάτου = κάτω.

κατσίκι kid, goat.

κατσούφα sullen, peevish person.

κάτσω, v. καθίζω.

κάτω under, below; *adv.* κάτω 's underneath, down; κάτω από below (§ 172); ή κάτω γη the lower world (of dead).

κατώφλι threshold.

καυγᾶς quarrel.

καυκούμαι = καυχούμαι.

καύτω (κάφτω) = καίω.

καυχησιάρης boastful.

καυχούμαι (καυκούμαι, καυκειούμαι) to boast.

καφενές coffee-house.

καφές coffee.

καφετζής keeper of a coffee-house.

καφετερός burning, hot.

κάφτω, v. καύτω.

κάχτα nut.

κάψι, f. heat.

καψ- prefixed to substantives to give the idea of *poor, unhappy*; thus καψονύφη in TEXTS I. a. 23 = ή καμμένη ή νύφη.

κεῖ = ἐκεῖ.

κεῖθε: πὲ κεῖθε thence, from there.

κεικά (Pontus) there.

κεινέτερος (Pontus) theirs (*possess. v.* § 143, n. 3).

κεῖνος = ἐκεῖνος.

κειός that, you.

κείτομαι (τσειτομαι, § 17, *pres. par.* κειτούμενος κειτάμενος, ἔπessa) to lie.

κελαδῶ, κελαιδῶ, κιλαδῶ sing, warble (*of birds*).

κέντημα, *neut.* prick, sting.

κεντρώνω to prick, goad.

κεντῶ to prick, incite.

κερά (τσερά) woman, wife; mother (Thera); *pl.* § 90.



- κεράσι cherry.  
 κέρατο (§ 105, n. 1, τσέρατου *Lesbos*)  
 horn ; τσιρατέλ', *dim.* (*Lesbos*).  
 \* κερδαίνω (ἐκέρδεσα ἐκέρδισα, ἐκερ-  
 δέθηκα, κερδεμένος κερδημένος κερ-  
 δισμένος) gain, win.  
 κερδεύω, κερδίζω = *id.*  
 κέρδος, *neut.* gain ; *pl.* § 101.  
 κερί (τσερι, § 17) candle.  
 \* κερνῶ (ἐκέρασα, ἐκεράστηκα) pour  
 in ; treat, regale.  
 κεροδοσά wax-gift.  
 κεφάλα large head.  
 κεφάλαιο chapter (*in book*).  
 κεφαλᾶς blockhead.  
 κεφαλῇ, κεφάλι (κιφάλι, τσεφάλι,  
 τσιφάλ') head.  
 κῆπος garden.  
 κηρύττω proclaim, publish.  
 κι = καί.  
 κί, 'κί (*Pontus*) = δέν.  
 κιβούρι grave.  
 κιαδῶ = κελαδῶ.  
 κιαῖδισμός singing of birds.  
 κίνυνος (κίδυνος, § 32, n. 3) danger.  
 κινῶ move ; set out, depart.  
 κιόλα(s), *adv.* on the whole, abso-  
 lutely ; now, already.  
 κιουριτιή (*Pontus*) roaring.  
 κλαδευτήρι pruning-knife.  
 κλαδεύω prune, cut off flowers.  
 κλαδί (κλαρί) twig, branch.  
 \* κλαί(γ)ω (*v.* § 251, 2, ἔκλαψα,  
 ἐκλαύτηκα, κλαμένος) weep.  
 κλάματα, *pl.* (§ 103) weeping.  
 κλαρί = κλαδί.  
 κλασσικός classical, a classic.  
 κλάψα weeping, lamentation.  
 κλέβω = κλέφτω.  
 κλειδί key.  
 κλειδομανταλωμένος locked and  
 bolted.  
 κλειδώνω lock in, confine.  
 κλειδωτός locked, closed.  
 κλεί(ν)ω (ἐκλείσθηκα) shut in.  
 κλείσιμο (§ 104) locking in.  
 κλειστός locked.  
 κληρονόμος heir.  
 κλέφτης bandit, Kleft ; *pl.* § 76.
- κλεφτοπόλεμος bandit (Kleft)-war,  
 war with bandits.  
 κλεφτόπουλο child of a Kleft, young  
 Kleft.  
 κλέφτω (κλέβω, κλέφω, ἐκλέφτηκα  
 ἐκλάπηκα) steal, carry off.  
 κλημασιδα clematis.  
 κλητήρας policeman.  
 κλιθάρι = κριθάρι.  
 κλίμα, *neut.* climate.  
 κλίνη bed, couch.  
 κλίνω to bend.  
 κλουβί (κλουδί) cage.  
 κλώθω to spin.  
 κλώσκουμαι, *aor.* ἐκλώστα (*Pontus*)  
 approach.  
 κλωσσιά hatching (eggs).  
 κλωσῶ to lay eggs.  
 κλωστή thread.  
 κόβ(γ)ω = κόφτω.  
 κοδρίζω depart.  
 κοιλιά (τσουλιά, § 17) belly.  
 κοιμίζω put to sleep.  
 κοιμῶμαι (τσοιμῶμαι, τσουμῶμαι,  
 § 17) to sleep.  
 κοινός common, general.  
 κοινωνικός sociable.  
 κόκκαλο bone.  
 κοκκινίζω to blush.  
 κοκκινόμυτης (§ 114) red-nosed.  
 κόκκινος (κότσινος) red.  
 κοκόνα woman, lady.  
 κόκορος cock.  
 κολλῶ glue ; fasten to, adhere (also  
*mid.*).  
 κολοκύθη gourd ; τὸ ἔχω κολοκύθι με  
 κανένα to be on very friendly  
 terms with a person.  
 κολυμπῶ (κολυμβῶ) swim, dive.  
 κομανταρία, *v.* κουμανταρία.  
 κομμάτι (κομμάτ, κουμμάτ) a piece ;  
 a little, *un peu* ; κάνω κομμάτια  
 to smash to pieces.  
 κομματιάζω smash to pieces, tear  
 up.  
 κομματιαστός dismembered, in  
 pieces.  
 κομπλιμέντο (κοβλιμέντο) compli-  
 ment.

- κομπύδεμα, *neut.* small parcel ; money saved, savings.  
 κομῆσού (*Cap.*) neighbour.  
 κονάκι dwelling.  
 κονεύω stop, lodge.  
 κόνιδα nit, small louse.  
 κοντά (*κοδά*) near ; κ' *s, prep.* (§ 171) near, close by ; κοντά μου near me ; κ. τὸ ἓνα μὲ τὸ ἄλλο beside each other.  
 κόντες a count.  
 κοντέσσα countess.  
 κοντεύω to approach ; *used by circumlocution for almost, nearly, v. § 125.*  
 κοντοζυγώνω = *id.*  
 κοντολογῶ sum up, state briefly.  
 κοντόμυαλος plain, simple.  
 κοντός near, short ; *compar.* § 117.  
 κοντοστέκομαι come, stand close to.  
 κόντσια, *pl.* ankles, knuckles ; φεύγω μὲ τὰ κ. στὸν κῶλον comic expression for "take to one's heels."  
 κοπάδι flock.  
 κοπανίζω bruise, pound ; κ. νερά (*metaph.*) lose one's labour ; also without νερά to twaddle, gossip.  
 κοπέλα maid, girl.  
 κοπιάω try, take pains ; κόπιασε (*aor. imper.*) may I request ? please.  
 κόπος trouble, effort.  
 κοπριά manure.  
 κόρακας raven.  
 κορασιά, κορασίδα maid.  
 κορδέλα rope, cord.  
 κόρη girl.  
 κοριός bug.  
 κορίτσι girl, maid ; κοριτσάκι, κοριτσόπουλο, *dim.*  
 κορμί body.  
 κορφή top, summit (of a mountain) ; *pl.* § 90.  
 κορφοβούνι top of a mountain.  
 κόρφος bosom.  
 κορώνα garland.  
 κοσκινῶς sieve-maker.  
 κόσκινο (*Chios κόσσινο, cf. § 17 n.*) sieve.  
 κοσκινοῦ female sieve-maker.  
 κόσμος world.  
 κοστίζω to cost.  
 κοτσύφι blackbird.  
 κότ(τ)α hen.  
 κοτ(τ)ός cock.  
 κουβαλῶ carry a burden ; procure, produce.  
 κουβέντα conversation, talk, gossip.  
 κουβεντιάω to gossip.  
 κουδούνι bell ; *dim.* κουδουνά(κ)ι.  
 κούζω (*Pontus*) to cry, shout, call.  
 κουκκί (*κουτσι*) (kidney)-bean.  
 κουλθῶ (*Cap.*) follow.  
 कुल्लούρι biscuit, roll.  
 κουμαντάντες commandant.  
 κουμανταρία commandaria—a brand of Cyprian wine.  
 κουμάντο commando.  
 κουμπάνια (*κουβάνια*) company, society.  
 κουμπανιάρω accompany ; associate with, suit.  
 κουνέλι rabbit, *metaph.* (hare's foot), coward.  
 κουντραστάρω (*Syra*) oppose.  
 κουνῶ move.  
 κουπί oar.  
 κουράζω tire (*tr.*).  
 κούρασμα, *neut.* weariness.  
 κουρέλι rag.  
 κουρελιασμένος ragged, tattered.  
 κουρεύω clip, shear.  
 κουρνιαχτός dust.  
 κουρσάρις corsair, pirate.  
 κουρσεύω (*κρουσεύω*) practise piracy, be a corsair.  
 κούρσος, *neut.* (§ 100, n. 1) piracy.  
 κουτουλλῶ strike, butt against.  
 κουτσι = κουκκί.  
 κούτσουρο log of wood.  
 \*κόφτω (*κόβ[γ]ω, ἐκόπηκα, κομμένος*) cut, cut off.  
 κράζω (*ἐκραξα, ἐκράχτηκα*) to call, shout.  
 κρασένιος consisting of wine.  
 κρασί wine.  
 κράτο(s), *neut.* power, might ; kingdom, kingdom of Greece.

κρατῶ (-έω, -άω) hold, seize.  
 κρέας (κριάτο), *neut.* (§ 105) flesh.  
 κρεβάτι bed.  
 κρέβω (*Cap.*) desire, wish.  
 κρεμάζω = κρεμνῶ.  
 κρέμασμα, *neut.* hanging ; gallows.  
 \*κρεμ(ν)ῶ, κρεμάζω (ἐκρέμασα, ἐκρεμάστηκα) to hang (*tr.*).  
 κρέμομαι (*intr.*) hang, be suspended.  
 κρένω, *v.* κρίνω.  
 κριάς, κριάτο = κρέας.  
 κριθάρι (κλιθάρι, § 30, *n.* 1 ; κθάρι, § 7, *n.* 1) barley.  
 κρίμα, *neut.* mistake, sin ; “pity that, (what) a pity,” κ. ’s pity about.  
 κρίνο, κρίνος lily.  
 \*κρίνω, κρένω (ἐκρίνα, κριμένος) to judge ; also say, speak.  
 κρίσι, *f.* judgment ; ἔρχομαι στή κρίσι appear before court of judgment.  
 κριτής judge, *pl.* § 76.  
 κρότος noise.  
 κρουσεύω = κουρσεύω.  
 κρούω (*v.* § 251, 1, κρουσμένος) strike against, knock ; besiege.  
 κρύβ(γ)ω (ἐκρύβηκα, [*Pontus* ἐκρύβτα], ἐκρυβήθηκα) to hide.  
 κρύος cold ; τὸ κρύο the cold.  
 κρυσταλλένιος of crystal ; also an endearing address to a girl.  
 κρυφά, *adv.* secretly ; κ. ἀπό without the knowledge of, *Lat. clam.*, *v.* § 172.  
 κρυφός secret (*adj.*) ; τὸ κρυφὸ a secret.  
 κρυψάνα hiding-place.  
 κρυώνω to freeze ; catch cold.  
 κτίζω, *v.* χτίζω.  
 κτυπῶ, *v.* χτυπῶ.  
 κυβερνῶ guide, lead, rule.  
 κυλῶ (ἐκύλισα, ἐκυλίστηκα) to roll.  
 κύμα (τσῦμα), *neut.* wave, billow.  
 κυνηγάρης huntsman.  
 κυνήγι the chase.  
 κυνηγός huntsman.  
 κυνηγῶ chase, follow, pursue.  
 κυπαρίσσι cypress.  
 κυρά woman, lady, Mrs.

κυράνα (*TEXTS I. a. 11*) lady, mistress, mother.  
 κυρία wife, Mrs.  
 κυριακή (τῶν ἡμερῶν, *Maina*) Sunday.  
 κυριελέησο the Kyrieleison (*eccl.*).  
 κύριος, κύρις (κύρ, § 63) lord, Mr.  
 κυρτός bent, curved, crooked.  
 κυττάζω, κυττῶ (ἐκίτταξα and ἐκίττασα) see, consider.  
 κῶλος backside (*podex*) ; (*Pontus*) bottom (of a bag).  
 κωμῳδία comedy.  
 \*Λαβαίνω (ἐλαβα) receive, acquire.  
 λάβρα, *v.* λαύρα.  
 λαβώνω to wound.  
 λαγκάδι ravine, valley.  
 λαγκεύω (*Pontus*) to jump, jump out.  
 λαγός hare.  
 λαγύνη bottle, pitcher.  
 λαγωνικό greyhound.  
 λαθαίνω (ἐλαθα) escape notice, be concealed.  
 λάθος, *neut.* (§ 99) mistake.  
 λαϊκός layman.  
 λαιμαργῶ be a glutton.  
 λαιμός neck.  
 λάκκος pit.  
 λαλῶ (-έω) speak.  
 λαμπάδα lamp, candlestick.  
 λαμπαδιῶζ to shine, light.  
 λαμπηδόνα beauty - of - the - night (flower).  
 λαμπρός = λαμπρός.  
 λαμπρά (λαμπρή) Easter.  
 λαμπράδα brightness.  
 λαμπρός brilliant, shining.  
 λαμπροφάνταστος imaginative, visionary.  
 λαμπροφωτισμένος brilliantly lighted.  
 λαμπρύνω radiate, shed light.  
 λάμπω to light, shine.  
 λαός people, folk.  
 λάσσομαι (*Pontus*) seek aimlessly.  
 λασπερός dirty.  
 λατρεία adoration, worship.  
 λαύρα heat, fervour ; longing.



λαφρός (ἐλαφρός, ἀλαφρός) light, easy.

λάχ (Pontus), *v.* § 224, 3, *n.* 3.

\*λαχαίνω (ἐλαχα, λαχεμένος) obtain by lot; *μη* λάχη καὶ περάση (*Folk-song*) let him not by chance pass by (*cf.* § 280, *n.* 2).

λάχανα, *pl.* vegetables.

λαχταρίζω languish, feel longing; *in Zante* (TEXTS I. a. 20) to cause longing.

λαχταρῶ = *id.*

λαχτόρι cock.

λεβάντες Levant, Orient; east wind.

λεβέντης active young man, young fellow.

\*λέ(γ)ω (*v.* § 252, 3, *pres. particip. pass.* λεγόμενος, *είπα* [*Ios* ἔπα], *θά* [εἰ]πῶ [εἰπῶ], *imper.* [εἰ]πέ[ς] [εἰ]πέ[σ]τε *πῆτε*, ἐλέχτηκα and εἰπώθηκα) to say, tell; *δὲ θὰ εἰπῇ μ' αὐτό* that does not mean; *λ. ὅξω* to blab; λεγόμενος (*lit.*) so-called, aforesaid.

λεημοσύνη alms.

λεϊμόνι lemon.

λείπω fail, be wanting, absent.

λειτουργῶ to hold divine service; serve.

λέλε μου, in addressing a person—my good fellow, my dear.

λέξι(s), *f.* word.

λεοντάρι = λιοντάρι.

λέπρα leprosy.

λεύκα white poplar.

λευκός white.

λευτεριά liberty.

λεφτόκαρο hazel-nut.

λεχοῦσα woman in confinement.

λήγορα = γλήγορα.

λήθη oblivion.

λησμονῶ (ἀλησμονῶ) forget.

λία, *from* (δ)λίγος.

λιανοτρέμυλος gently trembling.

λιβάνι incense.

λιβανιά consecration through incense.

λιγάκι a little.

λιγρός slim.

λίγος = ὀλίγος.

λιθάρι (*lisári*, § 20, *n.* 1) stone.

λιθαρίζω play with stones.

λίθος stone.

λικοντῶ detain, prevent; *mid.* (*Ios*) stay for, wait.

λιμέρι (λημέρι) camp (of an army, or of bandits).

λιμεριάζω encamp.

λίμνη lake.

λιοντάρι (λεοντάρι) lion.

λο(γ)αριάζω reckon, value.

λόγγος forest.

λο(γ)ή manner (*Chios*); λογῆς in the expressions τί λογῆς of what sort? κάθε λογῆς of every kind; λ. λ. of different kinds, of every description.

λογιάζω consider, think upon.

λογικό understanding, reason; *ἐρχομαι* στὰ λο(γ)ικά μου I become conscious of, learn of.

λογικός logical.

λόγιος learned.

λογκαιλόγερα (*Sar. K.*), *adv.* from all around.

λογογράφος novelist, literateur.

λόγος (λόος) word, speech, literary account; *pl.* § 96; τοῦ λόγου σου, etc., as circumlocution for the personal pron., *v.* § 139.

λογοτεχνικός literary.

λόγυρα = ὀλόγυρα.

λογυρίζω surround.

λοϊκά, *v.* λογικό.

λοιπό(ν), τὸ λοιπό(ν) therefore, so.

λόος = λόγος.

λόρδος lord.

λοστρόμος chief steward (on a ship).

λούζω (λούγω), λούνω, λούω bathe, wash (*mid. intr.* bathe oneself).

λουκάνικο sausage.

λουλλούδι = λουλούδι.

λουλούδι flower; λουλουδάκι, *dim.*

λουλουδίζω to bloom.

λούλουδο = λουλούδι.

λούνω, λούω = λούζω.

λουτρό bath.

λυγερή pliable, slender—designation of a young girl.

λυγμός sobbing.

λύκος (*pl.* λύκοι, *Cap.*) wolf.

λύνω loosen, set free.

λύπη grief, distress.

λυπημένος grieved.

λυπητέρος lamentable.

λυπούμαι to sorrow, be troubled.

λυράκι (*Naxos*) small lyre (a musical instrument with three strings).

λυσσαλέος furious, rabid.

λυτρώνω loose, liberate.

λύνω (λόνω, § 6, *n.* 6) dissolve, melt.

λωλός foolish, stupid.

Μά (ἀμά, ἀμή, ἀμέ) but.

μαγείρισσα female cook.

μαγειρείο cooking, kitchen.

μαγειρεύω to cook.

μάγερος (μάγερας, § 66) cook.

μαγεύω bewitch.

μαγιά spell, magic.

μάγισσα sorceress.

μάγουλο cheek; *dim.* μαγουλάκι.

μαδῶ pluck (*e.g.* poultry).

μαζεύω collect.

μαζί, *adv.* at the same time, together;

μ. μέ (§ 173) (together) with; μαζί μου with me.

μαζώνω (ἐμάζωξα, ἔμασα [*properly from* ὁμάζω] ἐμαζώχτηκα) collect, *mid.* assemble.

\*μαθαίνω (ἔμαθα, μαθημένος) learn, teach.

μαθέ(ς), parenthetic word—that is to say, forsooth, indeed, *v.* § 259.

μάθησι, *f.* education, culture.

μαθητής pupil; *pl.* § 76.

μαῖμου monkey.

Μαῖς May.

μακάρι, *particle*, if only, would that, *v.* §§ 193, 195, nevertheless, in spite of.

μακαρίτης blessed, late (dead).

μακελάρις butcher.

μακρά=μακρεῖά.

μακραίνω (ἐμάκρηνω) be prolix.

μακρεῖά, *adv.* wide, far; away! be-gone! μ. ἀπό far from.

μακρολαίμης (§ 114) long-necked.

μακρυνός distant, far, wide.

μακρύς (μακρός, *v.* § 110) far, distant.

μαλακός soft.

μαλακώνω make soft, mollify.

μάλαμα, *neut.* gold.

μαλαματένιος golden.

μάλιστα by all means, of course; quite, very.

μαλλί hair; *dim.* μαλλάκι.

μαλλιάζω be troubled.

μαλλιαρός hairy, with long hair,—to denote the younger writers who take a decided stand for a popular reform of the literary language.

μαλώνω to quarrel, scold.

μαμή midwife; *pl.* § 90.

μανάβης fruit and vegetable dealer, greengrocer.

μανθάνω (*a. Gl.*)=μαθαίνω.

μανια(σ)μένος raving, rabid.

μάννα mother, *pl.* § 90.

μαννούλα little mother.

μανταλώνω to bolt, bar.

μαντήλι handkerchief, cravat.

μαντολίνο mandoline.

μαντρί fold, pen.

μαράζι care, anxiety.

\*μαραίνω (ἐμάρανα, ἐμαράθηκα) cause to wither; *mid.* wither.

μαργαριταρένιος consisting of pearl.

μαργαριτάρι pearl.

μαργαώνω (*Cap.*) to fight.

μαρινέρος sailor.

μαριόλικος, μαριόλος knavish, artful.

μαρμαρένιος of marble.

μάρμαρο marble.

μαρμαροβούνι bill of marble, marble quarry.

Μάρτις March.

μάρτυρας witness.

μαρτυρῶ acknowledge, confess; inform.

μᾶς, *v.* ἐγώ.

μασσῶ chew.

μάστορας, μάστορης (§ 69) master, master-workman.

(θά) μάσω, *v.* μαζώνω.

ματαβγαίνω come out again.

ματαγυρίζω return again.

ματαιοδοξία passion for fame, ambition.

μάτι (ὀμμάτι, *pl.* μάθια, *v.* § 16, *n.* 3)

eye; μάτια μου endearing term of address—my eye, my treasure;

ματάκι, *dim.*

ματιά glance, look.

ματώνω make bloody; ματωμένος bloody.

μαυρίζω turn black.

μαυρίδα blackness, black colour, dark clouds.

μαυρομάτης (§ 113) black-eyed.

μαῦρος black; unlucky.

μαυροφρύδης with black eyebrows.

μαχαίρι knife, sword.

μάχη battle.

μαχμουτίε a Turkish coin (*mahmūdī* = *cir.* 9d.).

μάχσας (*Pontus*), *adv.* intentionally, with a fixed purpose.

μέ: (1) *prep. w. acc.* (§ 162) with; μέ μῖς at once, with one stroke, suddenly; (2) = μή (*Cyp.*); (3) μέμ (*Chios*) = μά.

μεγαλαίνω make great, magnify; become great.

μεγαλοδύναμος of great power, mighty.

μεγαλόπνοος long-breathed, elevated, lofty.

μεγάλος great; *neut.* also μέγα, *v.* § 180, *n.* 2.

μεγαλόστομος with a loud voice, stentorian.

μεγαλόσωμος with a large body, huge.

μεγαλότεχνος highly artistic.

μεγαλοφάνταστος very imaginative.

μεγαλόφωνος with a loud voice.

μεγαλώνω (ἐμεγάλωξα, *p.* 139) become great.

μεθαύριο, *adv.* day after to-morrow.

μέθη drunkenness.

μέθοδο, *f.* (§ 87) method.

μεθῶ (μεθύζω, *p.* 138, μεθυσμένος) to be inebriated.

μείνω, *v.* μένω.

μελανωτής (τοῦ χαρτιοῦ) ink-boy, printer's devil.

μέλει: τί μέ μέλει what does it matter to me?

μελετῶ intend; study.

μέλι honey.

μέλισσα bee.

μελίσι = *id.*

μέλλεται νά . . . be about to, on the point of.

μελλούμενο the future.

μελωμένος honey-sweet.

μέν (*Cyp.*) = μή (*v.*).

μενεξές violet.

μένω (μείνω, § 204; μνέσκω, μνήσκω, ζμεινα) remain, dwell.

μέρα (ἡμέρα) day.

μεραγλής (*Cap.*) vexed, peevish.

μεράδι (small) part; χίλια μεράδια ὁμορφύτερη a thousand times more fair.

μεριά side, region, place.

μερικοί some, several.

μεροδοῦλι—μεροφάγι, proverbial expression—daily work, daily fare, *i.e.* living from hand to mouth.

μεροκάματο a day's work.

μερόνυχτα, *adv.* day and night.

μέρος, *neut.* part; side; region, locality.

μεροφά(γ)ι, *v.* μεροδοίλι.

μερτικό portion.

μερώνω to tame.

μέσ', μέσα, *adv.* inside, within, in; μέσ(α)('s), *prep.* (§ 171) in the midst of, into; ἡ μέσα κάμαρα the middle room.

μεσάνυχτα, *pl.* midnight.

μέση middle; μέσ' στῆ μ. τοῦ χωριοῦ in the midst of the village.

μεσημέρι midday, noon.

μέσο means, measure; also at, in, by (*w. gen.*), *v.* § 171, *n.* 4.

μεσοχώρι village in the middle, *e.g.* of a plain or of a district.

μεστός full, exuberant.

μέστωμα development, maturity.

μετά = με with.



- μετανοιῶνω repent.  
 μεταξύ between, among, *v. ἀναμεταξύ.*  
 μεταξῶτος of silk.  
 μετατοπίζω transpose, disfigure, pervert.  
 μεταφιλά (-έω) kiss a second time, kiss repeatedly.  
 μεταφράζω translate.  
 μεταφραστής translator.  
 μεταχειρίζομαι to use.  
 μετερίζι ambush.  
 μετοχή participle, participation.  
 μέτρο (μέτρος, § 100, *n.* 1) measure.  
 μετρώ to measure, count.  
 μέτωπο forehead.  
 μεφιστοφελικός Mephistophelian.  
 μή (μήν, § 34, *n.* 2, μέ[ν] *Uyp.*) no, not (*prohibitive*); in order not; *v.* § 284.  
 μηδέ not even, neither (also in affirmative sentences); μηδὲ τίποτα nothing at all, absolutely nothing; μηδέ—μηδέ neither—nor (*cf.* § 285).  
 μηλιά (μηλέ, § 81, *n.* 2; μηλέα, § 10, *n.* 1; μπλιά, § 37 *n.*) apple-tree.  
 μήλο apple.  
 μήν=μή; also as an interrogative particle (*v.* § 255).  
 μήνα interrogative particle, *v.* § 255.  
 μῆνας mouth.  
 μήνυμα, *neut.* information, message.  
 μηνῶ (ἐμήνυσα) announce, proclaim.  
 μήπως lest perhaps; possible if—to introduce a question, *v.* § 255.  
 μήτε not even, neither; μ.—μ. neither—nor (even in affirmative sentence), *v.* § 285.  
 μητέρα mother.  
 μητρικός motherly.  
 μητρυνιά stepmother.  
 μιά (μνιά, *v.* § 30; μία, § 10, *n.* 1), *f.* of ἕνας.  
 μισουρίζω to mew.  
 μικροδουλειά trifle, bagatelle.  
 μικρός small.  
 μικρούτσικος quite small.  
 μίλημα, *neut.* speaking, conversation; proclamation, order.  
 μιλιά conversation, speech, gossip.  
 μιλλιούνι million.  
 μιλά (όμιλά) speak.  
 μιμούμαι imitate.  
 μινάρης minaret.  
 μισανοίγω to open half-way.  
 μισεύω start off, depart, journey.  
 μισομετανοιῶνω to half regret.  
 μισοξυπνῶ to half awake.  
 μισός half; μισύ, *v.* § 131; τὸ μισό the half.  
 μισοτελειωμένος half-completed.  
 μισῶ to hate.  
 μνέσκω=μένω.  
 μνήμα, *neut.* tomb.  
 μνήσκω=μένω.  
 μνιά (μν'ά)=μά.  
 μόδος, *neut.* manner, mode.  
 μοιάζω, όμ(ν)οιάζω (ἐμοιασα ἐμοιαξα) be like, resemble (μέ).  
 μοῖρα fate; goddess of fate, fairy.  
 μοιράζω divide.  
 μοιραίνω (ἐμοίρανα) determine the destiny. The goddesses of fate (Μοῖρες), according to the popular superstition of modern Greece, come to newborn children in order to determine their destinies.  
 μοιρολογῶ sing dirges, lament.  
 μοιρολόγι dirge.  
 μοιρολο(γ)ῶ=μοιρολογῶ.  
 μόλις, *adv.* just now, hardly; as soon as (§ 273, 2).  
 μολογῶ confess.  
 μολονότι (μ' ὄλο[ν ὁ]ποῦ) although (§ 278, 2).  
 μοναδικός peculiar, unique.  
 μονάκριβος dear, only.  
 μοναξιά loneliness.  
 μοναστήρι cloister; -άκι, *dim.*  
 μονάχα (μοναχά), *adv.* alone, only.  
 μοναχός, μονάχος alone.  
 μόν(ε), μόνο(ν), μόνου, μούνε, *adv.* alone, only, but; μόνο ποῦ (πῶς), *v.* § 282, 2.  
 μονοπάτι path.  
 μόνος alone; μόνος του, etc. self, § 157; μονός simple, single.

μόνου = *μόνο*.  
μορφή form.  
μορφιά beauty; *μιὰ μ.* adverbial, very gracefully.

μόσκος (μόσχος) musk.  
μοσχοβολῶ, μοσχομυρίζω smell sweet.  
μούγκι, μούνε = *μόνε*.

μούλος mule, *metaph.* bastard.

μούρη = *μωρέ*.

μουρμουρίζω to murmur.

μουρμούρισμα, *neut.* murmuring.

μούρο mulberry.

μουρτάτης unbeliever, renegade.

μουσική (μουσική) music.

μουσικόλαλος speaking like music.

μουστάκι moustache.

μουστρί ladle.

μπᾶ, particle used in warding off or refusing.

μπάζω bring in.

\* *μπαίνω* (ἐμπήκα [βήκα, ἤμπα], θὰ μῶ θὰ ἔμπω [θὰ βήκω, *Sar. K.*], *imper.* ἔμπα[s] ἐμπᾶ[σ]τε) enter, go in.

μπαλωματής cobbler.

μπαλώνω cobble, mend.

παμπᾶς (*babās, Velv.*) father, papa.

μπάμπω (*bábō*) grandmother, aged woman.

μπάντα (*Ιος πάδα*) side; *μιὰ μπ.* once more; τὸ καράβι μὲ τῇ μπάντα the boat rides on the side, capsizes.

μπάρκα bark, small boat.

μπαρόνος baron.

μπαρούνη powder.

μπάτος sole.

μπέης Bey.

μπέμπω (§ 15, n. 3) = πέμπω.

μπερδεύομαι become entangled in.

μπιραρία (§ 10) beer-house.

μπιρμπέρις (*bιrβέps*) barber.

μπιστικός, μπιστός (§ 15, n. 3) true, faithful.

μπλέκω implicate, meddle in (μέ).

μπογιατίζω (*Cal.*) = μπογιατίζω to paint, colour.

μπολιάζω to graft, inoculate (also *metaph.*).

\* *μπορῶ* (*βορῶ, βουρῶ, πορῶ*), ἐμ-πορῶ, ἤμπορῶ (*ἐμπόρεσα*) can, be able.

μπόσικος empty, of no use, in vain.

μποτίλια bottle.

μπουλouκμπασής leader of a company, general.

μπουμπούκι bud.

μπουταλᾶς blockhead.

μπρός, *adv.* in front, forward; *μπρὸς* 's (*μπροστά* 's) *prep.* (§ 171) before, in front of, over against (§ 171).

μπροστά = *id.*

μυαλό (*usually pl.*) brains, understanding.

μυγδαλιά almond-tree.

μυθιστορικός romantic, romance.

μύγα gnat.

μυλόρδος, *i.e.* My lord, in addressing an Englishman.

μύλος mill.

μυλωνᾶς miller.

μυρίζω to smell.

μυρμήγκι ant.

μυρωδάτος fragrant, sweet-smelling.

μυρωδιά fragrance.

μυστήριο secret.

μυστικός secret (*adj.*); *neut.* a secret.

μυστρί ladle, trowel.

μύτη nose.

μωρ', μωρέ (*μῶρε, Pontus*), μωρή (*μωϊρή*), μωυρή, βρέ, *interj.* halloa! look!

μωρό small child, suckling, baby.

Νά (1) behold! there! also in *pl.* form νάτε, *v.* § 170, n. 2.; (2) (also νάν, § 34, n. 2) *particle*, in order that, to, *v.* § 262.

ναί, ναίσκε yes.

ναίκα (*Pontus*) woman.

νανά, *interj.* word used in lullaby.

ναννάρισμα, *neut.* lullaby

ναστενάζω = ἀναστενάζω.

νάτε, *v.* νά (1).

ναύτης marine, sailor.

ναχόρταγος = ἀναχόρταγος.

νεβάζω = ἀνεβάζω.

νεγκώσκω (*Cap.*) go, go around.

νέκρα stiffness of death, stillness of death.

νεκράνστασι, *f.* resurrection of the dead.

νεκρικός pertaining to the dead.

νεκρός dead.

νέλα = ἔλα.

νενέ mother.

νέος (§ 10) new ; also young, a youth, young man ; νέα young maiden.

νεοτυπωμένος newly printed.

Νεραίδες female creatures in the folk-mythology, elves, nereids.

νερό water.

νευρικός nervous.

νευρώδης nervous ; energetic, emphatic.

νέφαλο cloud.

νέφτι naphtha, turpentine, injected behind into draught or riding animals to make them go faster.

νή—νή (§ 34, *n.* 3) either—or.

νήλιος = ἥλιος.

νησί island.

νησιώτικος belonging to the islands, insular.

νηστικός sober, hungry.

νιάτα, *pl.* youth

νίβω (νίβω, § 23 *n.*) wash, bathe ; *mid.* bathe oneself.

νικῶ conquer, gain victory.

νιός (νέος) young ; young man.

νιότη youth.

νοικιάζω (νοισιάζω) to hire, rent.

νοικοκύρις owner or master of a house.

νοικοκυρίσσα lady of a house, mistress.

νοξάτικος, *v.* ἀνοιξάτικος.

νοισιάζω, *v.* νοικιάζω.

νωόθω perceive, notice, feel.

νομίζω think, believe.

νόμος law.

νοσοκομείο hospital.

νοστιμάδα pleasant taste ; grace, jest.

νοστιμίζω be amiable, graceful.

νόστιμος tasteful ; expensive, pleasant ; charming, amiable.

νουρά = οὐρά.

νοῦς (§ 63, *n.* 2) mind, understanding ; ἔρχεται σὺν νοῦ μου it occurs to me ; χάνω τὸ νοῦ μου lose one's reason.

ντά = ἴντα.

νταβάνι cover, ceiling.

ντάμα lady (in cards).

ντεβλέτι government.

ντελή (*v.* § 74, *n.* 2) brave.

ντένω get entangled in.

ντερβένι narrow pass, defile.

ντζαμί = τζαμί.

ντό (*Pontus*) = τί, *v.* § 152, *n.* 2.

ντουζίνα dozen.

ντουλάπι closet, cupboard.

ντούννω, *aor.* ἐντώκα, § 202, *n.* 2 (*Pontus*) beat ; fall into (a snare).

ντοφέκι = τουφέκι.

ντρανῶ (*Pontus*) see.

ντρεπομαι (ἐντράπηκα) be ashamed.

ντροπή shame, disgrace.

ντύνω put on ; *mid.* dress.

ντύσιμο (§ 104) dressing.

νύπνος = ὕπνος.

νυστάζω (ἐνύσταξα) be sleepy, nod.

νύφη (νύμφη, § 36 *n.*) bride, daughter-in-law, young wife (*pl.* § 90).

νύχτα (*nīfta*, § 14, *n.* 2) night ; *gen.* § 84.

νυχτιά night (season).

νυχτοπούλι night-owl.

νυχτορεύω spend the night ; work through the night.

νῶμος = ὄμος.

νωρίς, *adv.* early.

νωρίτερα, *adv.* earlier.

Ξάγναντος against, opposite.

Ξαδερφοπούλα cousin (*f.*).

Ξαθός (Ξαθός, § 36 *n.*) blond, fair.

Ξαίνω (Ξαίνα) card wool.

Ξανά again, once more, *v.* § 159, 2.

Ξαναβλασταίνω (*v.* βλασταίνω) shoot up (again).

Ξαναβλέπω see again.

Ξαναγεννούμαι be born again.

Ξαναγυρίζω turn back again, turn around again.



- ξαναδιανώνομαι come to consciousness again, come to oneself again.  
 ξαναζωπτανεμένος resuscitated.  
 ξανακοιμῶμαι fall asleep again.  
 ξανακτυπῶ = ξαναχτυπῶ.  
 ξαναλαβαίνω (v. λαβαίνω) receive again.  
 ξαναλέγω say once more, repeat.  
 ξανάνθισμα, *neut.* blossoming.  
 ξανανιώνω renew (again).  
 ξαναπερνῶ go past once more.  
 ξαναφαίνομαι appear once more.  
 ξαναφιλῶ kiss a second time.  
 ξαναχτυπῶ strike another time.  
 ξανεπίκα (*Pontus*), v. φτάω.  
 ξανθούλα, *dim.* from ξα(ν)θός, term applied to a young girl.  
 ξανοίγω look at, discern.  
 ξαντικρύζω meet.  
 ξάπλα, *adv.* outstretched, lengthwise.  
 ξαπλώνω stretch out, spread.  
 ξαποστάζω to take rest.  
 ξαρχινῶ begin.  
 ξαστεριά starry heaven, unclouded heaven.  
 ξαφνίζω frighten, surprise.  
 ξάφνω, *adv.* suddenly.  
 ξαίνεται it changes; δὲν ξ. it cannot be changed, helped.  
 ξεγλυτώνω to finish a work, be freed from work.  
 ξέγνοιαστος heedless.  
 ξεγορεύομαι confess.  
 ξεγυμνωμένος uncovered, stripped.  
 ξεθάφτω excavate.  
 ξεθυμαίνω (ἐξεθύματα) give vent to wrath; subside.  
 ξελογιάζω seduce, dishonour.  
 ξεμολογῶ = ξομολογῶ.  
 ξεμπάρκαρω (ἐξεμπάρκαρισα) disembark.  
 ξεμπερδεύω find a way out of a difficult position, extricate oneself.  
 ξενιτιά abroad, foreign land.  
 ξενιτεύομαι go abroad, emigrate.  
 ξενοδουλεύω to work for strangers.
- ξένος strange, peculiar, the stranger, foreigner; τὰ ξένα foreign land.  
 ξένω = ξύνω.  
 ξεπαγιασμένος numbed with cold.  
 ξεπαίρνομαι (v. παίρνω) fly into a passion, be puffed up.  
 ξεπερνῶ excel, surpass.  
 ξεπεσμένος decayed, dilapidated.  
 \*ξεραίνω (ἐξέρανα, ἐξεράθηκα) to dry  
 ξεριζώνω pluck out by the roots; δὲν ξεριζώνει it cannot be exterminated.  
 \*ξερνῶ (ἐξέρασα, ξερασμένος) to vomit.  
 ξεροβήχω to have a dry cough.  
 ξερόβραχος barren rock.  
 ξερός (*ξηρός*) dry.  
 ξέρω, v. ξεύρω.  
 ξεσκίζω (*ξεσκῶ*) split, tear asunder.  
 ξεσπαθώνω draw the sword.  
 ξεσπάω break forth, give vent.  
 ξεσταυρώνω take down from the cross.  
 ξεστομίζω speak out, divulge.  
 ξετάζω = ἐξετάζω.  
 ξετελείω completely finish.  
 \*ξέυρω, ξέρω, ἡξέυρω, ἡξέρω (ξές, § 252, 3, n. 1; ἔμβαθ) know.  
 ξεφεύγω (ἐξέφυγα) escape.  
 ξεφτερουγιάζω flee away from.  
 ξεφυτρώνω shoot up, flourish.  
 ξεφωνίζω cry aloud.  
 \*ξεχάνω (ξεχάννω, p. 135, n. 2), ξεχνῶ (ἐξέχασα, ξεχα[σ]μένος) forget.  
 ξεχωρίζω separate; differentiate, pick out; separate from a person.  
 ξεχωριστός separated, peculiar, distinguished.  
 ξεψυχῶ breathe one's last.  
 ξημέρωμα (or *pl.* τὰ ξημερώματα) day-break.  
 ξημερώνει day breaks.  
 ξηραίνω, v. ξεραίνω.  
 ξηρός = ξερός.  
 ξητῶ = ἐξετάζω.  
 ξιλῶ (*Car.*, *aor.* ξίλσα) fall, degenerate to.

ξινάρ(ι) axe.

ξόβεργο lime-twig (to catch birds).

ξοδεύω, ξοδιάζω spend (money).

ξομολογῶ (ξεμολογῶ) hear one's confession, shrive (*v. acc.*).

ξορίζω to exile.

ξουρίζω = ξυρίζω.

ξύλινος of wood.

ξύλο wood.

ξύνός sharp, acid.

ξύνω, ξένω, ξύζω, ξῶ (ἐξύστηκα) scrape, scratch.

ξυπάζομαι be astonished.

ξυπνῶ wake up.

ξυπόλυτος barefooted.

ξυρίζω (ξουρίζω) to shave.

ξύσιμο (§ 104) scraping.

ξῶ = ξύνω.

ξώρας, *adv.* late.

ξωτικό ghost.

Ὁ, ἡ, τὸ the, *v.* § 55.

Ὁβριός Jew.

ὀγιος, *rel.*, for composition of which, *v.* § 150, *n.* 2.

ὀγῶ = ἐγῶ.

ὀθε whence.

οἶνος (*lit.*) wine.

ὀκά a liquid measure (about a quart); *pl.* § 90.

ὀλάνοιχος standing wide open.

ὀλημερίς, *adv.* the whole day long.

ὀλίγος (λίγος) few; με ὀλίγα, σὲ λίγο soon, in a short time.

ὀλόγυρα (λόγυρα), *adv.* all around; ὁ, ἀπό, *prep.* round about (§ 171).

ὀλόδροσος quite fresh.

ὀλοένα, *adv.* without interruption, continuously.

ὀλόκληρος (όλόκερος, § 31, *n.* 1) quite, whole.

ὀλομόναχος quite alone.

ὀλόμορφος very fair.

ὀλόρτος quite erect.

ὅλος (ὄλος, *Sar. K.* γούλος) whole, all; *v.* § 156.

ὀλούθε, *adv.* from, on all sides, everywhere.

ὀλόφλογος flaming brightly.

ὀλόφωτος shining bright.

ὀλόχρυσος all of gold.

ὀλόχυτος at one cast, of one mould.

ὀμιλῶ = μιλῶ.

ὀμάτι = μάτι.

ὀμ(ν)οιάζω, *v.* μοιάζω.

ὀμόθρησκος one of same religion.

ὅμοιος (ὄμοιος) similar.

ὀμορφιά (μορφιά) beauty.

ὀμορφος (ἐμορφος) beautiful; *compar.* § 117.

ὀμότεχνος colleague in art.

ὀμόφυλος of the same race.

ὀμπρο (*Pontus*), *w.* ἀπό before of time (§ 174).

ὀμπρός = ἐμπρός.

ὀμῶνω swear.

ὀμως nevertheless.

ὀνειρεύομαι to dream.

ὄνειρο dream; *pl.* § 94.

ὄνομα (ὄνομαν, § 34, *n.* 4), *neut.* name; γὰ ὄνομα τοῦ θεοῦ! for God's sake!

ὀνομάζω to name.

ὄντα = ὄντας.

ὀντᾶς (ὄτᾶς, *Pontus*) room, chamber.

ὄντας, ὄντε(s), ὄντεν, ὄταν(ε) if, when, as often as, § 272.

ὄντε (*Chios*) halloa, indeed!

ὄξου, ὄξω (ἔξω), ἀπ' ὄξω outside, without; ὄξω ἀπό outside, on the outside, *v.* § 172.

ὀξώπορτα outside-door, street-door.

ὀπίσω (ὀπίς, *Pontus*) backwards, behind; *cf.* also πίσω.

ὀπλο weapon.

ὀποιος (ὅποιος κὶ ἄν) who, whoever, *v.* § 150.

ὀποῖος, ὅ who, which, *v.* § 149 *n.*

ὅπου, ὅπου where; *rel.* who, that, *v.* § 149; so that (*consec.*), *v.* § 279; ὅπου κὶ ἄν wherever.

ὅπως how, as; ὅπως κὶ ἄν however.

ὄρασι(s), *f.* vision, sight.

ὄργανο organ, instrument.

ὄργασμός desire, passion.

ὄργισμένος angry, furious.

ὀργάνω put under cultivation.

ὀρδινιάζω to order.

ὀρένι (*Cap.*) a ruin, dilapidated house.

ὀρθάνοιχτος wide open.

ὀρθός (*ὀρθός*, § 18, n. 3) straight, correct; steep.

ὀρίζω to command, prescribe (*w. acc.*); νὰ σ' ὀρίσω is it agreeable? if it please you; καλῶς ὀρίστε welcome.

ὀρισμός order, disposition.

ὀρκίζω to swear (*tr.*); ὀρκίζομαι swear.

ὄρκος oath, swearing.

ὀρμάν (*Pontus*)=ρουμάνι.

ὀρμήνεια (*Velv.*) counsel, advice.

ὀρμητικός rushing, impetuous.

ὄρνιθα, ὀρνίθι hen.

ὀροκλωϊσκουμαι, *aor.* ὀροκλωϊστα (*Pontus*) go slowly to and fro.

ὄρος, *neut.* mountain.

ὀρπί(δ)α hope.

ὀρτάταρ (*Cap.*) truth.

ὀρτός=ὀρθός.

ὀρφάνια state of being orphan, orphanhood.

ὀρφανός orphaned, *neut.* orphan.

ὀρωτῶ (*Pontus*)=ἐρωτῶ.

ὄσκε, *v.* ὄχι.

ὅσο as long as; ὅσο νά or ὅσο ποῦ until (§ 275); ὅσο γιά as for, as far as concerns; ὅσο, ὅσα (ὅσο κι ἄν) however much; ὅσο—(ἄλλο) τόσο the more—the more.

ὅσοι as great as (§ 150); ὅσοι (all) who.

ὅσπῑτι=σπῑτι.

ὅτα, ὅταν(ε)=ὄντας; ἀπ' ὅτα since.

ὀτᾱς=ὄντᾱς.

ὅτι (1) that (§ 267, n. 2); (2) as soon as, when, also ὅτιπον, ὅτι νά (*v.* § 273); (3) ὅτι, ὅτι κι ἄν whatever; that which, all that.

οὐ (*Velv.*)=ὀ.

οὐδέ—οὐδέ neither—nor.

οὔλος=ὄλος.

οὐρά (νουρά, § 34, n. 3) tail.

οὐράνιος heavenly.

οὐρανός heaven.

οὐσία being, essence; taste, good

taste; πάνω στὴν οὐ. in the prime of life.

οὔτε—οὔτε neither—nor; οὔτε καν not even, nor.

ὅχ, *prep.* out of, from, of (*v.* § 168, 2).

ὄχι, ὄχισκε, ὄσκε no.

ὄχονους, *adv.* immediately.

ὄχτος slope, base of a mountain.

ὄχτρος=ἐχτρος.

ὄχτώ eight.

ὄψι, *f.* countenance.

Πά: (1) (*Pontus*) *enclitic*=πάλι; (2) ἀπὸ πά (*Maina*) from there; (3) πά 's upon (§ 171); (4) from πάγω, *v.* § 252, 1.

πα(γ)αίνω, πααίννω=πηγαίνω.

παγάνι (*Cap.*) ravine.

πά(γ)ω, *v.* πηγαίνω.

παγωμένος icy, frozen.

παγωτιά, *pl.* freezing, ice.

παδά, *adv.* hither, here.

πάδα=μπάντα.

παζάρι (μπαζάρι) market, bazaar.

\* παθαίνω (ἐπαθα, παθωμένος) endure, suffer.

πάθος, *neut.* suffering, passion; *pl.* § 100.

παιγνίδι (παιχνίδι) sport, game with music.

παιγνιδίζω to play.

παιδί child; *dim.* παιδάκι; ἀπὸ παιδί from a child (childhood).

παιδιάτικος pertaining to children, childlike.

παιδόπουλο small child.

παίζω (ἐπαίξα, ἐπαίχτηκα) to play; παίζω κανονίεσ to shoot off cannon.

παινῶ (ἐπαίνεσα) to praise.

\* παίρνω also παίρω (ἐπήρα ἐπήρα, θὰ πάρω, *Pontus* θὰ παίρω, ἐπάρθηκα) take, fetch; π. τὰ βουνά go over the mountains, go away, get lost; π. ἐπιπόνον take to heart (*Aegina*)

παιχνίδι=παιγνίδι.

πάλ=πάλε.



παλαιοβέτουλο the old, *i.e.* mean, kid  
(*cf.* § 41, a).

παλαιός = παλιός.

παλάμη (palm of) hand.

παλάτι palace.

πάλε, πάλι (πάλ), *adv.* again, yet.

παλεθύρι = παραθύρι.

παλεύω wrestle.

παλιογυνάικα ugly (old) woman.

παλιόπαιδο street-boy, dirty fellow.

παλιός (παλαιός) old, ancient.

παλληκάρι young fellow, youthful warrior, hero, *pallicar*; παλλη-  
καρούδι, *dim.*

παλληκαρίσιος like, pertaining to a  
*pallicar*.

παλμός palpitation of heart.

παλός (*Cap.*) = παλιός.

παναγύρι = πανηγύρι.

παναέ, *voc.* (παναέ μ', *Velv.*) exclamation,  
great heavens!

πανέκλαμπρος most illustrious.

πανηγύρι (παναγύρι) festival (holy  
day).

πανηγυρίζω celebrate, solemnise.

πανί, cloth.

πάντα, *adv.* always; γὰρ π. for  
ever.

παντέρα banner.

παντέχω expect, suppose, believe.

παντοδύναμις almighty (*Provelengios*).

παντοῦ, *adv.* everywhere.

παντοχή expectation, patience.

παντρεύω marry; *mid.* get married.

παντῶ, *v.* ἀπαντῶ.

πάντων, *v.* τέλος π.

πάνω = πάγω, πηγαίνω.

πάνω, *adv.* above, over; π. 's upon,  
on (§ 171); τό 'να καὶ πάνω and  
one more into the bargain.

πανόριος very fair.

παξιμάδι biscuit, *zwieback*.

παπαδιά clergyman's wife.

παπᾶς priest, clergyman; *indecl.*, *v.*  
§ 64.

παπατρέχας (§ 73) superficial person.

πάπια duck.

πάπλωμα, *neut.* covering, counter-  
pane.

παπλωματᾶς manufacturer, retailer  
of quilts.

παπουτζής cobbler.

παπούτσι shoe, boot.

παπποῦς grandfather; old man.

παρά than after the compar., except,  
but, *cf.* § 158 n.

παραβαίνω transgress (a command-  
ment).

παραβολή parable.

παραγγελία commission, order.

παραγγέλνω (παράγγελια παράγγελα)  
to order.

παραγίος adopted son.

παράγω produce.

παραγωγή production.

παράδεισο(ς) *f.* (§ 87) or *m.* paradise.

παραδίδω to surrender.

παράδοσι, *f.* transmission, tradition;  
education.

παραζάλη confusion, bother.

παραθύρι (παλεθύρι) window.

παραितῶ abandon, resign.

παρακαλῶ (*v.* καλνῶ) request.

παρακάνω exaggerate, overdo.

παρακάτω, *adv.* lower down.

παρακεί (παρασεί), *adv.* farther on,  
forward, more.

παρακλητικός entreating.

παρακουνουστήζω (*Velv.*) inform (a  
person μέ).

παρακούω hear wrongly, hear, dis-  
obey.

παράλυτος paralytic.

παραμονεύω wait for, waylay.

παραμονή evening before a festival  
(of the church).

παραμύθι fable, tale.

παρانیος very young.

παράνω, *adv.* farther above, up; be-  
yond, over.

παραξενεύ(γ)ομαι to wonder, be  
astonished.

παράξενος striking, odd.

παραπάνω higher up, over, more;  
μέ τὸ π. in excess.

παραπατέρας adoptive father.

παραπέρα, *adv.* farther away, beyond  
(ἀπὸ than).

παραπονεμένος lamentable, sad.  
 παραπόνεσι, *f.* trouble, lamentation.  
 παράπονο lamentation.  
 παραπονοῦμαι lament, bewail.  
 παρᾶς (*Velv. f., pl. also παράδια*) a coin, Para; money.  
 παρασκευῇ Friday.  
 παρατεντώνω extend, spread (*tr.*), *mid. intr.*  
 παρατήρησι, *f.* observation, watchfulness.  
 παρατιλιάλις, *v.* τιλιάλις.  
 παραχώρησι, *f.* concession.  
 παργορῶ, *v.* παρηγορῶ.  
 πάρδος (*Pontus*) tom-cat.  
 παρέκει, *adv.* farther over, a little farther on; on the side, out of the way; *π. ἀπό* beyond (§ 172).  
 παρεμπρός, *adv.* in front, forward, farther.  
 παρηγοριά consolation.  
 παρηγορῶ (*παρηγόρεσα*) console; *mid.* to become contented.  
 παρθένα virgin.  
 παρθενία virginity.  
 παρισιάζω, παρουσιάζω present, show, put forward; *mid.* appear, be present.  
 παρῶ, *indecl.* (*v. p. 47 footnote, § 234, 3, n. 2*) present.  
 πᾶσα, πασαίνας each, every one, *v.* § 155, *n. 1*.  
 πασᾶς pasha.  
 πασκά (*Cap.*) another.  
 πασκίζω try, attempt.  
 πασσάλι pole, peg, wedge.  
 πάσσο pace, step.  
 παστρικός clean, neat; *f.* § 111.  
 πασχαλιά Easter.  
 πασχαλία, *pl.* Easter-money for the priest.  
 πασχίζω = πασκίζω.  
 πατέρας father; *pl.* § 73.  
 πατρίδα fatherland.  
 πατρικός fatherly, paternal; *neut.* father's house or family.  
 πατρις (*lit.*) = πατρίδα.  
 πατριωτισμός patriotism.  
 πατσά a blow.

πατῶ to step, tread.  
 πάτωμα, *neut.* storey, floor.  
 πατωσιά (*Syra*) = *id.*  
 παύω cause to cease, stop, cease.  
 πάχνη hoar-frost, frost.  
 παχύς (*παχειός, cf. § 54 n.*) thick, fat.  
 πγάδ = πηγάδι.  
 πέ = ἀπό.  
 πεγάδ(ι) = πηγάδι.  
 πεζογράφημα, *neut.* prose.  
 πεζογράφος prose writer.  
 πεζός (*lit.*) on foot; in prose, prosaic.  
 πεθαίνω, *v.* ποθαίνω.  
 πεθαμμένος dead.  
 πεθερ(ι)ά mother-in-law.  
 πεθερός father-in-law.  
 πείθω persuade, convince.  
 \*πεινῶ (*πεινάζω, ἐπεινάσα, πείνασμένος*) to hunger.  
 πειότερος, *v.* πολύς.  
 πειράζω (*ἐπειράξα, ἐπειράχτηκα*) torment, tease; δὲν πειράζει it does not matter.  
 πέλα(γ)ο sea.  
 πελιστέρι = περιστέρι.  
 πέμπω (*ἔπεψα, πεμπάτος, v. § 212 n.*) send.  
 πενεντάο (*Cap., v. § 141 n.*), *adv.* mutually, promiscuously, against each other.  
 πενήντα fifty.  
 πενήνταρά a company of fifty.  
 πενήνταρικοι containing fifty pieces, *cf. § 133*.  
 πένητας poor.  
 πέννα pen.  
 πεντακόσιοι five hundred.  
 πεντάρα (*πεντάρι*) a 5 lepta piece.  
 πέντε five.  
 πεντικάρι, πεντικός mouse.  
 πέρα, *adv.* beyond, above, over on the other side; ἐδῶ πέρα here, in this case; ἀπὸ—καὶ πέρα beyond (§ 172).  
 περβατῶ = περπατῶ.  
 περβόλι = περιβόλι.  
 πέρδικα (*περτίκιν, § 26*) partridge.  
 περδικούλα, *dim.* to *id.*

περηφάνεια pride, arrogance.  
 περηφανεύομαι be proud.  
 περήφανος proud.  
 πέρι (*Velv.*) = παρά *after compar.*  
 περιβολάρικος cultivated in a garden.  
 περ(ι)βολάρης gardener.  
 περιβόλι (περβόλι) garden.  
 περιγέλασμα, *neut.* laughter.  
 περιγελῶ laugh at, deride.  
 περικαλῶ (περκαλῶ) request, ask.  
 περιλαβαίνω (*v.* λαβαίνω) embrace.  
 περιμένω expect, wait.  
 περιοδικό periodical, journal.  
 περιορίζομαι limit, restrict oneself (to σέ).  
 περίπατος a walk; βγαίνω περίπατο go walking.  
 περιπατῶ go, walk, step.  
 περιπλανώμενος wandering around.  
 περισσεύω to have abundance.  
 περίσσιος, περισσός (περίσσος, περισός) (very) much, enough.  
 περιστέρα, περιστέρι (πελιστέρι) dove.  
 περίττοσύλλαβος (*gram. term*) non-parisyllabic.  
 περιφρόνησι, *f.* contempt.  
 περιχύνω pour around; ἰδρὼς μὲ περιχύνεται the perspiration runs off me.  
 \*περνῶ (ἐπέρασα, περασμένος) go past, go over; advance, outstrip; περνᾷ στ' αὐτὶ κανερός it reaches somebody's ear.  
 περπάτημα, *neut.* step, walk.  
 περπατησιά walking, gait.  
 περπατῶ, περβατῶ (-έω) go for a walk, to step, advance.  
 περσός = περισσός.  
 πέρνυσι, *adv.* of last year.  
 πεσκέσι (πεστσέσι) gift.  
 πέσω (*Cap.*) within, inside; *with* σ(έ) within (of motion).  
 πεταλούδα butterfly.  
 πετειοῦμαι, *pres. particip.* πετούμενος πετάμενος) fly, hasten.  
 πέτρα stone, rock.  
 πετριά stone's throw, cast.

πέτρινος of stone.  
 πετρότοπος stony ground.  
 πέτσα rope, halter.  
 πετσί leather.  
 πετούμενο (*v. foll. word*) bird.  
 \*πετῶ (*v.* also πετειοῦμαι, ἐπέταξα -σα, ἐπετάχτηκα) fly, fly up, throw away.  
 \*πέφτω (ἔπεσα, πεσμένος) fall; πέφτω τοῦ θανάτου fall dead.  
 πηγᾶδι (πεγάδι, § 6, n. 2) fountain, spring.  
 \*πηγαίνω (πηαίνω, πηαίνω, πηαίννω p. 135, n. 2), παγαίνω (*Maina*, παῖζαίνω) πάγω (*v.* § 252, 1), also πάνω (ἐπη[γ]α [ἐπάγησα, πά(γ)ηκα, § 202, I. 6, n. 2], θά πάγω, *imper.* νὰ πᾶς or ἄμε, § 218, n. 3, πηγαίμενος παγωμένος, *pres. part.* πηγαინάμενος) go.  
 πηγὴ source, fountain.  
 πηδῶ to leap.  
 πήζω (ἐπηξα, πη[γ]μένος) curdle.  
 πήρπυρο *perpyr* (a coin).  
 πηττίτσα cake, pastry.  
 πῆχυ, *f.* (§ 86, n. 2) cubit.  
 πηχῶ (-άω) heap up, wall up.  
 πιά = πιό.  
 \*πιάνω (ἔπιασα, ἐπιάστηκα) catch, seize; overtake; πιάνομαι be caught, get involved; πιάνει' ἡ ἀναπνοή breathing ceases.  
 πηγωρός strongly developed, powerful.  
 πιθανός probable.  
 πιθυμιά desire, appetite.  
 πιθώνω to place, put down.  
 πικαριμένος (*Syra*) embittered, irritated, annoyed.  
 πίκρα bitterness, sorrow.  
 \*πικραίνω (ἐπίκρανα, πικραμένος) embitter, cause sorrow; *mid.* to be sorrowful, vexed.  
 πικρός bitter.  
 \*πίνω (πίννω, *Cyp.*; ἤπια, θὰ πιώ, *imper.* πιέ[ς] πιέτε, ἐπιώθηκα) to drink.  
 πιά, πιά (πλιά πλιά, *v.* § 32; πλέω, § 10, n. 1) more, in the formation of



- the *compar. v.* § 119; also already, now.
- πιότ(τ)ερα, *adv.* more, rather.
- πιπερίζω taste of pepper.
- πιπέσ' (*Cap.*) within, inside.
- πιρόν(ι) (*Pontus*)=πριόνι.
- πιστεύ(γ)ω (*pistéō*, § 23 *n.*) believe.
- πίστι(ς), *f.* faith.
- πιστολιά pistol-shot.
- πιστός true, faithful.
- πίσω (πίσου), *adv.* behind; πίσου (*Lesbos*) in the course of time; πίσω 's, *prep.* behind, *π.* από behind; *v.* also όπίσω.
- πιωμένος drunken, from πίνω.
- πλάγι side.
- πλαγιάζω go to sleep.
- πλάθω to fashion, form.
- πκῶ, *v.* φτάνω.
- πλάκα slab (*e.g.* of a tomb).
- πλακώνω strike down, hurl to the ground, strike.
- πλάν (*Pontus*), *adv.* away, far behind.
- πλανῶ (-άω -έω, έπλάνεσα, έπλανέθηκα) lead astray, cause to wander; *mid.* lose one's way.
- πλάσι, *f.* creation.
- πλάσμα, *neut.* creature.
- πλάστης creator, inventor.
- πλατάνι (πλατανιά, πλάτανος) plane-tree.
- πλατέγμο, *v.* § 23 *n.*
- πλατός (πλατειός, § 110 *n.*) broad, wide.
- πλειότερος, *v.* πολύς.
- πλέκω (πλέκνω) weave.
- πλένω=πλύνω.
- πλέο(ν)=πλιό.
- πλερώνω (πληρώνω) pay; *mid.* receive pay.
- πλέτιρου, *v.* πολύς.
- πλευρό side.
- πλέω (πλέγω, έπλεξα) swim, travel.
- πληγή wound.
- πλήθος, *neut.* multitude, company; *pl.* the people.
- πλήν but.
- πληρώνω=πλερώνω.
- πλησιάζω approach.
- πλιό(ν), πλιά=πιό.
- πλοίο boat.
- πλουμίζω adorn.
- πλουμιστός adorned.
- πλούσιος (πλούσος, § 10, *n.* 4) rich.
- πλουταίνω (πλουτυνίσκω, § 199, I. 4, έπλούτηνα) grow wealthy.
- πλούτος, *m.* and *neut.* (*v.* § 100, *n.* 1) wealth, riches.
- πλύνω, πλένω, πλυνίσκω, § 199, I. 4 (έπλυνα έπλυσα, έπλύθηκα) wash.
- πλώνω=άπλώνω.
- πνεῦμα, *neut.* spirit.
- πνευματικός spiritual; *m.* father-confessor.
- πνέω to blow.
- πνίγω (έπνίχτηκα έπνίγηκα) suffocate, strangle, drown, cause to drown; *mid.* drown (*intr.*).
- πνοή breath, breathing.
- πνώνω (*Cap.*) to sleep.
- πό=άπό.
- ποδάρι, πόδι (πόδα, *Ter. d' O.*) foot; *dim.* ποδαράκι.
- ποδιά seam of a garment, apron.
- \*ποθαίνω, πεθαίνω, αποθαίνω, άπεθαίνω, άποθνήσκω (άπόθανα [ά]πέθανα έπέθανα, πεθαμμένος) die.
- πόθος longing, desire.
- ποϊδά=ποδιά.
- ποίημα, *neut.* poem.
- ποίησι, *f.* poetry.
- ποιητής poet; *pl.* § 76.
- ποιητικός poetic.
- ποίκα (έποίκα), *v.* φτάνω.
- ποιός (ποίος, πσός, etc. § 10, *n.* 5) who? which? *v.* § 151.
- ποιότητα quality.
- ποκάμισο shirt.
- ποκάτω, *adv.*=άποκάτω.
- ποκρίνομαι to answer.
- πολεμικός warlike.
- πολέμος enemy.
- πολεμστήριον war-song.
- πολεμος war, struggle.
- πολεμῶ to fight, struggle; endeavour.
- πολησμονῶ=άπολησμονῶ.

πόλι, *f.* city, especially Constanti-  
nople.  
πολιτεία state, city.  
πολίτης citizen.  
πολιτισμένος civilised.  
πολυθεΐα polytheism.  
πολυθόρυβος rioter.  
πολύς much, many, *v.* § 112; *adv.*  
πολύ, πολλά; *compar.* § 118.  
πολυσυνηθίζω to be well accustomed  
to.  
πολύτροπος adroit.  
πολυχρονημένος a person to whom  
one wishes many years.  
πομένω = ἀπομένω.  
πονεμένος feeling pain, vexed.  
πονέντες (*Crete*) west.  
πονηριά wickedness, baseness.  
πονηρός wicked, cunning.  
πόνος pain, grief.  
ποντίκι mouse.  
πονῶ (-έω, ἐπόνεσα, πονεμένος)  
suffer, feel pain; have a longing,  
πονεί it pains.  
ποπές (*Cap.*), *adv.* within, from  
within (§ 174).  
πόρτα gate.  
πορφύρα purple.  
πορφυρογέννητος born in purple.  
πορῶ, *v.* μπορῶ.  
πόσος so great, so much.  
ποτάμι river.  
ποταμός = *id.*  
πότε when? ὡς π. until when? how  
long? πότε—πότε now—then;  
κάποτε καὶ πότε sometimes.  
ποτέ(s) at any time, ever; never  
(with *neg.* *v.* § 126).  
ποτίζω (*v. double acc.*) make to drink,  
water.  
πότισμα, *neut.* watering.  
ποῦ, *adv.* (1) where? (2) (also ὁποῦ)  
who, which, *usual relat. particle, v.*  
§ 149; (3) (also ὁποῦ or ποῦ νά)  
that, so that (§§ 267, 279); ὡς ποῦ  
νά until (§ 275), σὰν ποῦ = σὰν as,  
just as (§ 281); ποῦ 'ν' of TEXTS I.  
a. 20 = ποῦ εἶναι (+ a redundant  
εἶναι).

πούβεις, *adv.* anywhere.  
πουγγί purse.  
πούθει(ν), *adv.* whence.  
πουθενά, *adv.* anywhere, with *neg.*  
nowhere.  
πουλητής vendor; *pl.* § 76.  
πουλί (πουλλι) bird; *dim.* πουλάκι.  
πουλύ = πολύ.  
πουλώ sell.  
πούπετα, πούπετις = πούβεις.  
πούπουλου, *neut.* (*Velv.*) populace.  
πουρνάρι (πρινάρι) evergreen (holly)  
oak.  
πουρνό in the morning.  
πούς = πῶς.  
πρᾶ(γ)μα, *neut.* thing; *dim.* πρα(γ)-  
ματάκι.  
πραγματεία, *v.* πραγμάτεια.  
πραγματικός actual, real.  
πράζω (πράσσω, ἔπραξα) do, act.  
πραμάτεια, πραγματεία wares; busi-  
ness; ἀνοίγω πρ. (*Naxos*) open a  
business.  
πραματεύομαι carry on business with,  
deal.  
πραματευντάδικο business.  
πραματευντής business-man, mer-  
chant; *pl.* § 76.  
πρᾶξι, *f.* action.  
πρασινάδα the green (of meadows,  
etc.).  
πράσινος green.  
πρέπει (ἐπρέπισε) it is fitting,  
necessary, one must.  
πρεπός (§ 115) proper, becoming.  
πρεπούμενο propriety, decorum  
(from πρέπει).  
πρέσβυς (*lit.*) ambassador.  
\* πρήσκω, πρήζω (ἐπρηξα, πρησμέ-  
νος) swell, rise.  
πρίγκηπας (*lit.* πρίγκηψ) prince.  
πριγκηπόπουλο son of a prince.  
πρικός (πρικύς, § 111) bitter.  
πρί(ν) before, previously; πρὶ (νά)  
before (§ 274).  
πρινάρι = πουρνάρι.  
πρίντς, *neut.* (*Pontus*) rice.  
πριόνι (*Pontus* πιρόν) saw.  
πριτά before (§ 274).

πρίτς away, begone!  
 πριχού νά before (§ 274).  
 πρόαλλος: τίς πρόαλλες during the  
 past days, recently.  
 προβάλλω propose, come forward.  
 πρόβατο sheep.  
 προγονή step-daughter.  
 προδίδω betray.  
 προεστός (§ 65, n. 1) president.  
 προζύμι leaven, yeast.  
 προικίζω furnish with dowry, fit  
 out.  
 προκομμένος capable, diligent.  
 προκόφτω come forward, progress.  
 προμαζώνω: δέν προμαζώνει τὰ  
 χείλια της (Sar. K.) she does not  
 close her lips.  
 προξενιά wooing, betrothal (of a  
 fiancée).  
 προξενῶ (-έω) cause, procure.  
 προπέρυσι, adv. two years ago.  
 πρὸς, prep. at, toward, on, v. § 168, 1.  
 προσέχω (ἐπρόσεξα) attend; be on  
 one's guard; observe, guard  
 against a person (acc.).  
 πρόσκαιρος lasting for a season,  
 temporary.  
 προσκαλῶ call, invite.  
 προσκυνῶ honour; greet respect-  
 fully; also as a greeting, Your  
 humble servant, I take my leave,  
 offer my respects.  
 προσμένω await.  
 προσοχή attention.  
 προσπάθεια effort.  
 προσπατῶ go to, meet.  
 προστάζω (v. τάζω) to order.  
 πρόστυχος ordinary, common.  
 προσφέρω offer, present.  
 πρόσωπο face; person, pl. § 94.  
 προτοῦ (νά) before (§ 274) previously.  
 πρότυπο(ν) model, pattern.  
 προφέρω utter, give an opinion.  
 προφητεία prophecy.  
 προφήτης prophet.  
 προφτάνω overtake.  
 προχτές, adv. day before yester-  
 day.  
 πρωί, τὸ early in the morning.

πρῶτα, adv. at the first, early.  
 πρωτόβγαλτος presented for the first  
 time, *débutant*.  
 πρωτομάστορας first or chief archi-  
 tect, contractor.  
 πρωτόπαπας chief priest; arch-  
 priest (an eccles. dignity).  
 πρῶτος first, compar. § 117; πρῶτο(ν)  
 at first, in first place.  
 πρωτοφανέρωτος appearing for the  
 first time.  
 πρωτοχρονιά New Year.  
 πρωτοχρονιάτικος relating to the  
 New Year.  
 πσός=ποιός.  
 πτερούγα=φτερούγα.  
 πτωχός=φτωχός.  
 πυργοφύλαχος protected by a tower,  
 secure.  
 'πῶ, 'πῆς, etc. from λέγω.  
 πῶγω (Pontus)=πάγω, πηγαίνω.  
 πωλῶ=πουλῶ.  
 πωρικό fruit.  
 πωρνό, v. πουρνό.  
 πῶς, adv. (1) how? (2) that (§ 267);  
 εἰδεμὴ πῶς else.

Ράβ(γ)ω=ράφτω.  
 ραβδί stick, staff.  
 ραγίζω, ραγίζομαι break (*intr.*).  
 ραζακί species of white grape.  
 ρακί, brandy, gin.  
 ράπν, f. (§ 86, n. 2) rape, turnip.  
 ράτσα race, splendid family; *metaph.*  
 personal prowess, strength.  
 ράφτης tailor; pl. § 76.  
 ράφτρ(ι)α tailoress.  
 ράφτω (ράβ[γ]ω) sew.  
 ραχάρ=ρεχάτι.  
 ράχι, f. ridge (of a mountain).  
 ραχούλα (small) ridge of a mountain,  
 hillock.  
 ράψιμο (§ 104) sewing.  
 ρεῖτενίζομαι (Μαῖνα) get into diffi-  
 culty.  
 ρέμα (ρεῦμα), neut. river, stream.  
 ρεματιά brook.  
 ρετσίνη resin.  
 ρεῦμα, v. ρέμα.



ρεχάτι (ραχάτ) rest, stillness; ραχάτ  
ραχάτ very tranquil.

ρέω flow, cf. also § 252, 3, n. 1.

ρήγας king.

ρημάζω render lonely (ρημαγμένος  
isolated).

ρημιά (ἐρημιά) desert.

ριβάρω (ἀρριβάρω) arrive (*Syra*).

ρίζα root, foot of a mountain.

ρίζι = *id.*

ριζικό destiny.

ριζοβολῶ take root.

ρίπτω, ρίχνω, ρίχτω (ριμμένος ρι-  
μένος) throw, cast away; ρ.

τουφέκι discharge, fire a gun.

ροβολῶ descend.

ροδάκινο peach.

ρόδινος rosy.

ροδίτης species of grape (rose-  
coloured).

ρόδο rose.

ρολό(γ)ι watch, clock.

ρούγα street.

ρουζέτα rosette, ornament; *metaph.*  
jewel, treasure.

ρουνάνι (ὀρμάνι) forest.

ρουσί or ρουχί (*Cap.*) mountain.

ρουτίνα routine.

ροῦχο, usually *pl.* clothes.

ρο(υ)φῶ (ἐρούφηξα, § 201, II. c. n.)  
sip, suck up.

ρύζι rice.

ρυθμίζω throw into rhythm, arrange,  
harmonise.

ρυθμός rhythm.

ρύνω pour in.

ρυνπαρός dirty.

ρωμαίικος mod. Greek, "Romaic."

ρωμοσύνη peculiarity of the Ρωμός  
(the popular designation of the  
Greeks); (modern) Greekdom.

ρωτῶ = ἐρωτῶ, ἀρωτῶ.

Σ' (σέ) = εἰς.

σά = σάν.

σάapis, *v.* σάπισ.

σάβανο pall, shroud.

σαβανωμένος wrapped in a winding  
sheet.

σαγίτα, σαῖτα (σαῖτθα, § 35, n. 3)  
arrow; σαῖτίτσα, *dim.*

σαγιτεύω shoot, hit with an arrow.

σαίτανās Satan.

σακκί bag, sack; σακκούλι, σακ-  
ουλά(κ)ι, *dim.*

σαλεύω move, stir.

σαλιβάρι bridle.

σάλι(ο) saliva.

σαλμās kind of musket with a short  
barrel.

σαμάρι pack saddle.

σάμο (*Cap.*) conj. then, when, after.

σάν (ὡσάν), σά as, just like; if,  
whereas, as soon as (§ 272); σὰν  
νά like, as, just as, σὰν ποῦ ac-  
cording as (§ 281).

σαπίζω (ἐσάπισα ἐσαπήθηκα) rot,  
decay.

σάπισ (σάapis) lord, owner.

σαπούνι soap.

σαράγι castle, palace.

σάρακας (wood-)worm.

σαρακώνω corrode, gnaw.

σαράντα forty.

σαρπάρω τὴν ἄγκουρα weigh anchor.

σάτο a corn measure.

σαχάτι hour.

\*σβήνω, σβῶ (ἐσβησα, ἐσβήστηκα,  
σβη[σ]μένος) extinguish, exter-  
minate; also *intr.* be extinguished,  
die away.

σβηστός extinguished.

σγουρά, *pl.* ringlets.

σγουρομάλλης (§ 113) with ringlets  
of hair.

σγουροτριβομαι grate, rub on (a per-  
son).

σέ (σί) = εἰς.

σεβαίνω (εἰσεβηκα) go in, enter; cf.  
ἀνεβαίνω.

σέβας (§ 105 n.), *neut.* reverence.

σεβγίλι (*Pontus*) darling.

σεβντās love.

σέδια sedan-chair.

σεῖρ (*Pontus*), *neut.* condition.

σειρά row, order.

σειραλεύκουμαι to be arranged in a  
row.

σειώ (σειίω) shake.  
 σελήνη (*lit.*) moon.  
 σέλλα saddle.  
 σεμνός venerable.  
 σευτόνι linen (towel).  
 σεντού(κ)ι(ν) chest, box.  
 σερβίρω (έσερβίρισα, σερβιρισμένος)  
 serve, wait upon (*w. acc.*).  
 σεργιανίζω go for a walk.  
 σερινικός male.  
 \*σέρνω (*serro in Bona, έσυρα, έσύρ-  
 θηκα*) drag, draw out, tow; also  
*intr.* go, depart; σύρε on! ahead!  
 σέτερος your, *v.* § 143, *n.* 3.  
 σεφέρει war.  
 σήκω (σήκου) arise, get up; *v.* § 222,  
*n.* 3.  
 σηκώνω (σκών[ν]ω) lift, elevate;  
*mid.* rise, stand up.  
 σημαδέω denote.  
 σημαία banner.  
 σημαίνω denote; σ. την καμπάνα  
 ring the bell.  
 σημαντικός designating, significant.  
 σήμαντρο a kind of bell.  
 σημειώνω observe, note, denote, an-  
 nounce.  
 σήμερα, *adv.* to-day.  
 σημερ(ι)νός, of to-day.  
 σιάζω (σιάνω) arrange; *mid.* pre-  
 pare, direct.  
 σιγά, *adv.* gently; σιγά σιγά slowly,  
 gradually.  
 σιγαλά, *adv.* gently.  
 σίδερο iron.  
 σιμά 's, *prep.* near to, at (§ 171);  
 σιμά νά about to, on the point of  
 (§ 273).  
 σιμώνω (συμώνω) approach.  
 σινάπι, *f.* mustard.  
 σίντα (TEXTS I. a. 24. 45) if, when.  
 σιόρ(ι) (*indecl.*, § 74, *n.* 2) Mr., sir.  
 σιργιάνι a walk.  
 σιτά (Pontus) while, during, when.  
 σιτάρι (στάρι) wheat.  
 σιχαίνομαι (έσιχάθηκα) feel an aver-  
 sion for.  
 σιχασίρις fastidious, having an aver-  
 sion for.

σιωπηλός taciturn.  
 σκάβω = σκάπτω.  
 σκάζω (σκῶ, έσκασα) burst asunder.  
 σκάλα stairs, ladder.  
 σκαλίζω chisel, carve (in stone).  
 σκαλώνω (Pontus) set about, begin  
 to.  
 σκαμνί stool, bench.  
 σκαμπαβία a kind of boat.  
 σκανταλίζομαι to be alarmed.  
 σκαρί keel, boat.  
 σκάφτω (σκάβ[γ]ω, σκάφω) excavate,  
 dig out.  
 σκεδιάζω take the measure of, sur-  
 vey.  
 σκέδιο, *neut.* (σκέδιος, *neut. v.* § 100,  
*n.* 1), measure, measuring.  
 σκέλος, *neut.* thigh, limb; *pl.* § 100.  
 σκεπάζω (στσεπάζω) to cover.  
 σκέπασμα, *neut.* cover(ing).  
 σκέπη (σκεπή) cover, lid.  
 σκέφτομαι (έσκέφτηκα) consider, re-  
 flect upon.  
 σκέψι, *f.* reflection.  
 σκηνή stage, scene.  
 σκιάζομαι (έσκιάστηκα έσκιάχτηκα)  
 be afraid of.  
 σκίζω (σκίζνω Pontus, σσιίζω) split.  
 σκίσμα (σκίσμαν), *neut.* fissure,  
 crevice.  
 σκλαβιά slavery.  
 σκλάβος slave.  
 σκληρός hard.  
 σκοδραλλούι (Chios) a kind of bird,  
 lark (?).  
 σκουνί (σχοινί) rope, cable.  
 σκολειό school.  
 σκόλη holiday.  
 σκολνῶ (σκολῶ, έσκόλασα) cease,  
 rest.  
 σκοντάφτω (σκοντάφνω) stumble.  
 σκοπός aim, goal.  
 σκορπίζω strew, scatter; also *intr.*  
 spread.  
 σκόρφα (σκρόφα) sow.  
 σκοτάδι darkness, obscurity.  
 σκοτεινία darkness.  
 σκοτεινιασμένος darkened, obscured.  
 σκοτεινός dark.

σκότος, *neut.* darkness.  
 σκοτούρα torment.  
 σκοτώνω slay.  
 σκούζω (ἔσκουξα) cry, lament.  
 σκουλήκι worm.  
 σκουντάφτω stumble.  
 σκουντῶ (ἐσκούντηξα) knock against.  
 σκουῖπρα, *pl.* sweepings, dust.  
 σκουριάζω rust; be stupefied.  
 σκύβω = σκύπτω.  
 σκυθρωπός gloomy, peevish, angry.  
 σκύλα bitch.  
 σκυλί dog.  
 σκύλος (ἄττούλος, § 6, *n.* 4; § 17; δύλος, § 28 *n.*) = *id.*  
 σκυφτός bent, stooping.  
 σκύπτω, σκύβω (στσύβγω ἄττούβω, § 6, *n.* 4, and § 17) bend, bow.  
 σκῶ = σκάζω.  
 σκωλήκι = σκουλήκι.  
 σκῶν(ν)ω = σηκώνω.  
 σμίγω associate, unite with.  
 σοβαρός serious.  
 σοκάκι (σοκάτσι) lane.  
 σολδί soldo, sou.  
 σουβλί roasting-spit; stake; βάζω  
 στο σ. impale, crucify (as capital punishment).  
 σουβλίζω impale.  
 σῶκο = σῦκο.  
 σουμά : σά σουμά (*Pontus*) these days, recently.  
 σουπιά sepia, cuttle-fish.  
 σουσάμι (§ 6) sesame.  
 σοφολογιώτατος the man of great wisdom (*ironical*).  
 σοφός wise.  
 σπάζω = σφάζω.  
 σπαθί sword; πήγε ἀπὸ κακὸ σπ. στο σφεῖρι he went in an evil hour to the war; σπαθάκι, *dīm.*  
 σπάραζω jerk, wriggle.  
 σπάρτης sower.  
 σπέρα evening.  
 \*σπέρνω (σπείρω, ἔσπειρα [σπέρω, § 7, *n.* 2], ἐσπάρθηκα) sow.  
 σπετσαρία apothecary shop.  
 σπηλιά, σπήλιο (σπέλῶν, *Pontus*, § 6, *n.* 6) cavern.

σπῖθα spark.  
 σπῖτι(ν) (σπῖτι, § 7, *n.* 2; ὀσπῖτι) house.  
 σπιτικό family, household.  
 σπιτοπαράθυρο window of a house.  
 σπλάχνα, *pl.* bowels.  
 σπλαχνίζομαι to pity (*acc.*).  
 σπλαχνικός merciful.  
 σπόρος seed.  
 σπουδάζω (ἐσπούδαξα -σα) study.  
 σπουδαῖος (*lit.*) eager, serious.  
 σπρώχνω push, jostle.  
 σπυρί small grain (pimple).  
 στάζω (ἔσταξα) to drop.  
 σταθερός fixed, firm, unalterable.  
 σταίνω = στήνω.  
 σταλαματιά drop.  
 σταματῶ remain standing, stop, hinder.  
 στάμνα pitcher; σταμνάκι, *dīm.*  
 σταμνί pitcher.  
 στανικῶς, *adv.* by violence, unwillingly.  
 στάρι = σιτάρι.  
 στάσου (*North. Gk.* στάσ) stop! (from στέκω).  
 σταυροπόδης (§ 114) with legs crossed.  
 σταυρός cross; κάνω τὸ σταυρό μου cross myself.  
 σταυροφορία crusade.  
 σταυροφόρος crusader.  
 σταυρώνω cross (the hands in prayer).  
 σταφίδα raisin.  
 στάφνη rule, guide.  
 σταφύλι grape, cluster.  
 στάχτη ashes.  
 στάχυν (ἀστάχυν), *neut.* ear (of plant).  
 στείρα barren (of females).  
 \*στέκω, στέκομαι (*imper.* στέκα στεκάτε, ἐστάθηκα, *pres. part.* τὰ στεκόμενα the things that stay, goods) stand. This verb also serves for the defective forms of εἶμαι, *v.* § 224, 2.  
 στελέττο dagger, stiletto.  
 \*στέλνω, στέλλω (στέρνω, § 31; στείλω, § 204; ἔστειλα, ἐστάληκα) send.  
 στενάζω (ἐστέναξα ἐστένασα) to sigh.



στενός narrow ; τὰ στενά narrow  
pass, defile.

στενοχώρια perplexity, difficulty.

στενοχωρεῖμαι be in perplexity.

στένω = στήνω.

στερεύ rob, deprive.

στερνός later, latter.

στέρο (*Cap.*), *adv.* after, thereupon.

στεφάνι, στέφανο(s) garland.

στεφανώνω crown with garlands ;  
to garland a pair of lovers, *i.e.*  
betroth ; *pass.* (*w. acc.*) also wed  
(*Aegina*).

στήθι, στήθος, *neut.* (*v.* § 100) breast  
(also *pl.*), *dim.* στήθάκι.

\* στήνω, στένω (*Zac. θένω*, § 35, *n.*  
3, ἔστησα ἔστεσα, ἐστήθηκα, στη-  
μένος στεμένος) set up, erect ;  
στένω πόλεμο carry on war.

στι(γ)μή moment.

στιχηρός in verses.

στιχοπλέκτης versifier.

στίχος verse.

στοιχείο spirit, ghost.

στοιχειώνω make a ghost of, become  
a spirit.

στολίδι ornament.

στολίζω adorn.

στόμα, *neut.* mouth.

στομάχι stomach.

στουπί oakum.

στοχάζομαι think of, meditate.

στοχαστικός meditative.

στραβοπάτημα, *neut.* false step.

στραβοπατῶ make a false step.

στραβός steep ; crooked, false.

στράτα street, way, journey.

στράτευμα, *neut.* army.

στρατιώτης (στραβιώτης, § 16, *n.* 2)  
soldier.

\* στρέφω (ἐστράφηκα) turn ; turn  
back.

στρίγγεμα (*Cap.*), *neut.* noise.

στρίγλα (στρίγλα) witch.

στρίφω twist.

στρώμα, *neut.* couch, bed, covering.

σπρώνω spread ; make a bed.

στύλος pillar.

σύ = ἐσύ.

σύμβασι (§ 33, *n.* 3) agreement, com-  
pact.

συγγενεύω be related.

συγγενής (§ 115) related.

συγγραφέας writer, author.

συγκινῶ move (*metaph.*).

σύγνεφο, *v.* σύννεφο.

συγυρίζω arrange ; *mid.* prepare,  
begin.

σύγχρονος contemporary.

συγχωρητός pardonable, to be for-  
given (*eccl.*).

συ(γ)χωρῶ (συχώρεσα, συχωρέθηκα)  
forgive, pardon ; ὁ συχωρεμένος  
"one whom may God forgive,"  
*i.e.*, dead, late, συχωρέθηκε also =  
ἀπέθανε (*Velv.*).

συνδέω (§ 33, *n.* 3) bind together.

συνδξενής = συγγενής.

σῦκο (σοῦκο, § 6, *n.* 4) fig.

συκῶτι liver.

συλλο(γ)ή consideration, reflection.

συλλογίζομαι, συλλογοῦμαι think,  
meditate, consider.

συλλογισμός reasoning, considera-  
tion.

συλλογοῦμαι (-εἶμαι) = συλλογίζομαι  
συμβαίνει, συνέβη(κε) it is fitting,  
proper (*v.* § 207 *n.*).

συμβιβασμός (*lit.*) agreement, com-  
promise.

συμβιβαστικός conciliatory, medi-  
ating.

συμβούλιο (*lit.*) counsel.

σύμβουλος (*lit.*) counsellor.

συμπληρώνω complete, fulfil.

συμπολίτης fellow-citizen.

συμπονῶ (-έω, συμπόνεσα, συμπονέ-  
θηκα) to pity.

σύμφωνος (*lit.*) according with,  
harmonising ; σύμφωνο μέ in  
agreement with, according to.

συμώνω, *v.* σιμώνω.

συνάγω, συνάζω (ἐσύναξα) collect.

συνδρομή (*lit.*) co-operation.

συνείδησι, *f.* conscience.

συνεπνίγω suffocate, choke.

συννεφιάζω to cloud.

σύννεφο (σύγνεφο) cloud.

σύνορα, *pl.* boundaries.  
 συντάκτης redactor, editor.  
 συντετα, *adv.* together, in common.  
 συντρίβω break to pieces, lay in ruins.  
 συντρίμια, *pl.* ruins.  
 συντροφιά escort, company.  
 σύντροφος companion.  
 συρτάρι drawer.  
 συμφορά (*lit.* συμφορά) misfortune, accident.  
 συμφωνῶ agree, unite.  
 συχνά, *adv.* frequently.  
 συχωρῶ, *v.* συγχωρῶ.  
 σφαγή slaughter, massacre.  
 σφάζω (σπάζω, § 18, *n.* 4 ; ἔσφαξα, ἐσφάγηκα ἐσφάχθηκα) to slaughter.  
 σφαλίζω, σφαλνῶ (ἀσπαλίζω, § 18, *n.* 4 ; ἐσφάλιξα or -σα, ἐσφαλίστηκα ἐσφαλίχθηκα) close, lock.  
 σφαλιχτός shut, locked.  
 σφάλω (ἥσφαλα) be deceived, err.  
 \* σφαλνῶ, *v.* σφαλίζω.  
 σφήκα (§ 84) wasp.  
 σφίγγω (σπίγγω, ἔσφιξα) press, tie together, squeeze.  
 σφιχτός fixed.  
 σφουγγάρι sponge.  
 σφουγγίζω (ἐσφουγγίζω -σα) dry off, sponge.  
 σφυρίζω (ἐσφύριξα) whistle, hiss.  
 σχεδόν, *adv.* almost  
 σχέσι, *f.* relation, respect.  
 σχῆμα, *neut.* shape.  
 σχίζω, *v.* σκίζω.  
 σχοινί, *v.* σκοινί.  
 σχολαστικός pedant, pedantic.  
 σῶμα, *neut.* body.  
 σώνω (σώζω, *cf.* § 224, 3, *n.* 3) save ; complete, finish, attain ; suffice.  
 σῶπα (§ 10, *n.* 4) hush ! be still !  
 σωπάω, σωπαίνω (ἐσώπασα) to be silent.  
 σωριάζω heap up ; bury.  
 σωρός mound (tomb) ; heap, μετὰ τὸ σ. in heaps.  
 σῶς (*Cap.*), *prep.* until.  
 σωστός correct, right ; μετὰ τὰ σωστά (μου) rightly (*adv.*).

σωτηρία deliverance.  
 σωτικά (σω[τ]θικά, *according to* § 36 *n.*), *pl.* intestines.  
 Ταγάρι travelling-bag.  
 τα(γ)ίζω nourish.  
 τάδες, *v.* δεῖνα.  
 τάω (τάσσω, ἔταξα) promise, vow.  
 ταίρι pair, mate.  
 ταιριάζω unite, pair ; apply ; *mid.* fit, match.  
 ταμπακίζω smoke tobacco, or snuff.  
 ταμπούρι dike, embankment.  
 ταμπουρώνομαι fortify one's position, entrench.  
 ταξίδι journey.  
 τάξιμο (§ 104) a vow, promise ; command.  
 ταπεινός humble.  
 ταπεινοσύνη humility.  
 ταραζώ (ταράσσω) perplex.  
 τάρνα (*Cap.*), *adv.* quickly.  
 τάρταρα, *pl.* Tartarus, lower world.  
 τάσι cup, dish.  
 τάφος tomb.  
 τάχα, *adv.* perhaps, perchance ; τάχανά seemingly as if, forsooth to.  
 τάχατις, *adv.* perhaps.  
 ταχειά (*Velv.*) to-morrow.  
 ταχτικός regular.  
 ταχυτερινή (*Naxos*) morning.  
 ταχυτέρου, *adv.* (*Naxos*) later ; *v.* § 123, *n.* 2.  
 τείχος, *neut.* wall.  
 τέκνω=θέτω.  
 τέλεια, *adv.* completely.  
 τελειώνω finish.  
 τελευταῖος (*lit.*) last.  
 τέλος, *neut.* end ; τέλος πάντων (*πάντα*) finally, lastly.  
 τεμπέλης lazy.  
 τενεκές tin.  
 τενεκετζής tinsmith.  
 τέρατο, *neut.* (§ 105, *n.* 1) miracle.  
 τερῶ (*Pontus*)=τηρῶ.  
 τεσόν thine, *v.* § 143, *n.* 3.  
 τέσσερις (§ 128) four.  
 τέταρτος fourth ; *neut.* a fourth, quarter.

τέτοιος such, *v.* § 148.

τετράγωνο square.

τετράρη Wednesday.

τετρακόσιοι four hundred.

τετράστιχο strophe (verse of four lines).

τέχνη art.

τεχνικός artistic, ingenious, technical.

τεχνίτης artist.

τζαί = καί.

τζαμί (ντζαμί) mosque.

τζύριγμα, *neut.* whistling, hissing.

τηγάρι frying-pan.

τηρῶ (τερῶ, *Pontus*) watch.

τί (1) what? which? (2) why?

wherefore? (3) for (§ 258). τί always retains its acute accent.

(4) also a form of the article, *v.* § 55, *n.* 3.

τιβίχ, *neut.* order, κάνω τ. (*Lesbos*) to order.

τιδέν (*Pontus*) = τίποτα.

τιζικιάχ' (*Pontus*) frame on which are laid large logs of wood to split.

τιλιάλις (τιλιάλις, *Velv.*) herald, auctioneer; τιλιάλιδης παρατιλιάλιδης auctioneer above auctioneer.

τιλιαλώ (*Velv.*) cry out, proclaim.

τιμή (1) honour; (2) price, value.

τίμος honest, honourable.

τιμῶ to honour.

τιμωρῶ punish, chastise.

τινάξω (τινάγω) shake.

τινάς anybody, *v.* § 153, *n.* 3.

τίποτα(s), τίποτε(s), τίποτις, τίβοσι anything; *w. neg.* nothing, *v.* § 153.

τιποτένιος null, of no value.

τίποτες, τίποτις = τίποτε.

τίς who? *v.* § 152 and τί.

τίτλος title.

τοιμάζομαι get ready, prepare.

τοίχος wall.

τόκος interest; βάλλω στὸν τόκον put out to interest.

τόλμη daring, enterprise.

τολμηρός daring bold.

τολμῶ venture, dare.

τόμτι, *temporal particle* (*Sar. K.*) when.

τόντις, *adv.* really, truly.

τονώνω strengthen (of medicine).

τόπος locality, home, region, land; position; place.

τός (§ 136 f.) he.

τόσοιος (*Pontus*) = πιοίος.

τόσος so great, so small, so much; ἄλλος τόσος as much again; τόσο so very; ὡς τόσο yet, nevertheless, meanwhile; *v.* also ὅσος.

τότε(s) (τόα *v.* § 22 *n.*), *adv.* then, at that time; ἀπὸ τότε since then.

τοῦ (*Cap.*) = ποῦ (*Rel.*).

τουζάη, *neut.* (*Pontus*) craft, cunning.

τουλάχιστο, *adv.* at least.

τούλογος (§ 152, *n.* 3) what kind of.

τουλούπα clew, coil.

τούμπανο timbal.

τάνδο, *v.* τοῦτος.

τοῦνος, *v.* αὐτός.

τοῦος (*Chios*) = τοῦτος.

τουρκεύω turn Turk.

τάρτεα (*Otr.*) here, hither.

τουςάκ, τουςάη (*Pontus*), *neut.* snare.

τοῦτος (§ 145) this.

τουφέκι musket, gun.

τραβησιά blow, stroke.

\*τραβῶ (also written τρανῶ, ἐτράβηξα, ἐτραβήχτηκα) draw, drag; lift to strike; *intr.* (also *mid.*) retire, depart, go.

τραγανός gristly.

τραγούδι song; *dim.* τραγουδάκι.

τραγουδιστής singer, poet.

τραγουδῶ sing.

τράκα τράκα tramp, tramp (onomatopoeic word).

τρακόσιοι = τριακόσιοι.

τραναίνω (ἐτράνηνα) become great, grow up.

τρανός clear; great; *compar.* § 117.

τρανταφύλλι rose.

τρανταφυλλιά rose-tree.

τραντάφυλλο rose.

τρανῶ (*Pontus*) see.

τράπεζα altar-table.



- τραπέζι table.  
 τράτα net.  
 τρανώ, *v.* τραβῶ.  
 τράφος (§ 68, *n.* 2) tomb.  
 τραχύς rough.  
 τρεῖς, τρία (τριά τρικά, § 10, *n.* 5) three.  
 τρέλλα madness.  
 τρελλαίνω (ἐτρέλλανα, ἐτρελλάθηκα) be crazy.  
 τρελλός crazed; τρελλούτσικος somewhat crazy (a little off).  
 τρέμω (*without aor.*) tremble.  
 τρέξιμο (§ 104) running, race.  
 \*τρέχω (τρέχνω, *pres. part.* τρεχόμενος, *imper.* τρέχα, *perf. part.* τρεχάτος) run, flow (*v. acc.*); τὰ τρεχούμενα course, current events.  
 τριάδα trinity, *v.* § 133, *n.* 2.  
 τριακόσιοι (τρακόσιοι) three hundred.  
 τριάντα thirty.  
 τριανταριά company (number) of thirty.  
 τριαντάρις thirty years of age.  
 τριανταφύλλι }  
 τριανταφυλλιά } *v.* τριαντα-  
 τριαντάφυλλο }  
 τρίβ(γ)ω (ἐτρίβηκα, ἐτρίβτηκα) rub, grind.  
 τρίβων(as)=*a. Gk.* τρίβων shabby mantle, philosopher's garb.  
 τριγυρίζω surround.  
 τριγύρω, τριγύρου, *adv.* all around; τ. 's, *prep.* (§ 171) around, round about.  
 τριλογία trilogy.  
 τρίςβαθος thrice deep, very deep.  
 τρισχαριτωμένος exceedingly graceful.  
 τρίτος third, *neut.* a third; τρίτη Tuesday.  
 τρομάζω (ἐτρόμαξα) fear, be afraid.  
 τρομάρα fear, consternation.  
 τρομαρισμένος, τρομασμένος astounded, frightened  
 τρόπος manner; με κανέναν τρόπο in every way, by all means.  
 τρυγητής reaper; name applied by the ordinary folk to the month of September.  
 τρύπα, τρυπί hole.  
 τρύπιος bored, punctured.  
 τρυπῶ perforate, pierce.  
 τρυπών(ν)ω penetrate into, insert.  
 τρυφερός tender.  
 \*τρῶ(γ)ω (*v.* § 252, 2, ἔφαγα, ἐφαγώθηκα, φαγόμενος) eat; gnaw.  
 τσ, *v.* also under κ.  
 τσ (τσῆ, etc.) from the article or conj. pron. (§§ 55, 136, 142).  
 τσαβούνα flute.  
 τσαί=καί.  
 τσαΐ tea.  
 τσακίζω break (in pieces).  
 τσακώνω (*Velv.*) seize, grasp.  
 τσαμί=τζαμί.  
 τσαν=κιάν.  
 τσαναβάρ, *neut.* (*Pontus*) animal.  
 τσεκουριά blow with an axe.  
 τσερνῶ, *v.* κερνῶ.  
 τσηγαρίζω roast; torment.  
 τσίγκι, τσούγκι (*Pontus*) for, because.  
 τσιμπίδα spark.  
 τσιμπιάρης deep-eyed.  
 τσιμπῶ prick, bite, pinch.  
 τσιούπρα (*Epirus*) maiden.  
 τσίπ (*Pontus*), *adv.* very.  
 τσιριμόνιες, *pl.* ceremonies; κάνω τσ. be very formal, make much ado.  
 τσιροφλίζω burn up.  
 τσίχ, *interj.* (*Naxos*) not at all, not the slightest.  
 τσόαπ (*Cap.*), *neut.* answer.  
 τσοπάνης (δζουβάν's) shepherd.  
 τσούγκι, *v.* τσίγκι.  
 τσωπάζω be silent.  
 τυατέρα=θυγατέρα.  
 τυλίγω envelope.  
 τύπος type, form of language.  
 τύπωμα, *neut.* printing.  
 τυπώνω print.  
 τυράννια torment, sorrow.  
 τυραννικός tyrannical.  
 τύραννος tyrant.  
 τυρί cheese.

τυφλός blind; ἔτσι σὰ τυφλά  
blindly, at random.

\*τυχαῖνω (ἔτυχα) happen, be accidental; μὴν τύχη καί, *v.* § 280, *n.* 2.  
τύχη luck.

τυχόν(ε), *adv.* perhaps.

τῶντι (*lit.*) in reality, really.

τώρα, *adv.* now.

ῥιζώ=βριζώ.

ὑγεία health; also as a greeting like  
γεία.

ὑγρός damp, moist.

υῖος=γίος.

ὕμνος hymn.

ὑναῖκα=γυναικα.

ὑπαρξί, *f.* existence.

ὑπάρχω be present, exist.

ὑπερσυντελικός (*gram. term*) plu-  
perfect.

ὑπηρετῶ (-έω) serve, wait on.

ὑπναροῦ, *f.* the sleeper, sleepy-head.

ὑπνος (νύπνος, § 34, *n.* 3) sleep;  
soporific.

ὑποκάτω ἀπό, *v.* ἀποκάτω.

ὑπομονή patience.

ὑπόσχομαι (ὑποσχομαι, ὑποσχέθηκα)  
to promise.

ὑρίζω=γυρίζω.

ὑστερα, *adv.* afterwards, then; ὕ. ἀπό,  
*prep.* after (§ 172).

ὑστερι(s)=ιδ.

ὑστερνός last, additional.

ὑστερος last.

ὑστερῶ deprive.

ὑστερώτερα, *adv.* afterwards, later.

ὑψηλός high.

ὑψώμός exaltation, elevation.

ὑψώνω elevate, erect.

Φαγᾶς eater, gourmand.

φαγί eating, repast.

φαγοῦ, *f.* from φαγᾶς.

(θὰ) φά(γ)ω (§ 252, 1), *v.* τρώγω.

φαητό food, repast.

φαίνομαι (ἐφάνηκα, *imper.* φανοῦ  
φάνου) appear, manifest oneself,  
make appearance.

φαινόμενο appearance, phenomenon.

φακῆ (φατσῆ) lentil.

φακιόλι turban.

φамиλικός pertaining to a family;  
φамиλικὸν ὄνομα family name.

φανερός manifest, apparent; φῶς  
φανερά, *adv.* clear as the sun.

φανερώνω (φανερώννω, § 199, *i.* 6,  
*n.* 2) reveal; *mid.* appear; give  
to know.

φανός lighthouse, lamp, light.

φαντάζομαι (φαντάζω) imagine,  
fancy.

φантаσία imagination, fancy.

φάντασμα, *neut.* ghost.

φαρδύς wide, broad.

φαρμακερός poisonous.

φαρμάκι poison.

φάρμακο medicine, drug.

φαρμακωμένος poisoned, unwhole-  
some.

φαρμακώνω to poison.

φεγγάρι (φεγάρι, *Ios*) moon; *dim.*  
φεγγαράκι.

φεγγοβολή giving light (*gerund*).

φεγγοβολῶ give light.

φεγγοῦσκος moon.

φέγγω (ἔφεξα) shine, be bright.

φελῶ (-έω, φέλεσα) assist, be useful.

\*φέρνω, φέρω (ἔφερα [ἐσέγκα ἐξέγκα,  
§ 203, 5, *n.*] ἐφέρθηκα) bring,  
carry; *mid.* conduct oneself.

φέρσιμο (§ 104), *neut.* conduct.

φέσι fez.

φέτο(s)=ἐφέτος.

\*φεύγω (φεύω, φύγγω, *imper.* φεύ-  
γα[s] φευγά[σ]τε, ἔφυ[γ]α, *perf.*  
*part.* φευγάτος) flee; depart.

φήμη glory.

φθάνω, *v.* φτάνω.

φιδές (§ 77) kind of vermicelli.

φίδι snake.

φιλάργυρος avaricious.

φιλεύω receive friendly, entertain,  
wait on.

φίλημα, *neut.* kiss.

φιλί kiss.

φιλία friendship.

φιλοδοξῶ love glory, be ambitious.

φιλολογία literature.

- φιλολογικός literary ; τὰ φιλολογικά literature.  
 φιλονεικία quarrelsomeness, ambition.  
 φιλοπατρία love of native land.  
 φίλος dear ; *m.* friend.  
 φιλοσοφία philosophy.  
 φιλόσοφος philosopher.  
 φιλω (-έω) to kiss.  
 φκαριστημένος = εὐχαριστημένος.  
 φκαριστῶ = εὐκαριστῶ.  
 \* φκεῖάνω, φτειάνω (ἐφκειασα, ἐφκειάσθηκα) make. *φ φ κ ε ι α ν ω*  
 φκνᾶρι shovel.  
 φλέβα vein.  
 φλεβάρης February.  
 φλόγα flame.  
 φλογέρα shepherd's flute.  
 φλογερός flaming, glowing.  
 φλουρένιος consisting of (gold) ducats.  
 φλουρί, φλωρί florin.  
 φλναρία gossip.  
 φοβέρα threat.  
 φοβερίζω frighten.  
 φοβερός terrible, fearful.  
 φοβοῦμαι (φοοῦμαι, § 22 *n.*) fear, be afraid.  
 φονιάς (φονές, § 71, *n.* 3) murderer.  
 φονικό murder.  
 φονιές (*Cap.*) then, when (*temporal*).  
 φοορίζω (*Pontus*) = φοβερίζω terrify.  
 φορά (φουρά) time, *Fr.* fois ; καμιά *φ.* sometimes ; πολλές φορές frequently ; στή(ν) φορά at once.  
 φορέζω put on, wear (a garment).  
 φόρεμα, *neut.* clothing, garment.  
 φορεσιά = *id.*  
 φορτώνω to burden, load ; *mid.* take on a burden, carry a load (*v. acc.*).  
 \* φορῶ (-έω, ἐφόρεσα, ἐφορέθηκα) carry, yield ; wear a garment, (*aor.*) put on.  
 φουκαριστῶ = εὐκαριστῶ.  
 φουμίζω make celebrated.  
 φουντωτός luxuriant, bushy.  
 φουρκίζω hang, kill.  
 φούχτα fist ; also what would fill the hand, a handful ; μὲ τὲς φούχτες with full hands.
- φουχτιά handful.  
 φράγκικος Frank, European.  
 φράζω (ἐφραξα) enclose.  
 φρένιμος = φρόνιμος.  
 φρόνησι, *f.* reason, cleverness.  
 φρόνιμος reasonable, sensible.  
 φροντίδα care.  
 φροντίζω care (for one γιά).  
 φροντιστικός full of care.  
 φρύδι eyebrow.  
 φταιξίμο (§ 104) guilt, fault.  
 φταί(γ)ω (*cf.* § 251, 2, φταίχω ἔφταιξα) to be at fault.  
 \* φτάνω (ἔφτασα and ἔφταξα, φτασμένος) arrive, reach ; comprehend (*TEXTS II. a.* 22) ; φτάνει it is enough.  
 φταρμίζομαι sneeze.  
 φτάω, ἐποίκα, θὰ πκῶ (*Pontus*) make, do (§ 202, *n.* 2, and § 214, *n.* 5).  
 φτειάνω, *v.* φκειάνω.  
 φτέρα, φτέρη fern.  
 φτερό wing ; κάνω φτερά flee away from, make off.  
 φτερούγα wing.  
 φτερωτός winged.  
 'φτί = αὐτί.  
 φτωνῶ to envy.  
 φτύνω (φτῶ) expectorate.  
 φτωχαίνω (ἐφτώχηνα) be poor.  
 φτώχεια poverty.  
 φτωχικός poor, miserable.  
 φτωχός poor.  
 φτωχούλις (§ 113, *n.* 2) miserable, poor.  
 φυγή flight.  
 φυλά(γ)ω watch, guard against, observe, lie in wait for ; *mid.* be on guard against.  
 φύλακας (§ 65) watchman.  
 φυλακή prison, imprisonment.  
 φυλαχτό amulet, protection.  
 φυλή race, tribe.  
 φυλλανθῶ put forth foliage, bloom.  
 φύλλο leaf.  
 φυλλοκάρδι valve of the heart.  
 φυρνῶ, φυρῶ (ἐφύρασα) decrease (*tr.* and *intr.*) ; lose.  
 φυσικός natural.



φυσιοκρατικός *physiocratic*.  
 φύσι(ς), *f. nature*.  
 φυσῶ (ἐφύσηξα) *to blow*.  
 φυτεύω *to plant*.  
 φυτό *plant*.  
 φυτρώνω *grow*.  
 φωλιά *nest*.  
 φωλιάζω *have a nest, dwell*.  
 φωνάζω (ἐφώνασαι) *call, call to, shout*.  
 φωνή *voice, cry; pl. screaming*.  
 φῶς, *neut. light*.  
 φωστήρας *light, light of eyes, eye*.  
 φωτεινός *clear, bright*.  
 φωτερός *shining*.  
 φωτιά *light, fire*.

Χά (*Pontus*) = θά.  
 χα(δ)εμένος, *v. χαϊδεύω*.  
 χαζουρλαέικουμαι (*Pontus*) *prepare, begin*.  
 χαϊβάν(ι) (*Pontus*), *neut. animal*.  
 χαϊδεύω, χαδεύω *caress*.  
 χαιρέτισμα, *neut. greeting, salutation*.  
 χαιρετῶ, χαιρετίζω *to salute, greet*.  
 χairoμαι, χairō (ἐχάρηκα, *imper. χαροῦ χάρον*) *rejoice*.  
 χαλάζι *hail; κάνει, πέφτει χ. it hails*.  
 χαλαρός *loose; unrestricted*.  
 χαλασέωω (*Pontus*) *beg pardon*.  
 χαλεύω *demand; desire*.  
 χαλίτσι (*Maina*) *pebble, stone*.  
 χαλκή *brass gate*.  
 χαλκιάς *smith*.  
 χάλκωμα, *neut. brass, metal; bronze vessel*.  
 \*χαλνῶ, χαλῶ (ἐχάλασα, ἐχάλαστηκα) *destroy, exterminate, perish*.  
 χάμαι (χαμαί) = χάμω.  
 χαμάλης (§ 74) *porter*.  
 χαμηλογιάζω *meditate, reflect with bowed head*.  
 χαμηλός *humble, downcast (of eyes)*.  
 χαμηλώνω *cause to sink, cast down (the eyes); (intr.) sink*.  
 χαμόγελο *laughter*.  
 χαμογελῶ *laugh*.  
 χαμός *destruction, loss*.  
 χάμω (χάμον, χάμαι) *adv. upon the ground, Lat. humi*.

χάνι(ν) *inn, khan*.  
 χάνω (χάννω, § 199, I. 6, n. 2, ἔχασα, ἐχάθηκα, *Pontus* ἐχάτα) *lose; destroy, annihilate, defeat (enemy); mid. perish, be undone; also to be bent upon, very eager for (Velv.); να χαθῆς ἀπ' ἐδῶ go and be hanged!*  
 χαρά *joy; festival, wedding; χαράσας joy be with you*.  
 χαρανγή *dawn*.  
 χάρι, *f. grace (also personified—the ancient Graces); kindness, gratitude; χάριτι θεία (lit.) thank God! by God's grace*.  
 χαρίζω *present, make a gift*.  
 χάρισμα, *neut. gift*.  
 χαριτωμένος *graceful, charming*.  
 χάρκωμα, *v. χάλκωμα*.  
 χαροκαημένος *overtaken by Death (Charon)*.  
 Χάρωντας, Χάρος *Charon, god of death*.  
 χαροτεντωμένος *stiff in death*.  
 χαρούμενος (from χairoμαι) *happy, joyful*.  
 χαρτί (χαρκί, § 16, n. 2) *paper*.  
 χαρωπός *joyful, happy*.  
 χάσкас (§ 73) *gaper*.  
 χάσκω (ἐχάσκισα) *open the mouth wide, gape; (Sar. K.) see*.  
 χασμουρείμαι *yawn*.  
 χατζῆς *pilgrim; indecl. § 64*.  
 χάτσημο (*Pontus*) *death*.  
 χάφτω *gulp down, swallow*.  
 χάχας (§ 73) *laugher*.  
 χειλᾶς *thick-lipped*.  
 χεῖλι, *neut. (pl. τὰ χεῖλια and τὰ χεῖλη, v. § 100) lip; dim. χεῖλάκι (σειλάτσι, Cal.)*.  
 χειμῶνας *winter*.  
 χειρότερος (χερότερος) *worse (§ 118)*.  
 χελιδόνι *swallow; dim. χελιδονάκι*.  
 χελιδόνισμα, *neut. swallow-song*.  
 χελώνα *turtle*.  
 χέρι *hand (χείρας, acc. pl., lit. form); dim. χεράκι*.  
 χερότερος = χειρότερος.  
 χήνα *goose*.

- χήρα widow, *pl.* § 90; widowhood  
 (TEXTS I. a. 9).  
 χηργίος widowed.  
 χθές = χτές.  
 χιῖτῶ (*Cap.*) run, go.  
 χιλιάδα thousand.  
 χιλιάρικος containing a thousand  
 units.  
 χιλιεκατομύριο(ν) milliard.  
 χίλιοι thousand; χίλια δύο, *v.* § 133,  
*n.* 3.  
 χλιοπατημένος trodden of thousands,  
 oft-trodden.  
 χλιοπλούμπιστος decked with a  
 thousand ornaments, very beauti-  
 ful.  
 χλιοτρύπητος pierced a thousand  
 times.  
 χιονάτος ice-cold.  
 χιονερός with much snow.  
 χιόνι (also *pl.*) snow.  
 χιονίζει it snows, is snowing.  
 χιονισμένος snow-white.  
 χλιβερός = θλιβερός.  
 χλιμμένος = θλιμμένος.  
 χλιός tepid, lukewarm.  
 χλίψι = θλίψι.  
 χλωμός pale.  
 χλωρός green.  
 χνάρι = ἀχνάρι.  
 χνουδάτος with downy hair, soft;  
 (of a rock) covered with a soft  
 mantle of plants.  
 χνοῦδο down, fluff.  
 χοῖρος pig.  
 χολή gall, bile.  
 χολιάζω be angry, enraged; to be  
 troubled.  
 χοντραίνω (ἐχόντρηνα) thicken, grow  
 hard.  
 χοντροκοπία roughness, vulgarity.  
 χοντρός (χονδρός) coarse, rough;  
*compar.* § 117.  
 χορεύτ(ι)α dancer (*f.*).  
 χορεύ(γ)ω to dance.  
 χορός dance; στρώνω τὸ χορό lead  
 the dance, dance.  
 \* χορτάζω, χορταίνω (ἐχόρτασα)  
 satiate.
- χορτάρι grass, weed.  
 χορτο grass.  
 χουμῶ rush upon.  
 χούσωμα (*Sar. K.*) = χρύσωμα.  
 χρειάζομαι (*pres. part.* χρειζόμενος)  
 to need, use (*w. acc.*); χρειάζεται  
 it is necessary.  
 χρέος, *neut.* debt, duty.  
 χρήματα, *pl.* money, riches.  
 χριστιανικός Christian.  
 χριστιανός a Christian.  
 χρόνος year, *pl.* § 96; τοῦ χρόνου  
 next year, in a year; μὲ χρόνους  
 with the years, in the course of  
 years; κατὸ χρόν(ο) νά 'χῃ to the  
 devil with him.  
 χρουστῶ = χρωστῶ.  
 χρυσοβεργής (figure in fable) prince  
 with the golden rod.  
 χρυσολάτρης slave of Mammon.  
 χρυσομάλλης golden-haired; *f. v.*  
 § 114 *n.*  
 χρυσοπλεγμένος woven with gold.  
 χρυσός golden.  
 χρυσοφωτισμένος illuminated with  
 gold.  
 χρυσόφωτος shining like gold.  
 χρυσοψάλλιδο golden shears.  
 χρύσωμα, *neut.* gilding (with gold).  
 χρώμα, *neut.* colour.  
 χρωστῶ (χρουστῶ) owe.  
 χταπόδι = ἀχταπόδι.  
 χτενίζω to comb.  
 χτές (ἐχτές), *adv.* yesterday.  
 χτίζω build, found.  
 χτικιάζω to be or to make con-  
 sumptive.  
 χτικιάρης consumptive.  
 χτίστης mason; *pl.* § 76.  
 χτυπῶ beat, knock; χτ. στὰ μάτια  
 strike, come to notice of.  
 χυδαῖος dirty.  
 χυμός sap.  
 χύνω pour (out); let fall; χύνεται  
 (of the sun) sets (TEXTS II. a.  
 22).  
 χῶμα, *neut.* ground, earth.  
 χωνεύω digest.  
 χώνω pierce, insert.

χώρα land, larger village, centre of χωρατᾶς joke. [a district, city.

χωρατεύω to joke.

χωράφι acre, field.

χώρια νά without (§ 282, 1).

χωριάτης peasant, boor; *pl.* § 76.

χωρίζω separate.

χωριό (χωρίον, χωρκόν, § 10, *n.* 5) village.

χωρίς (also χόρ[ι]s) without (§ 167);

χ. άλλο, χωρίς και χωρίς at all events, at any rate; χ. νά without (with verbs, § 282, 1).

χωρισμός division, separation.

χωρῶ (ἐχώρεσα) hold, contain (of space).

λίτς (Pontus) by no means, absolutely not.

Ψάθα heap of straw.

ψαλίδι shears.

\* ψάλλω, ψέλνω (ἐψαλα, ἐψάλθηκα ἐψάρθηκα) sing.

ψαλμωδία singing of psalms.

ψάλτης singer, poet; *pl.* § 76.

ψαρᾶς fisherman.

ψαρεύ(γ)ω to fish.

ψάρι fish; *dim.* ψαράκι.

ψαροῦ fisherwoman.

ψάχνω (ψάχω) try, ferret out,

ψείρα louse. [rummage.

ψερίζω to louse, pick off lice.

ψέλλω = ψάλλω.

ψέμα (ψόμα), *neut.* lie, falsehood.

ψεματικός apparent, seeming.

\* ψένω, ψήνω (ἐψησα) boil, roast.

ψέρο (*Otr.*) = ξέρω.

ψές = ἐψές.

ψευδός lying, false.

ψεύτης liar.

ψευτιά lie.

ψεύτικος false, counterfeited.

ψευτογγάστρωμα, *neut.* apparent pregnancy.

ψευτογαστρωμένο: κάνω τὸ ψ. become pregnant, get in the family way.

ψευτογραμματική pseudo-grammar, debased grammar.

ψευτομάθησι, *f.* false culture.

ψευτοσοφία conceited wisdom.

ψεύτρα liar (*f.*).

ψή = ψυχή.

ψηλός high.

ψηλός, *neut.* (§ 100, *n.* 1), height.

ψηνώ = ψένω.

ψηφίζω, ψηφῶ observe, esteem.

ψίκι nuptial procession.

ψιλός thin, fine.

ψίχα crumb, bit; little piece.

ψόμα, *neut.* = ψέμα.

ψοφῶ (ψοφισμένος) perish, die.

ψύλλος flea.

ψυχή (Ψή, Pontus, *v.* § 37 *n.*) soul.

ψυχοπαίδι adopted son.

ψυχούλα, *dim.* to ψυχή.

ψυχρός cold.

ψωμάς baker.

ψωμί bread; βγάζω τὸ ψ. μου earn my bread; *dim.* ψωμάκι.

ψωμοῦ female baker.

ᾠδὴ ode.

ὦϊμέ, *interj.* ah!

ὤμος (νῶμος) shoulder.

ὥρα hour, time, o'clock; τί ὥρα what o'clock is it? ὡς στήν ὥρα up to the present time; ὥρα καλή formula of salutation or blessing, like ἡ ὥρα νὰ σ' εἶρη wish thee every happiness, good luck.

ὠραῖος, ὠριος beautiful.

ὠριστάλαχτος dropping beautifully, trickling.

ὡς (1) *prep.* until, till (§ 166); ὡς πότε until when? how long? ὡς τόσο in the meanwhile, nevertheless; (2) ὡς ποῦ νά, *conj.* until, as long as (§ 275); (3) as, as for example, thus also; (4) ὡς καθὼς when, while (*temporal*, § 273).

ὡσάν = σάν.

ὥστε νά until (§ 275).

ὠτίν (Pontus), *neut.* ear.

ὠφελεῖ (*cf.* φελῶ) it is useful, advantageous.

ὦχ, *interj.* ah!

ὠχρός pale.



# APPENDIX.

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NOTICE should be taken of the works cited in the Foreword to the first German edition, which are not again given in this list. For a sketch of the progress made in modern Greek philology, compare the helps also cited in the same Foreword. My notices in the *Anz. der Indogerm. Forsch.* (vols. i. vi. ix. xiv. xv.) reach to the year 1902. Cf. also the reviews and items of information in the *Byzant. Zeitschr.*, edited by Krumbacher, i. and ff. (Leipzig, 1892 ff.) and E. Schwyzer, "Über die neugriech. Studien," in *Jahrb. d. Vereins schweizer. Gymnasiallehrer*, 1908.

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β	Β β	κ	Κ κ	σ	Σ σ
γ	Γ γ	λ	Λ λ	τ	Τ τ
δ	Δ δ	μ	Μ μ	υ	Υ υ
ε	Ε ε	ν	Ν ν	φ	Φ φ
ζ	Ζ ζ	ξ	Ξ ξ	χ	Χ χ
η	Η η	ο	Ο ο	ψ	Ψ ψ
θ	Θ θ	π	Π π	ω	Ω ω

Ὁὐ δὲ νῆμινς νῦ ὅλῃ δὲ πῆς,  
Τὶ δὲ οὐρεῖν ἀπῶλα καὶ ἀσφαλεῖς.

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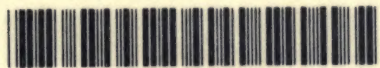








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